GAZETTEER

OF THE

PROVINCE OF OUDH.

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INTRODUCTION.*

CHAPTER I.

The latest annexed of the kingdoms of India forms the centre of that vast plain which has been for centuries the peculiar site of Hindu civilization, and is distinguished by the name of Hindustan proper from those other parts of the Indian continent where the colonization of the old Aryan conquerors has been less complete, and their religious and social system has less thoroughly eradicated or absorbed into itself the beliefs and languages of the aboriginal inhabitants. Stretching from the Ganges to the hills, and about equidistant from Delhi on the one side and the extreme east of Behar on the other, it divides this region into two nearly even parts; and as the scene of the great national epic, the two greatest of the reforming movements which have agitated the national religion, and the earliest as well as the last of those Muhammadan governments, in its resistance to which the national spirit was most severely tried and gave the most convincing proofs of its wonderful vitality, it is second to no part of the continent in its command over the sympathies of the native, and the interest and difficulty of the problems which it presents to its European administrator or historian. Nowhere are the traditions of the past more ancient and more vividly felt, and nowhere is the civilization—rooted in a soil of unsurpassed fertility and grown up in a population of exceptional density—more fully developed and more homogeneous than in this the last case where Western statesmanship has been brought face to face with the requirements of an Eastern people.

With a total area of 23,930 square miles, Oudh lies between the extreme latitudes of 25°34′ and 29°6′ north, and longitudes of 79°45′ and 83°11′ east. Only where the Ganges marks its south-western frontier is one whole side separated by a natural boundary from neighbouring governments. Naipál marches with it all along the north, with a frontier for the first sixty miles to the east, running along the foot of the lowest range of the Himalayas, and from that point advanced for some distance into the sub-Himalayan Tarái. To the east and the west it is enclosed by the older-acquired districts of the North-West Provinces—with Jaunpur, Basti, and Azamgarh on one side, and Sháhjahánpur, Farukhabad, and Cawnpore on the other.

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A narrow strip of Government forest runs along the north, and the whole of the rest of the province is a fertile plain, with less than 1,500 square miles, or only about 6 per cent. of the area, unfit for cultivation. The surface here and there is varied with almost imperceptible undulations, but there is nowhere any striking feature to break that level horizon, or any obstacle but the rivers to the straight lines of communication. The country has a gentle slope from the north-west, where the highest point of 600 feet is reached on the Khairigarh plateau, to the south-eastern frontier, which in one place falls as low as only 230 feet above the sea level. This slope determines the course of the drainage, and is followed with more or less exactness by all the numerous streams. The principal of these—the Ganges, the Gumti, the Gogra, and the Rápti—have an aggregate dry-weather discharge of 18,800 cubic feet per second; and it has been estimated that the entire river discharge, including the smaller streams, rather exceeds 20,000 cubic feet, or half the quantity in the five rivers of the Punjab. But this estimate is probably rather too low. All along the north the surface is being gradually raised by fluvial action. The mountain torrents which pour into the Chauka and the Rápti spread during the rains over the neighbouring plain, leaving a thick deposit of detritus from the hills. These deposits are sometimes of pure sand, and at others of the richest clay; but the general result everywhere is a slow elevation of the land over which the drainage has to pass, which in places has caused the formation of large unhealthy swamps at the foot of the hills. All the main rivers, with the exception of the Gumti, and many of the smaller streams, have beds hardly sunk below the level of the surrounding country; swollen by the rains and melting of the snows where they take their rise, they burst through the insufficient restraint of a few feet of mud or sand, and carving out, now at one point and now at another, new courses, carry destruction to the villages on their banks. It is impossible to forecast the course these inroads will take, but following a well known law, their general direction is the north-west. Besides the great rivers, there are many streams of secondary importance, and the whole face of the country is seamed with innumerable small channels, which carry off the surplus water of the rains and dry up before the commencement of the hot season.

The drainage is further provided for by countless jhíls or ponds, only two of which (Behti in Partabgarh and Sándi in Hardoi), with areas of fourteen and ten square miles, can be dignified with the name of lakes. These jhíls are usually merely

shallow depressions, caused, some of them, by the action of the rains on pre-existing inequalities of the soil, and some of them proved by their shape to be the remains of former river beds: and they are invaluable, not only as a preservative from floods, but still more so as reservoirs from which the neighbouring fields are irrigated for the spring harvest, and the cattle provided with water during the dry months.

The average distance of water from the surface has been estimated in the reports on the Sárda Canal project at twenty-eight feet. But it varies greatly in different parts of the province. In the Tarái or sub-Himalayan tract it is rarely more than fifteen, and sometimes as little as four or five feet. South of the Gogra wells have to be sunk to a depth of from twenty-five to sixty feet before water is struck. The soil is naturally a rich alluvial deposit of light loam, stiffening in places into pure clay, and here and there degenerating into barren sand. By far the greater part of the land returned as unculturable is made up of the wide úsar plains of the south and west, which are covered by a thick saline efflorescence known as *reh*, fatal to any growth except the hardiest grasses. So many contradictory theories have been advanced, and so little is known of the nature and causes of this agricultural curse, that the short preface to a Gazetteer is not the place for their consideration; but it seems unquestionably to be a frequent result of over-cropping, and that a thicker population does more to increase than any known remedy to obviate it. Except minute particles of gold, which are washed down by the hill torrents in quantities too infinitesimal to repay their collection, valuable minerals are not known to exist. Salt was manufactured to a large extent during the native rule, and might be still, if it were not for the direct preventive action of Government. Nodules of carbonate of lime, known as "kankar," are found in considerable deposits all over the province just below the surface, and afford an excellent material for hardening roads and the production of lime for building.

The animals and birds of Oudh are those which are found all over the Gangetic plain, but several species formerly common have now disappeared before the advancing population. Not long ago wild elephants were caught by the Rájas of Tulsipur in the forests which skirt the north of Gonda, and Government officials allowed remissions of revenue for damage which they did in villages far advanced into the plain. Now it may be occasionally reported that a solitary tusker has lost his way to the foot of the hills; but such instances are rarely well substantiated, and the animal is practically unknown. Herds of wild buffaloes formerly

roamed in the forests of Kheri, but it is now many years since the last pair of horns fell to a European sportsman. Men yet live who remember the time when tigers swarmed along the banks of the Rápti, and the names of more than one village record the terror they inspired. Now they are very scarce indeed, even along the immediate foot of the hills, and only occur in any numbers in the jungles of Khairigarh. Leopards are more common, and are found in the canebrakes and thickets along the banks of all the streams to as far south as the Gogra. They do little damage, except by occasionally killing small calves and pigs, and their extreme wariness and migratory habits make it very difficult for the sportsman to mark them down. Nílgáe are found in herds all over the province, and it is a frequent complaint that their numbers and the depredations they commit on the crops have much increased since the villagers have been disarmed. Hindus generally, for there are some exceptions, class them with cows, and hold them sacred from harm; but the Muhammadans rejoiced in a slaughter which protected their fields, gave them a wholesome change in their usual grain diet, and was an offensive assertion of their distinctive creed. Black buck are still common everywhere, and may be seen in great numbers on the úsar plains of the Ganges and the Gumti. Spotted deer are more shy, and they are probably disappearing with the tiger and the wild buffalo. During the cold weather the surface of the jhíls is studded with innumerable flocks of teal and wild duck, while their reedy marges are the favourite haunt of snipe, but it is probable that this bird is less frequent here than in the rice-fields of Bengal. Jungle fowl breed in the Tarái forests, and peacock abound in every district. It is perhaps hardly correct to class cattle among the wild animals of the province, as there is no evidence of their ever having been indigenous in that condition; but the herds of villages depopulated during the native rule still wander among the jungles at the edge of the cultivated land and defy capture or domestication. The chief enemies to human life are wolves and snakes, of which large numbers are destroyed every year without apparently any sensible diminution in the mischief done by them.

For domesticated animals, there is no lack of horses, cattle, buffaloes, donkeys, pigs, sheep, goats, and fowls, and if there is no strain which even approaches average excellence, the dwarfed and ugly bréeds of the country are at least hardy and prolific. Innumerable herds of diminutive cattle graze along the edge of the northern forest, and are driven into the higher plateaus for the hot months. They are cheap, and though insignificant in

appearance and slow in progression, will do harder work with the plough, and drag heavier weights for a longer time than the magnificent produce of Gujarát and Hánsi. The indigenous breeds of ponies, of which there are a few, are of about the size of an ordinary English donkey, hideous to look at, and usually vicious in disposition, but, like the cattle, they are hardy, and will go long marches under heavy packs. Goats are bred for their milk and flesh, and sheep for their wool, mutton being almost unknown as an article of food.

The flora of the reserved Government forests is rich and varied, but nothing can be attempted here in the shape of an exhaustive description, and mention must be confined to those varieties of wood which are of principal utility or value. First among these is the sákhú or sál tree, whose timber is of the highest importance for every kind of building purpose. The finest logs are cut in the Khairigarh jungles, and, attached to boats in lots of six or eight together, floated down the Gogra to Bahramghat, where they are sawn by steam into planks or beams. The utmost attention of the forest officers is engaged in preserving the hitherto inferior growths to the east of the line from the various causes which impair their excellence,—the reckless fires which are kindled in February or March to lay bare young shoots of grass for grazing, the incessant destruction of the smaller trees by cattle, and the deliberate thefts of the bordering villagers. Of inferior but still considerable value are the shisham with its fine hard wood; the dhau, which is prized for the manufacture of cart-pins and shafts; and the tikni and asná, both of which afford material for furniture or the roofing of sheds. The khair or catechu acacia grows in great quantities, and the residuum obtained by cutting its wood into chips and boiling them down affords a valuable article of commerce and the means of subsistence to a peculiar caste.

The most beautiful of the wild trees which are allowed to flourish among the villages and give Oudh scenery its special charm are the three great representatives of the fig tribe—the banian, the pípal, and the pákar. Their massive trunks seamed with countless fissures, the wide spread of their branches, and a height often attaining 140 feet, give these magnificent domes a religious grandeur, and have gained for them the loving veneration of the people. Of the wild vegetable products by far the most important is the mahua. This grows in great quantities in the jungles all over the province, but it is only when the jungles are cleared that its full value is apparent. The flowers, which formerly dropped into a tangled brake of grass and

underwood, are then collected from the bare ground, and are either used in the manufacture of spirits or preserved as an article of food, unwholesome, it is true, and innutritious, but adequate to keep alive the poorer classes during the bad months which precede the cutting of the autumn harvest. The fruit when it ripens affords a useful oil, and the wood is the staple timber for roofing the villagers' huts. So serviceable is this tree that in many parts of the province, and especially where the soil is at all poor, the people prefer to let it stand rather than break up the land under its barren shade, and when the spring crops are scanty, its stored flowers are simply invaluable as a supplement to the food-supply. The produce of the plough is similarly aided by the abundant but poor and nauseous berries of the wild plum and makuiya, as well as by the waternut known as *singhára*, the roots and seeds of the lotus, and the wild rice which abounds in every jhíl.

The first place among cultivated trees is held by the mango, which is never found wild, and whose occasional presence in jungles is a certain proof that the neighbourhood was formerly under the plough. There is no village and hardly any respectable family which is without its plantation, and even members of the lower castes will think no effort thrown away to acquire a small patch of land on which to plant a few trees, which shall keep alive their memory or that of their dearest relations to whose names they dedicate them. A cultivator, who would quit his house and his fields with hardly a regret to commence life under better circumstances elsewhere, can hardly ever overcome the passionate affection which attaches him to his grove, and the landlord who gives up a small plot of barren land for this purpose to an industrious family is more than repaid in the hold which he thereby gains over his tenant. As much as a thousand square miles is covered with these plantations, usually of one or two acres each, but sometimes, when the property of a wealthy zamindar, occupying a much larger area. The fruit, which in the good seasons—that is, about every third year—is gathered in enormous quantities, is small, stringy, and to our taste too strongly flavoured with turpentine, but it is very sweet and overflows with juice, and the people themselves prefer it to the large cultivated varieties which find favour in our eyes. The tamarind is planted near or in the collections of huts which form the village sites, and its masses of feathery foliage lend a charm to the scene and a dense shade for rustic conferences, while the fruit is highly prized as an article of food and is a valuable property to the zamindar. The neighbourhood of houses of the better classes is marked by

graceful clumps of bamboo, whose stems supply all the smaller wood for building, besides serving a thousand miscellaneous wants. Among the less important varieties of fruit are the bel (whose astringent but agreeable juice is a good preventive of dysentery), the plantain, the jack-fruit, the guava, and several kinds of limes and oranges.

The climate is less damp than that of Bengal and has greater varieties of temperature, while it avoids at once the parching drought and the opposite extremes of heat and cold which are found in the Punjab. Its three seasons—the rains, the cold, and the hot—are well marked off, the first commencing with fair uniformity in the middle of June, while the second extends from early in October to the end of February, March only being a disputed month. The thermometer during the five years from 1868 to 1872 never rose above 118° in the shade and 168° in the sun, and never fell below 39°. Extreme cold is not to be expected in a country so near the tropics and so little raised above the sea-level, but neither is the heat excessive for long together nor often greater than what with the appliances of pankhas and grass tatties can be borne without great distress. It is most oppressive in the rainy season, when, even with the thermometer at a lower point, the air resists all means of artificial cooling, and the lungs have to inhale the damp suffocating atmosphere of a hothouse. As a rule, the heaviest downpours are in July and September, but they are exceedingly capricious, and the harvests have more to fear from badly-timed than from excessive or insufficient rains. Any deductions as to the food-supply from the total number of inches which fall within the year rest on irrelevant premises and are nearly certain to be mistaken. Water is most wanted at the commencement of the rainy season to assist the sowings and strengthen the growth of the young plants. A break during the end of July and beginning of August will do no great harm, and will actually benefit some crops, such as the Indian-corn, so long as it is followed in time by a fall sufficient to save the rice from drying up and swell the forming grain. A constant succession of heavy showers and sunshine at the beginning of September doubles the weight of outturn, and when the crops are cut, at the end of September and for a few days in October, light rain is urgently wanted for the ploughing and sowing of the second harvest. It is the failure of these latter rains which is most common and most to be dreaded, and it was such a failure, succeeding an insufficiency in the earlier months, which resulted in the partial famine of 1874. With this proviso as to their value the totals of rainfall

for the following years are given —

	Inches.
1864	... 24
1865	... 34
1866	... 22
1867	... 53
1868	... 23
1869	... 38
1870	... 60
1871	... 65
1872	... 40
1873	... 31
1874	... 43

showing an average of nearly 40 inches. The drying up of the rains, which a powerful sun accomplishes with great rapidity, is followed by three of the most delicious months that any country in the world can show. During November, December, and January the climate falls little, if at all, short of actual perfection. The nights and mornings are cold and bracing, and though away from the ground the freezing-point is never reached; large quantities of ice are collected in the shallow pans which are exposed for that purpose. The middle of the day is of a bright and temperate heat, which allows the sportsman, protected by a pith hat, to pursue his game on foot all day without danger and without distress, and the keen air of the evening permits the enjoyment of a blazing camp fire. The continual fine weather is ordinarily broken by a light rainfall at the end of December or beginning of January, which is of incalculable benefit to the young spring crops, and if succeeded by another moderate shower just before they ripen, secures a plentiful harvest. In February the heat begins to increase, and violent winds blow from the west, carrying clouds of scorching dust. It is towards the end of this month, when the hopes of the agriculturist are close on fulfilment, and the mango trees are covered with flower, that hail occasionally falls, cutting off the stalks of wheat and barley close to the ground and destroying every germ of fruit. This curse, however, terrible in its ravages, is usually confined in its sweep, and rarely does more than carve a well-defined path for no very considerable distance.

In March the crops are cut, and with the baring of the ground the hot weather sets in. The prevailing wind south of the Gogra is then from the west. The atmosphere is lurid with heat and thickly laden with fine grains of dust swept up from the parched plain. The torrid desolation which reigns without enhances the contrast afforded by the comparative coolness which screens of scented grass filling every doorway and

assiduously moistened secure for the interior of the house. Even in the evening, when the winds subside, the dust remains suspended in the air, and it is only in the early morning before the sun has risen that out-door exercise is moderately enjoyable. To the north of the Gogra during the same period the wind is from the east, the dust very much less trying, and the heat, both in the morning and the evening, far more moderate; but a west wind is indispensable for the luxury of tatties, which is there almost unknown. For rather more than a month before the rains the whole country is exposed to occasional dust-storms. Huge columns of dust, discernible for miles, sweep across the land, and their density is often sufficient to create a darkness like night. When they have passed they are usually followed by light showers, and a temporary fall of temperature which affords intense relief after the burning heat.

In a climate where all violent extremes are avoided, and where a rainfall neither insufficient nor excessive assists the natural fertility of an alluvial soil, a considerable variety of artificial crops is naturally raised. There are three principal harvests—the kharíf, which is sown at the commencement of the rains and cut in September; the henwat or Aghani, cut in December; and the rabi in March; besides miscellaneous crops which come to perfection, the sugarcane in February, cotton in May, tobacco and mustard-seed in January, and sánwán in almost any month of the year. The principal kharíf staples are rice, Indian-corn, and the millets, and the choice of crop is determined by the lay and character of the soil. Rice grows best in low stiff land, where the water accumulates first and is most slowly absorbed, maize on a light soil raised slightly above the floods. The yield of the first is sometimes as much as twenty maunds per bígha or 2,600lbs. per acre, but three-fifths of that is considered a fair outturn; the latter will occasionally yield four cobs to the stalk, but it is seldom that more than three are fertile, and the agriculturist is contented with two good heads. The yield is heavier than that of rice, 3,300lbs. per acre being an outside and 2,000lbs. a fair average crop per acre. The smaller millets are less productive, grow on inferior soils, and exact less trouble in cultivation. Among the inferior crops wich are cut during the rains are mendwa, kákun, and kodo, diminutive grains which form the principal diet of the very poor. The finer kinds of rice, which, instead of being sown and reaped on the same land, are transplanted in August from nurseries near the village site, do not ripen till the end of November, and form the most valuable item of the henwat crop

The average yield is at least 20 per cent. greater than that of the early autumn varieties, and the grain is smaller, better flavoured, and commands a rather higher price. The taste of the native differs diametrically from that of the English market, and the consideration in which the different kinds of rice are held varies inversely with their size. The only other henwat crops which demand notice are the láhi, a mustard, from whose seed oil is extracted with a yield of about 700lbs. per acre, and valuable on account of the high price it commands, and two small species of pulse, the múng and másh, which are dried, split, and eaten with rice. Sugar, which shares with rice, wheat, and oilseeds the first place among Oudh products, occupies the land the whole year, being laid down in March, and not cut till the following February. It requires much labour and several waterings, but the profits in ordinary years amply repay the outlay, and the produce of a single acre will often be sold or more than Rs. 100. The stalks are chopped into short lengths, and the juice expressed in a rough wooden mill by a heavy pole turned by oxen. The sugar is then separated from the watery elements by evaporation, and the result is the coarse gur, which is formed into cakes like balls of clay, and in that shape taken to the market. The dry refuse of the stalks is stored to feed the cattle during the hot months. The spring crops, whose cutting commences in the middle of March, about a month after the sugar is off the ground, are sown in October, immediately after the conclusion of the heavy rains. A few inferior crops may be gathered in before, but it is not till the fires of the Holi are out that the sickle is laid to the wheat. This is of two principal varieties, the bearded and the bald, and an average good crop will yield ten maunds to the bígha, or 1,300lbs. to the acre, while it occasionally and in exceptionally favoured localities will reach an extreme limit of nearly twice that amount. In appraising these averages it should be borne in mind that they are for ordinary good crops on fair land without exceptional advantages, and without, on the other hand, any fatal drawbacks. For estimating the food-supply of the province from the total area under cultivation, or as a basis from which to deduce rents, they would be exceedingly misleading, and it is not too much to say that any estimate of the kind is worse than useless. In a purely agricultural province like Oudh, where the almost complete absence of rain for eight months in the year allows no growth of natural grasses, very much land is brought under the plough which in countries otherwise situated would be reserved for pasture. The methods of cultivation vary immensely for the same crop, and only lands where a harvest may be

expected with some certainty are prepared with the assiduous care which wheat cultivation demands. If the rains are unusually favourable large areas will be sown broadcast on nearly unprepared soil, with the anticipation of only a very small outturn. Large areas, already exhausted by a rice crop, will be sown with a similar expectation, and though some tolerably correct estimate can be made of the extent of land under the two crops, the inferior soils and the careless cultivation admit neither of being classified nor estimated with any approach to accuracy, and for this reason it is quite hopeless to endeavour to guess the total produce of any one district or to deduce from it the average outturn per acre.

The variety of other spring crops is almost infinite. It is then that the principal oilseeds—the mustard, the flax, the til, and the castor-oil—are gathered in. The gram, whose young leaves are plucked and prepared like spinach, while its seed affords the best food for horses, and when split and parched the favourite refreshment to wayfarers who have no means of cooking a meal, is harvested soon after the wheat. Another small pulse, the masúr, and pease ripen rather earlier, and with barley are the earliest crops to be garnered. When everything else but cotton is off the ground, arhar, a tall bush loaded with pods which contain a seed used as dál, is cut, and with it the agricultural year of labour is at an end for the majority of cultivators, who take a short rest before beginning the ploughings for next year's rice and wheat. This plant not only yields a very heavy crop of valuable seed, reaching not uncommonly on a well manured soil 3,500lbs. per acre, but its stalks are of the greatest service in forming a framework for thatches. Large quantities are sown sparsely in fields whose main produce consists of crops which ripen and are cut at an earlier season, such as kodo, Indian-corn, and másh, and the outturn in such cases is of course but small. The great drawback to its cultivation is its excessive sensitiveness, and a very slight frost will wither every tree for miles.

Round most of the village sites there occur patches of garden cultivation, where the "muráos" and the "káchhis," the most laborious and skilful of husbandmen, raise on a soil highly manured and highly irrigated small but valuable crops of opium, spices, vegetables, and tobacco. The principal spices are aniseed, coriander, cumin, and red pepper, while among the vegetables may be numbered potatoes, carrots, onions, garlic, egg-plant, and ghuiyán. Cabbages and cauliflowers have recently been introduced; they are very popular and occasionally cultivated with great success. In the hot months cucumbers and countless

varieties of gourd grow almost wild from the refuse heaps, or wreathe the low-thatched cottages, and along the sandy banks of rivers sweet melons and water-melons yield not very excellent fruit in profuse abundance.

This concludes a rapid survey of the natural features, the climate, and the products of a province which is dependent for its wealth solely on its fertile soil, its moderate rainfall, and its generous sun. Without any of the precious metals, without coal or iron or valuable quarries, it has nothing to stimulate the manufactures which in other countries support a crowded population, but relies solely on its teeming harvests and the copious natural products which supplement the food-supply derived from cultivation. On these it lives, and these only does it export to procure the money drawn by taxes, the greater part of which is spent beyond its own limits. A succession of bad years necessarily entails suffering and starvation to the people, and threatens the Government with financial disaster.

The scenery is, as might be expected, entirely devoid of any features of boldness or grandeur: everywhere there are four elements, and four only, to the picture. The sky, covered in the rains with masses of magnificent clouds, in the cold weather a level sheet of uninterrupted blue, and later on brazen and lurid with heat; the lakes, whose still surface reflects the colour above; the groves and the brilliant expanse of crops. If there is rarely any beauty of form beyond what grace is lent to small scenes by the grouping of trees and water, the colour at least, when the ripening harvests are seen in an atmosphere whose transparent clearness is saved from glare by a soft and almost imperceptible haze, is beyond all description lovely, and the never-absent abundance of the richest foliage gives a sufficient variety to every landscape.

CHAPTER II.

THE extraordinary fertility of the soil, and a climate which reduces to a minimum the necessity of artificial subventions to human life, have called into existence a population of extreme density, and directed its energies almost exclusively to agricultural pursuits. The explored world not only shows no other equal area so thickly peopled, but nowhere also in at all comparable cases is there such an entire absence of large cities and of the arts and manufactures which contribute to the support of mankind. Oudh with its 23,930 square miles has 11,174,287 inhabitants, or an average over the whole area of 476 to the square mile. Belgium, the most populous country in Europe, and England, whose teeming multitudes spread all over the world in search of a living which they cannot find in the narrow limits of their own not unfertile home, have averages of 400 and 344 souls to the square mile, and these figures are swollen by the populations of crowded centres of trade and industry where the principal means of subsistence are procured from abroad. In the whole of Oudh there is, with the exceptions of Lucknow and Fyzabad, no town of even moderate size, and not only are far denser crowds provided with food entirely from the soil on which they live, but they are compelled to export food elsewhere to procure the other necessaries of life.

Of the eighteen towns in the province with a population of over 10,000, one only, Tánda, owed its prosperity to manufactures, a prosperity which was called into existence less than a hundred years ago by the enterprise of a Scotch immigrant, and of which now it may be said that hardly a trace has survived the competition of machine-made fabrics with the excellent but more expensive cotton-cloths of its industrious artizans. Of the remainder, Bahraich, Shahabad, Khairabad, Sandíla, Rudauli, Bilgrám, Jáis, Sándi, and Zaidpur were originally military colonies of the Muhammadans, and share the decay of the power of their founders; Balrámpur, Gonda, Láharpur, Purwa, and Mallánwán were centres where small numbers of grain and money dealers collected under the protecting fort of a Hindu chieftain, while Fyzabad and Lucknow sprang up round the court which selected them successively for its residence.

The village in Oudh is not a single collection of houses, but a small arbitrary revenue subdivision, corresponding more nearly with the parish than with any other institution in England. The number of hamlets in any particular village varies with its area and the convenience its lands offer for building from only one to sometimes as many as fifty; and by far the greater majority of the second rank of towns which the Oudh census, taking as was unavoidable the revenue divisions for its framework, recorded as having populations of from 2,000 to 10,000 souls will be found on examination to be really many separate groups of houses scattered over units of property of more than the average size. With the exception of the few small local marts, where the rural population of the neighbourhood collects on stated days of the week for the petty household barter, the congregations of human beings living on contiguous sites are generally minute indeed. Extreme accuracy in a case where old sites are constantly being deserted and again occupied is hardly attainable, but the census must be substantially true when it gives the number of separate hamlets at over 77,000, and the average aggregate of inhabitants to each at only 150. The people are nowhere drawn together by the more complex wants of the civilization with which we are familiar. Their simple huts can be run up in a few weeks on any spot which is sufficiently elevated above the rain-floods, and their almost only object is to be as near as possible to the fields they cultivate. A new settler, especially if he be of high caste and rent a considerable tenement, will generally prefer to build a detached house close to his own fields. In the course of time his children and grandchildren will relieve the overcrowded house by adding houses of their own, and these, with the hovels of the low caste attendants, the chamár and the slave ploughman, will form a hamlet which, if of sufficient size, may eventually attract a blacksmith, a carpenter, a washerman, or a barber.

Small centres of trade where all the wants of the rural community are provided for occur everywhere at distances of only a few miles apart. They consist usually of a few mud huts along the sides of a road, with perhaps one or two buildings, whose upper storey and roof of tiles mark them out as the residences of the leading grain-dealers and money-lenders, professions which are commonly combined. Besides these there is the brazier, who supplies the brass pots for eating and drinking, which constitute almost the whole household furniture of the bulk of the people, a few clothiers with scanty stocks of low-priced cotton goods or coarse woollen blankets, a sweetmeat-shop, and one or more sheds under which a grain-parcher prepares over his fire of dead leaves

the dried pulse or Indian-corn which the religious ordinances against eating bread away from the hearth on which it is cooked leaves as the sole refreshment for the wayfarer. On the days, generally two in the week, on which bazar is held the shade under the trees lining the roadside is occupied by the temporary stalls, where pedlars and grocers display on grass mats spread over the ground their strings of glass beads, brightly coloured bracelets of lac or glass, tobacco (dried for chewing, or mixed up into a paste with sugar for smoking), and a meagre assortment of the commoner kinds of spices and vegetables.

What the bazars are for trade the chaupáls or village squares are to the political life of the people. In all the larger villages, as a rule, in front of the house of the leading resident zemindar, may be found open spaces where the inhabitants collect after the labours of the day, under the shade of spreading tamarinds or banians, to discuss the local news, the last action of the magistrate, the rent demanded by the landlord, rumours of new taxes or the intentions of a distant government, the price of grain, the weather, the harvest, the health of the neighbourhood. It is there that the collective conduct of the little society, whether to resist or yield to fresh demands, is determined on, and the judgment of tribunals of their caste-fellows is pronounced on offenders against the caste rules which guide every action in life.

In their dwellings, as in their clothes and food, the wants of the people are of the very simplest description. Of a total of 2,610,000 houses, which shelter families of on an average about four persons each, only 19,400 are of brick, and the majority of these have been erected in the days of their prosperity by the Muhammadan settlers, whose ideas of comfort and luxury are in every way more advanced than those of the old Hindu inhabitants. These brick houses are sometimes very substantial and well built, with one or two upper storeys, surrounding a small square enclosure, into which the dwelling-rooms open through verandahs supported by massive and elaborately carved pillars of sál wood. But such are now extremely rare. The ordinary residence of the wealthiest Hindu chief was very different. A large area was planted with dense masses of bamboo and prickly shrubs, through which narrow winding paths led to an open centre, surrounded on all sides by a moat. On this the family of the chief himself, his soldiers, his servants, and a few artizans in iron and wood tenanted a cluster of mud cottages in which the best was hardly to be distinguished from the worst. The example of the late Muhammadan government has encouraged building, and the peace of our

own made the old fort an anachronism; but though rich Hindus may occasionally indulge in a more ambitious architecture, they still as a body prefer the walls of fresh mud, cooled in the hot weather by a constant evaporation, which sheltered their forefathers from the sun, and the gaudy and ill-contrived mansion, which has been constructed for the admiration of visitors, is supplied with out-houses of the older fashion where the owner can consult his own tastes in life.

The houses of the small zemindars and richer inhabitants of the village are almost always of mud, and consist of two or three courtyards, surrounded with dark rooms, unlighted except by the doorway, and with a broad thatched verandah running along the wall in which the principal entrance is made. In this verandah carts are kept, cattle stalled, and sojourning friends or faqírs entertained. The inner courts are occupied by the women, and contain the hearths round which the undivided family collects naked to the waist for their meals. Hollow pillars of mud and wattle support the roof, which is commonly of thatch, and preserve the store of grain. The poorer cultivators are fortunate if they can take in one small yard, and build against the south wall of the low enclosure one or more diminutive sleeping-rooms; the majority have to be contented with tiny hovels of mud, or sometimes merely screens of twigs and leaves.

By the census only 6,542,870 (or 58 per cent. of the whole population) is returned as agricultural, but this is an obvious under-statement, and due to the fact that nearly all the castes with special occupations supplement their trade by the tillage of a few fields. The 232,000 persons who are returned as engaged in the ennobling duty of defending their country will, as a rule, be found to be members of cultivating families who are employed by the landlords in realizing rents from their own class; the 407,000 manufacturers of textile fabrics and dress are probably so only in virtue of the name of their caste: in reality they are either mere serfs or day-labourers engaged on the soil, and at the most eke out a livelihood depending mainly on that source by the sale of coarse cottons woven by themselves or their women in their spare hours and when the ground has rest. And similar criticism is applicable to most of the other elaborate divisions made by the report. Ninety-two per cent. of the population is rural as opposed to urban, and a conjecture which makes 72 per cent. of the whole employed in agriculture has probable grounds, and can hardly err on the side of exaggeration. The majority of the million and a half of labourers should certainly be reckoned as agriculturists.

There are in fact hardly any other productive occupations. The wants of the village societies are provided for by the existence usually of at least one family in each society of the castes of blacksmiths, carpenters, and leather-dressers. These build and repair their carts and ploughs and make them shoes. Cloth and brass vessels, as has been seen, come from the bazars, and their price is settled by ordinary trade competition. This is not the case with the labour of the village artizans, which, like rent, is determined by custom, and is even now almost everywhere remunerated by a fixed share of the village produce. They are really integral parts of that complete political system which has for its basis the grain heap on the threshing-floor at the end of the harvest, and take their place more correctly with the rája, the village proprietors, and the tillers of the soil than with the trading classes. Before annexation large numbers of the lower castes were employed in weaving cotton and distilling spirits from sugar or mahua flower, and their looms and stills paid an annual duty to the rája within whose territories they were worked. Both occupations are still in existence, but the first has received a fatal blow from the competition of Manchester, and the second has been formulated by the excise system, which converts the independent distiller into a paid Government servant. The salt industry has been completely annihilated.

The finer products of the Lucknow workmen prove to what a degree of artistic excellence the inhabitants of the province might attain if the development of their energies were not hampered by want of capital, want of markets, and the old restrictions which make it so difficult for any one to join or succeed in any occupation which was not that of his father before him. The silver engraved work, the gold and silver lace, and the embroideries in gold, silver, or silk thread on velvet and cashmir would compete both for beauty and cheapness with similar manufactures in any part of the world; but the number of workmen engaged and the gross annual value of the trades are too small to elevate them to even a provincial importance.

The external trade of the province takes two main lines—one by the river route of the Gogra to Lower Bengal, the other through Lucknow and Cawnpore; and there are besides inconsiderable transactions in cotton and salt, hill ponies, spices, and gums with Naipál. The Government returns for the last eight years (1867—1874 inclusive) show an excess of more than three millions in imports over exports, the totals being £13,966,000 for the first against £10,865,000 for the second. The highest point both in exports and imports was reached in 1869, when the former

attained a value of £2,826,621, and exceeded the latter by nearly £300,000, the single instance in which the balance of trade in commodities has been in favour of the province. The main articles of import are cotton (raw or in thread), salt, and English piece-goods, with average annual values of £340,000, £400,000, and £400,000 respectively: and these, the main wants which the province cannot supply from its own resources, are nearly paid for by the export of its agricultural produce, which, in the principal items of edible grains, sugar, and oilseeds, aggregates on an average over a million sterling per annum. But the uncertainty of registration and the difficulty of appraising the commodities at their real value make these returns liable to great suspicion.

The foundation and framework of the social system is here and elsewhere in India, caste; but the divisions vary in number and in relative importance all over the continent, and no sketch of a province would be complete without, at any rate, a short description of the principal groups among which its inhabitants are distributed. Outside the Hindu polity, but assuming in its relations with it the attitude of a distinct caste, are the Muhammadans, who are far less numerous here than in any other part of Upper India, forming only a tenth of the population. They again are subdivided into a number of subordinate classes, under the four great heads of Sayyads, Shekhs, Pathâns, and Mugals; but though the grand doctrine of the equality of all men before God taught by their prophet has become vitiated by long contact with and antagonism to a foreign religion, it still retains almost the whole of its real vitality. Their lower castes are generally trade-unions, and though they tend to make trade hereditary, they place no insurmountable obstacle in the way of any one of their members who wishes to leave the occupation of his father for another. Caste prejudices are to be found strongest as the social scale is descended among classes converted from and living in daily conversation with Hindus. The ancient ingrained view of humanity is not wholly eradicated, but freedom from it is a sign of respectability, and the more a Muhammadan prospers, the more enlightened is the contempt which he at least professes for other distinctions than those of merit. The upper orders hardly regard caste in anything, and certainly not in the all-important subjects of marriage and eating in common. It is this which constitutes the real strength of the faith, and not only preserves it from absorption, but enables it to win daily converts from Brahminism. Men who are profoundly indifferent to the names and numbers of the deities they are asked to worship, are never so wholly dead to the higher instincts of humanity as

to be able to bear with complacency the loathing and aversion of their fellow-men, or to acquiesce in an inferiority which was derived solely from the accident of birth, and which no merit and no achievement can exalt. The mere abstract truths of religion might be preached for centuries to deaf ears, but it is a fact which cannot fail to be recognized, and in its recognition to bear practical fruit, that the Kori or the Chamár must always submit to scorn and outrage from the other ranks of his co-religionists, that his every aspiration will be contemptuously repressed, and that if by something little short of a miracle he attains some slight success in life, his advancement will only add anger to the feelings with which he was previously regarded: whereas he has only to change the symbols of his faith in order to be admitted to a community which has no outcasts, to become, however poor, a fellow-man, and to be enabled to indulge in the ambition of rising to the highest positions open to his countrymen, where his extraction will be forgiven, and his family after two or three generations be enrolled in the ranks and bear the sounding names of nobility. The small groups of Muhammadan cultivators form scattered centres of revolt against the degrading oppression to which their religion hopelessly consigns the lower castes of Hindus. In joining them they not only acquire freedom, but find a society in which they can marry and give in marriage, and satisfy the gregarious instincts of man. It is this which gives Muhammadism its decisive superiority over Christianity. The latter has no centres of life among the people, and conversion to it entails an isolation which is intolerable, and worse than the worst social tyranny. It is worth while to add that this motive has freer play, and that conversions are likely to be far more frequent when the two religions are living peaceably side by side under a government which protects both and represses both impartially, than in the days when Hinduism borrowed coherence from a constant acting struggle with its rival.

In the higher ranks the Muhammadans number 78 taluqdars, some of whom, as the Rájas of Utraula and Nánpára, are descended from old local chieftains, who had long ago conquered for themselves places in the Hindu hierarchy, and differed in little but their religion from their Hindu compeers. Many more, and at the head of all the great chieftains of Hasanpur Bandhua, were of ancient ruling Hindu families, who adopted the faith of Muhammad in the days when that faith conferred influence at the powerful court of Agra, and some few owe their estates to office or favour with the late Lucknow kings. The old colonies—such as those of Bilgrám, Kákori, Malihabad, and Rudauli—

sent out a number of men distinguished in science, administration, and war, and though the light of Eastern learning has paled, and the sword rarely finds opportunities of winning fame, they still provide the English Government of North India with numbers of its ablest servants, and contribute one of the most important of its elements to the only learned profession—the bar. As cultivators the Muhammadans are scattered all over the country, and vie with the Kurmi and the Muráo in industry and the successful tillage of the finer crops, such as sugar and opium: as weavers they share with the lower Hindu caste, from whom their artizans are mostly derived, the monopoly of the manufacture of cotton cloths.

The comparatively small numbers of the Muhammadans are a far less significant proof of the importance of Oudh as a centre of Hinduism than the enormous numerical predominance of Brahmans. The sacred class counts no less than 1,400,000 souls (or about one-eighth of the whole), and between a fifth and a sixth of the Hindu population, and every one of them is invested with a reverence which no extreme of abject poverty, no infamy of private conduct, can impair, and which is beyond anything which a mind not immediately conversant with the facts can conceive. They are invariably addressed with the titles of divinity or highest earthly honour. The oldest and highest of the members of other castes implore the blessing of the youngest and poorest of theirs; they are the chosen recipients of all charity, and are allowed a license in their private relations with the inferior castes which would be resented as a deadly injury in any but themselves. In return for this position of unparalleled supremacy they renounce actual empire, of which they admit the Chhattris to be the proper repositories, and number only six among the taluqdars of the province. The most important of these—the late Mahárája Mán Singh and Rája Krishn Datt Rám of Gonda—acquired their estates, not as ancient chieftains, but in the later days of Muhammadan rule, the one as a Government official of exceptional ability, the other as a large capitalist, whose wealth and influence made him indispensable alike to the revenue collector and the villager.

The main duties of the Brahman are, not the service of particular deities, for that is usually left to the religious orders which are above caste, but the direction of the family life of the people down to the smallest acts—from the solemnization of marriage and performance of funeral rites to the selection of a favourable day for starting on a journey or cutting the ripened corn. No ceremony, no feast, is perfect unless conducted under

their auspices and commencing with their entertainment. The last sciences which survive are those bearing on the daily life of a people, and in the decay of Hindu learning it is the Brahman only who studies the old languages of the country to make himself conversant with ceremonial and astrology. Their great numbers have far exceeded the wants of their votaries or the limits of the widest charity, and we find them employed in almost every pursuit, without, however, any loss to their inherent sanctity. As cultivators they abound, but are undesirable, not only because they are lazy and careless—and one of their two great divisions declines to touch the plough, and relies on a wasteful slave labour—but still more from the impossibility of getting a full rent from them, and the difficulty of making them pay any rent at all. They are good soldiers, and the generic term of "Pánde," which was applied to the men of our sepoy army, is derived from one of their subdivisions, while the influence they exercise over the people makes them invaluable in the management of estates and the realization of rents. They encroach largely on the proper employment of the third or Vaisya caste, and supply a great number of the village money-lenders, and when no other pursuit is open to them, they will work with the spade on roads and railways. Menial service with men of their own religion they will not submit to, nor would it be accepted from them.

Next in importance to them are the Chhattris, formerly the rulers of the whole, now the landowners of the greater part, of the province. Their position in this light will be seen more clearly in the next chapter. It is enough to say here that, as the professed soldiers, they supplied not only the whole body of chieftains, but the greater number of the intermediate class between the chief and the cultivator, who held particular villages on the condition of rendering feudal service. They now, therefore, constitute the main element of what is known as the zamindar class (the word zamindar has many meanings) and hold more independent villages, more subordinate rights in the soil, than any other class in the province. The sword was the weapon of their trade and their principal means of subsistence. Now that it is no longer in request, they are driven back in overcrowded numbers on land too narrow for their support, and are compelled to submit to a poverty which offers no prospect of alleviation. Tall, brave, handsome, and generous, they are hardly excelled by any yeomanry in the world, and they are as much elevated above the lower classes by their traditions and pride of birth as they are above the Brahmans by the absence in their case

of an excess of veneration to lift them beyond the control of public opinion. In spite of their predominance in the proprietorship of the land, they are not relatively very numerous, and form about a twentieth part of the whole population. There are numerous subdivisions. None of them belong to the very highest rank of Hindu aristocracy, and in point of dignity they stand half-way between the great princely families of the west, who have their headquarters at Jaipur or Udaipur, at Mainpuri or Bhadáwar, and the less pure Chhattris of Behar and Bengal.

The Muhammadans, the Brahmans, and the Chhattris account for about a quarter of the whole population in which they are the predominant classes. The remainder consists of the lower Hindu castes, and those whose religious pretensions raise them above, or whose misfortune of birth abases them below, the whole system. The first of these supplies more than a half, and the last a little more than a fifth, of the people. The strictly religious orders, though of the highest political importance, are inconsiderable in point of numbers.

The lower classes of Hindus are distributed into two classes recognized by the sacred books, the Vaisyas and Sudras, and to these must be added a third, of more recent origin and doubtful position, the Kayaths. The Kayaths and Vaisyas, or the writing and trading classes, properly number hardly a million, of which nearly 700,000 belong to the former.

The Sudras—admitted Hindus, but not allowed to wear the sacred thread—are distinguished from the lowest classes of all by the fact that their brass vessels are considered pure, and a Brahman or Chhattri will take water drawn in their *lotas*, while he would reject it with loathing if it had come into contact with the cup of a Chamár or a Kori. The most numerous among these castes are the Ahírs, whose proper duty is to tend the cattle of the community, but who are found as cultivators in every district. With a total of 1,160,000 souls, they slightly exceed the Chamárs, and are a little below the Muhammadans, while they leave the numerical supremacy of the Brahmans unchallenged.

The best tenantry, the most industrious and successful cultivators, and the most peaceful and estimable members of society are furnished by the two classes of Kurmis and Muráos whose virtues are known all over Northern India, and who number in Oudh rather more than a million souls. They are the backbone of the wealth of the province; and, though they will pay very high rents, the value in which they are held will deter a

landlord from driving them off his estate by excessive extortion, and they are usually to be found in what is, for their position and unambitious wants, a state of comparative affluence. Though war is not their trade, they are not destitute of spirit, and are capable of being converted into good soldiers.

The other numerous subdivisions, of which the remaining three millions of pure Hindus are made up, it is unnecessary to deal with in detail. If the Supreme Being made the Kahár with the distinct purpose of catching fish and carrying his betters on his shoulders; the Gareria to tend sheep; the Barhai, the Lohár, the Kumhár to work in wood, iron, and clay; the Teli for oil, and the Luniya for salt; the Halwái to make sweetmeats for the Hindu, and the Náo to shave his beard, those purposes have been very largely lost sight of, for, though each caste retains the monopoly of the labour which was its proper destiny, it also very largely supplements that means of subsistence by tilling the soil.

Of the lowest stratum of the whole society many of the divisions are certainly, and all probably, derived from the old aboriginal stocks who lived in the country before the Aryan colonization. Some of them, such as the Pásis, who number nearly 700,000, command a certain amount of consideration, were valued formerly as soldiers, and still furnish the greater part of the rural police. Others, and particularly the Bhars and the Thárus, cling in small self-sufficing groups to the skirts of the jungle and the hills, and hold aloof from the rest of the community. Nats and Kanjars live in the same state of isolation, and wander over the face of the country with their small movable villages of matting and leaf-screens: and those are most happy who escaped being assigned any distinct functions in the Hindu caste system. The lowest depth of misery and degradation is reached by the Koris and Chamárs, the weavers and leather-cutters, to the rest. Many of these in the northern districts are actually bond slaves, having hardly ever the spirit to avail themselves of the remedy offered by our courts, and descend with their children from generation to generation as the value of an old purchase. They hold the plough for the Brahman or Chhattri master, whose pride of caste forbids him to touch it, and live with the pigs, less unclean than themselves, in separate quarters apart from the rest of the village. Always on the verge of starvation, their lean, black, and ill-formed figures, their stupid faces, and their repulsively filthy habits reflect the wretched destiny which condemns them to be lower than the beast among their fellow-men, and yet that they are far from incapable of improvement is proved by the active and useful

stable servants drawn from among them, who receive good pay and live well under European masters. A change of religion is the only means of escape open to them, and they have little reason to be faithful to their present creed.

The census returns more than 130,000 members of religious orders. But this is a great exaggeration, as is clearly shown in one instance, which besides forms a curious illustration of the caste system. When we read that there are upwards of 40,000 Gosháíns, we should remember that only very few of these belong to the religious orders at all. The Gosháín, or member of the distinct religious order instituted by Shankarácharya to maintain the cultus of Mahádeo, is enrolled by the adoption of another Gosháín from some one of the pure Hindu castes. From the moment of his adoption he loses his old caste altogether and acquires a new one, among the essential duties of which is celibacy. As long as he remains chaste there is no difficulty, and he continues to be considered one of those orders whose renunciation of the world has released them from the bonds of caste. But breaches of the rules are frequent, and when a Gosháín takes a wife and settles down with his family to agriculture, it is clear that he no longer belongs to the religious order. Neither can he return to any ordinary caste, for his adoption constituted a real new birth annihilating his former position. He remains therefore a Gosháín by name, and adds a new caste to the society. Secular Gosháíns are exceedingly common, and it may safely be said that at least three-fourths of the religious mendicants returned under that denomination are really common villagers, holding a somewhat undefined position in a new caste not contemplated in the original framework of the system. The religious Gosháíns resemble monks in other particulars besides celibacy—living in small societies in monasteries apart from the community, possessing frequently considerable wealth in land, dealing in asafœtida where chartreuse is unknown, and enjoying in a comfortable life a fair compensation for their inability to marry.

The influence exercised by members of the religious orders, which it would be difficult to over-estimate, depends in no way on the peculiar sectarian dogmas they may hold, but solely on the real or supposed austerity of their lives; and exceptional austerity, combined with learning or genius, elevates a man to a position far above the purest caste or the highest worldly rank. Mahant Jaggíwan Dás of Kotwa, who taught the worship of the pure name and instituted the sect of Sattnámis, had for his disciples the greatest rájas of Oudh, none of whom would have ventured to be seated in his presence or to treat him otherwise

than as a revered master. His successors number their votaries by hundreds of thousands, and exercise over them an undisputed spiritual sway. Members of the higher orders of ascetics—Param hanses, and Dandis—though not wishing to create a following for themselves, are received everywhere as equals or superiors by the wealthiest noblemen, who honour themselves in doing them reverence.

The dogmatic religion of the people is extremely simple. They believe that there is one Supreme Being, who has many distinct aspects and manifestations, *πολλων ὀνοματαν μορφη μια*, and they further believe that in his most benignant aspects he has submitted to several incarnations. In its origin the religion is an anthropomorphised pantheism; the unity of nature is recognized in the real unity of God, and all the various and seemingly hostile powers of good and evil of which the natural world is made up, are typified in the different persons of the Divinity—a solution of the problem of life which leaves no place for a devil. To all but their professional devotees it is a matter of complete indifference whether a man selects for the primary object of his devotion the power of destruction or the power of creation; and though the pure and lovely figure of Vishnu in his last incarnation has, from its local associations and in virtue of its own surpassing beauty, the first place in the affection and worship of the masses, there are none who do not frequently pour libations of water and hang votive wreaths of flowers before the black stone which symbolizes Mahádeo. The kindred doctrines of transmigration, and of life as a penance for sin where pain can only be avoided by a renunciation of all pleasure, combined with a strongly felt fatalism, lie at the root of the ethical conceptions of the people.

But by far the most important of the tenets they hold are those which centre round the institution of caste, and the rules which that makes compulsory dwarf into insignificance all the other elements of their religious life. Every Hindu believes that men are born into natural orders, as well defined and as impossible to change voluntarily as the different species of animals; but his maintenance of his position depends on the observance of a number of rules extending to the commonest transactions of life, and the stamp set on him at his birth is *ipso facto* changed or altogether effaced by his infringement of them. Whether or no that forfeit has been incurred it is for his caste-fellows to determine. The principal of these rules is that which ordains that a men shall belong to the lowest caste with which he has eaten. If a Brahman has broken bread with

a Vaisya he immediately becomes a Vaisya himself, if with a Chamár a Chamár, with a Muhammadan a Muhammadan: and if he were to sit at meals with an English officer he would become a Christian, even though his host were a pagan in belief and he was himself ignorant of the first doctrines of the faith, because the Hindu mind cannot conceive of any one being out of a caste, and the Englishman, having been born in the caste of Christians, must remain a member of that caste, whatever faith he may adopt, until he forfeits it by the non-observance of caste rules. For the maintenance of his position it is not in the least necessary that a man should observe any of the higher laws of morality. A Brahman may be virtuous or vicious like the member of any other caste or any animal, but the soul that was born with him can only be affected in its nature by that essential contact with a member of some other caste which occasions a complete natural change. And it is not every kind of contact which conveys such a change. A Brahman cohabits with a Chamár woman: he is polluted indeed, but he remains a Brahman and she a Chamár; he smokes her pipe, and he immediately by the law of nature becomes a Chamár himself, and must seek a livelihood by cutting leather or tending horses. As a rule the prohibitions to which most importance is attached are those which involve a constant watchfulness, but do not lay a strain on the stronger passions of humanity.

The above is a mere sketch of an institution whose effects are of the highest consequence politically in a focus of Hindu life such as Oudh is. A complete picture would require many modifications, but it has only been thought worth while here to dwell on the main lines as they affect the character of the people and their political future. One of the first results is the extraordinary stability given to the social system of which it is the foundation. A man cannot rise in caste, and society is to a great extent secured from the convulsions with which individual ambition might threaten it. By friendly intercourse with any caste except his own a man must incur the penalty of separation from his own people and the loss of all that is dear to him. So men of one trade live entirely together; they have no opportunity of learning another. An art can hardly be lost, and the worst misfortunes which can befall the society still leave it with all its component parts intact. The isolation of the different ranks makes it very difficult for any new impulse to run through all from the highest to the lowest, and change from within is almost an impossibility. The pride of race which is common to all humanity combines with the belief in caste to

resist all influence from without. An Englishman would not eat with a Hindu if he thought that he would thereby cease to be an Englishman, and the Hindu has a far more extravagant idea of his own natural superiority than even we have. The qualities which secure it from decay equally deny it all power of development and completely arrest the completion and free circulation of labour without which progress is impossible. As an instrument of police repression it is within its own range of unsurpassed efficiency, and in formalizing and giving its utmost force to the sanction of public opinion it excels any other code in the world in its choice of a penalty. It only fails in the selection and limitation of the offences to which its penalty is applied.

Before estimating its effects on the national character, it is as well to attempt an outline of the character itself. There can be no doubt that the different nations of the world are distinguished by peculiar moral and intellectual traits, or at any rate, by the predominance in special cases of traits common to all, and the inhabitants of the various parts of the Indian continent are for this purpose as distinct as the different peoples of Europe. Still, generalizations as to national character are so exceedingly complex, and rest on such a multitude of ill-understood and conflicting single intances, that there is hardly anything on which it is more difficult to form a true opinion —any case where hasty decision at first sight is so certain to be wrong. We pride ourselves on our national honesty; but that is hardly the first virtue with which a foreign dealer in Manchester cottons would credit us.

Writing two centuries before Christ, of the Hindus most like those of Oudh in the neighbouring kingdom of Patna, an educated Greek selected as the leading feature in their character their honesty and integrity in the ordinary relations of life; and paradoxical as it may sound to most English ears, it is probable that this is almost as true of the Hindu village of to-day as it was of the Buddhist court of two thousand years ago. Even among our own servants no one can fail to have been astonished at the absolute safety with which large sums of money may be entrusted to their keeping, when theft would be almost impossible of detection and would secure them comfort for the remainder of their lives. In the higher ranks the well-paid and educated office clerks are faithful and trustworthy beyond any other class of men who can be procured for their responsible duties. What has been said applies to their relations with foreign masters, for whom they can rarely feel any affection, and who not

unfrequently regard them with a suspicion which would be itself enough to make most men dishonest. In their relations with their own people the quality is far more conspicuous. Trade transactions involving enormous sums are carried through with a want of precaution which we should consider idiotic, but which is justified by the rarity of breaches of faith. In a country where writing is an art as common as it is with us, large debts are contracted every day on nothing but the verbal security of the borrower; and if there may be occasional repudiation in our Courts, the fact that that security is still considered sufficient is ample proof that the debts are honourably acknowledged among the parties themselves. In such cases limitation is never thought of, and families who have emerged from poverty will discharge debts contracted by their ancestors a century back, of which no other record exists but an entry in the money-lender's private ledger. Their whole social system postulates an exceptional integrity, and would collapse at once if any suspicion of dishonesty attached itself to the decisions of the caste panchâyats. This point is worth insisting on, as on it depends the whole of their future as a self-governing nation, and though much has occurred to impair their character in this respect, it would be unsafe to deny them at any rate the capacity for the first of political virtues. This quality may be said to extend to all ranks. Their remaining merits will be more readily acknowledged, but are more partial in their distribution. The courage and high sense of honour of the Brahman and Rajput, the thrift and industry of the Kurmi, are patent to the shallowest observer, and all perhaps may claim a natural aversion to cruelty, a gay, buoyant disposition of mind, and an imagination easily impressed by beauty or humour.

Their grand national defect is a want of steadiness, an absolute incapacity of maintaining resolutions on most subjects in the face of what would seem to us the most trifling discouragements. And this defect is very much intensified by the system of caste. The mind of man does not seem capable of retaining for daily use more than a limited number of moral principles, and an inevitable result of the complete success of any priestly *régime* is the substitution of tithes and cummin for the weightier matters of the law. The noblest of Hindu reformers, Nának, Kabír, and Rámánand, have always lifted up their voices in protest against the degradation; but the Hindu, whom a strong penalty constrains to pay constant and watchful attention to small matters of ablution and ceremonial, has his mind diverted from higher duties enforced by no such certain penalty. His volatile nature,

always ready in moments of strong excitement to forget the more elevated rules of morality, is still further weakened by having been accustomed to accord them only a secondary place in his ordinary views of life. It is this which makes it so very dangerous to trust him implicitly. Honest and faithful under common temptations, he has no living moral principles to sustain him under the strong and unreasonable accesses of passion to which he is liable, or against sudden or extraordinary appeals to his cupidity. On the other hand, his ancient literature, full of the noblest sentiments, familiarizes him with high ideal rules of conduct which bear fruit when circumstances are favourable. Of circumstances he is pre-eminently the creature : a richly-gifted child, but a child to the day of his death, capable of the grandest self-devotion or of the basest moral turpitude.

The natural kindness of disposition, the ready pity for suffering and willingness to relieve it, which colour all their religion and poetry, and are strongly exhibited in their dealings with the lower animals, are diverted and limited in their relations with one another by the same sentiment of caste. The charity, which all regard as the first of moral duties, is displayed only for Brahmans, and for men of another caste than their own they have as little fellow-feeling, and perhaps less, than would be commanded by an ox or a horse. Within its reduced sphere, and particularly among members of the same family, their benevolence is most active and exemplary. To the outer world it assumes a passive attitude, and their aversion to the sight of pain makes them the most merciful of at any rate the peoples of Asia.

The other great cause which has affected their character for the worse is their long subjection to unsympathetic foreign masters,—

ἡμισυ γαρ τ' ἀρετης ἀπαινυται ευρυοπα Ζευς
ἀνερος ευτ' ἀν μιν κατα δουλιον ἡμαρ ἑλησιν

The vices and corruption of a Muhammadan despotism are the same everywhere, and are apt to be regarded as the necessary features of all Asiatic Government. Honesty in political conduct cannot be expected where it would hardly be recognized as a virtue : where the honest man is as likely to be ruined as the knave by the caprice of a stupid and resistless tyrant, and where the only means of softening a fall, against which no merit provides security, must be obtained by fraud. The atmosphere of the court for the last eight centuries has directly stimulated chicanery and intrigue in all their worst forms, and almost extinguished the respect due to integrity. It is the stability which

his caste-system has given to his own society which the Hindu has to thank that the disease has not penetrated deeper, and as yet remains a mere surface ulcer, dangerous but curable. There is no denying the abominable mendacity and corruption which disgrace the relations of natives with their rulers. But the cause is patent....Their exceptional honesty in their dealings among themselves gives grounds for hope that, under a Government which rewards merit and promotes a public spirit, the vice may be eradicated, and even now the higher judicial ranks give examples of probity of which any country in the world might be proud.

In physique the people of Oudh are the medium height, with light, active bodies, and well-proportioned limbs, capable of great endurance, but inferior in strength to Europeans and the inhabitants of the Punjab and Afghanistan. Their features are generally well formed; their eyes and teeth remarkably good; and their carriage and movements full of grace and ease. In colour they are half way between the olive-brown of the Kashmiri and the swarthiness of the Bengali. The distinctions of birth are strongly marked: and the Chhattri excels all other castes in his superior stature and strength, the greater regularity of his features, and fairness of his complexion.

And it is this class which furnishes all the best examples of the national character. It is impossible to think badly of a race who, from among the dozen chiefs of a single district, could produce in one season of national convulsion two such eminent instances of loyalty and devotion to opposite sides as the present Mahárája of Balrámpur and the late Rája Debi Bakhsh Singh of Gonda—the one who risked his property and his life to save a handful of English friends, and remained their firm protector when it seemed certain that their cause was lost; the other who did not join the standard of national revolt till he had escorted the treasure and the officials of a Government he hated to a place of safety, who was the last in the field when fighting was possible, and who, though offered an honourable reception and the whole of his immense estates by his conquerors, elected to sacrifice position and wealth, and die a starving exile in Naipál rather than desert his defeated mistress. Their fortunes were different, but their chivalrous honour the same.

CHAPTER III.

THE surface and soil of the province, its rivers and its lakes, its animals, and the plants which contribute to human existence, have been passed in review. The people, with their castes and social system, have been described; and we have seen them bound, as perhaps no other race of the world is bound, in the chains of a superstition which is not without features of nobility, and which seems equally incapable of development and impervious to decay. Now it becomes necessary, in a brief historical sketch avoiding as much as possible subjects of controversy, to trace the progress of the various elements whose combination produced the political position which confronted us at annexation, and to recount the measures by which that position has been dealt with.

Long before the dawn of authentic history, Oudh stands out in the full blaze of legend and poetry. Ajodhya, its eponymous city, was the capital of that happy kingdom in which all that the Hindu race reveres or desires was realized as it can never be realized again, and the seat of the glorious dynasty which began with the sun and culminated after sixty generations of blameless rulers in the incarnate deity and perfect man, Ráma. Whether criticism will finally enroll the hero among the highest creations of pure imagination, or accord him a semi-historical personality and a doubtful date, it is barren to speculate: history is more nearly concerned with the influence which the story of his life still has on the moral and religious beliefs of a great people, and the enthusiasm which makes his birth-place the most highly venerated of the sacred places to which its pilgrims crowd.

Under any circumstances, the colonization of this province must have been very early, and the burial-place of the great Muni Agastya, one of the first pioneers of Aryan progress, is pointed out near Colonelganj, a few miles to the north of the Gogra. At the commencement of true history, when the Aryan race, through Buddha, gave birth to the religion, which, expelled from its original home, still dominates more than a third of mankind, Oudh was a populous country, ruled from Srávasti by not the least important of the six kings of Madhyadesha or Hindustan proper. Its capital was the scene of the prophet's earliest and

most sucessful labours, his favourite resting-place during the rainy months, and the recruiting-ground from which some of the chief among his immediate disciples were drawn in. It long remained one of the principal seats of Buddhist learning, and six centuries after the foundation of the religion, contributed two of the great schools of doctors which attended the famous synod convened by the Scythian conqueror Kanishka at Cashmere.

After a long blank, broken only by a few of the ridiculous and uninteresting fables with which a religious zeal embellished its claims, the next information is to be gained from the pages of Ptolemy, whose scanty contents are as important as they are difficult to interpret. He divides the country between three kingdoms—that of the Tanganoi, whose southern limit was the Gogra; the Maraemdai, whose rule stretched through central Oudh deep into the heart of Bengal; and the Amanichai or Manichai, in a narrow strip along the banks of the Ganges. South of these, and with a territory reaching from Allahabad to Gwalior, was Sandrabatis. The towns in Oudh proper were Heorta, Rappha, Baraita, Sapolas, and perhaps Taona. The most northern of the people are easily identified as the Tángana, who brought the heroes of the Mahabháratha a tribute of horses and gold from the hills. It is singular to find them here on the sole occasion when authentic history records their name, and they must have been a mountain tribe, ethnically perhaps connected with the aboriginal Gonds and Thárus. The only trace of their existence now surviving is the name of the small ponies of southern Nepal, which are called Tánghans in the same way as a horse of Arabian blood is known as an Arab. The Maraemdai are well known as a trans-Indus people. They may have conquered the territory ascribed to them in the first century B. C. at the time of the great Scythian invasion, and that they should be found here may point to the existence of a Scythian dynasty at Patna before the glories of the greater Guptas. Of the Amanichai (or Manichai) nothing is known; but it is more probable that the town of Mánikpur, which coincides with the position which the geographer assigns them, should owe its name to them than to the ubiquitous Mánik Chand of Kanauj, whose date, at the end of the twelfth century, is far too late for many of the remains now to be found there. The probable conjecture that Sandrabatis is the Greek version of Chandravati is strengthened by the fact that the Sombansis (or Chhattris) of the lunar race, who now hold a diminished ráj in Partabgarh, but were even in modern times of vastly greater importance than they are at present, cherish traditions of a great kingdom which their ancestors once ruled from

Jhusi, a town whose ruins have been discovered in the neighbourhood of Allahabad.

It was impossible that the transcribers of long lists of names, every one of which was absolutely strange to them, should avoid constant errors, and the mistakes seem frequent with the letter I. The almost certain reading Tanganoi has a variant, Ganganoi, and the position on the map and similarity of the names perhaps justify us in reading Baraita Baraila, and recognizing in it the present town of Rae Bareli, which is built on remains of an unknown antiquity, and is almost certainly not named after the Rája Bál, who was defeated and slain by Nasir-ud-dín in 1246 A.D. The same considerations would lead us to read Sapolas Sapotas, a natural and obvious Greek translation of Sawattha, as the ancient city of Srávasti was called in the Prakrit, which was contemporaneous with the Antonines. The remaining towns, Heorta and Rappha, there are no means of identifying.

The great interest in this record lies in the fact that the two people whom it shows to have been dominant in Central Hindustán were neither of them of Hindu origin, one being aboriginal, the other Scythian; of the third nothing certain can be said, but there is a good probability that a large Hindu kingdom flourished on the southern bank of the Ganges, and that the descendants of its ruling family may be still found near their old seat of empire.

The epoch of Ptolemy saw the culminating glory and the final ruin of the great kingdom of Srávasti, which had for eight centuries at least maintained a leading position among the states of Northern India. Vikramáditya, the last of its kings whose name we possess, crowned the achievements of his race by defeating Meghávahana, the powerful king of Kashmír, and restoring the fanes and holy places of Ajodhya. That so celebrated a shrine, distant less than fifty miles in a straight line from the capital, should have been allowed to fall so completely into decay is a matter for surprise, and we are driven to suppose either that the Gogra formed the southern limit to an area of civilization stretching along the foot of the mountains, or that legend has exaggerated the desolation of the place and the merits of its restorer.

We have seen that Ptolemy represented the Scythians as coterminous with the trans-Gogra kingdom along its southern frontier, and it was to them that the power of Vikramáditya himself, or of one of his immediate successors, finally succumbed. The legends of Ajodhya, whose antiquity marks the unbroken

existence of the city, when they relate that Samundra Pala in the guise of a *jogi* juggled the king of Srávasti out of his empire, embalm the tradition of a war which subsequent accounts prove to have been among the fiercest and most destructive which have ever laid a flourishing country waste. History at once becomes silent, and not more than three centuries later, when the Chinese pilgrim, Fa Hian, visited in Srávasti one of the most sacred seats of his religion, he found the once populous city, whose circuit of lofty walls enclosing the remains of countless palaces and temples even now attests its former greatness, inhabited by only a few destitute monks and devotees. Two hundred years later, when Hweng Thsang repeated the pilgrimage, its desolation was even more complete, and its approach almost impossible by a journey through dense forests full of herds of wild elephants.

Its subjection to the power of Patna closes the ancient history of Oudh, and though we may conjecture that on the extinction of that kingdom it fell under the dominion of Kanauj, we hear no more of its princes, its saints, or its people, and the break in its records probably marks the extinction of its civilization and the relapse of the greater part of the country into the forests which were afterwards known as Banaudha. It is to this ancient period that the numerous remains of walled towns and forts, which have been erroneously ascribed in popular tradition to the Bhars—a people with no high cultivation, but the last of the great extinct powers which ruled in Oudh—almost certainly belong. There are probably no remains in India whose exploration under competent supervision would disclose objects of greater interest or throw more copious light on an important and obscure period of history.

With the struggle which ended in the overthrow of Kanauj, the last Hindu empire which had any pretence to include the whole of the continent north of the Vindhyas, and which sealed in blood the final victory of the Brahman over the Buddhist, the modern history of the province opens in dark and doubtful legend.

It was the Thárus, if local tradition is to be trusted, who first descended from the hills, and in the eighth or ninth century A.D. cleared the jungles as far as Ajodhya. The aboriginal tribes, who even at the present time are the only people whom a constitution impervious to fever enables to contend with the malaria of the jungles and become the pioneers of civilization, were subjected about a century after their settlement to a princely family of Sombansi lineage from the North-West. This family was reigning at or near the ruins of Srávasti when Sayyad

Sálár occupied Bahraich for three years with his invading force of Muhammadans, and the remains of that ancient city, with the modern corrupt name of Sahet Mahet, are pointed out as the fort of Suhel Dál, the last of the race and the conqueror of Musalmans. A curious legend accounts for the downfall of the dynasty, and proves it to have been one of the last in Upper India which professed the doctrine of the Jains. Suhel Dál came in hot from the chase a few minutes before sunset, and his princess, fearing that the chase of the day would prevent his eating his evening meal, sent up to the roof of the house the wife of his younger brother, whose surpassing beauty detained the sinking sun. Till the supper was ended the damsel stood and the god watched, and then as she left her post a sudden night ensued. The prince enquired why there had been no twilight, and the guilty passion which arose from his discovery of the truth was followed by his punishment in the total destruction of his fort during an appalling tempest. The historicalf act underlying the story is the subversion of this small northern kingdom by Sri Chandradeo, the Ráthor monarch of Kanauj, ingthe last quarter of the eleventh century. The memories of the Jain rule yet cling to the deserted city, and members of that religion are said still to make pilgrimage to a spot which besides gave them the third and one of the most famous of their Tirthankuras. A small temple, dedicated to Sambhúnáth, is the only modern building in the whole expanse of ruins.

The period immediately following the destructive inroads of Mahmúd Ghaznavi saw the rise in Southern Oudh, the Duáb, and the country between the Ganges and Málwa of the short-lived power of the Bhars. Who these people are it is well known, as they still exist in considerable numbers on the verge of cultivation, and are one of the few castes who can commence jungle clearing with impunity. Their short stature and black skins, their features and their habits, their passion for the chase, and inability to settle down as tenants paying a full rate of rent, stamp them as ethnical brothers of the Doms, the Thárus, the Kewats, and the Gonds, and the numerous other aboriginal tribes whose despised remains yet linger unabsorbed by the conquering Indian stock. The history of their rule is not so obscure as is generally supposed, and tradition is rendered intelligible by two inscriptions from Ajai Garh and Kálinjar in Bundelkhand and a passage from Farishta.*

* Another reference to this kingdom is to be found in Al Ulbi (Elliot's History of India, Vol. II., p. 46). Asi must have been Ajai Garh. The Chandál Bhar, or nameless outcaste Bhawar, needs no explanation. For Bhawar as a variant of Bhar *vide* Lassen, Vol. I., p. 446, note, quoting Hamilton. For the last Bhar kings also see Tabakat-i-Nasíri Elliot's Vol. II., p. 348.

From these we learn that a man, whose name is not given, but who is described as the founder of his family, possessed himself of the fort of Ajai Garh. This unknown founder of the line is conjectured by Lassen (vol. III., p. 798) to have been a revolted vassal of Vijoya Chandra of Kanauj. He was followed on an independent throne by Jahun, Jahana, Gangadhar, Kamala, and finally Málika. The humility of their origin is made clear by the inscriptions, which give no name for their first ancestor and a duration of only four generations, as Jahana, Gangadhar, and Kamala were own brothers, and which invest Málika with none of the usual sounding titles of sovereignty, though there can be no doubt that he was a reigning prince over a large territory, and which record that the members of the family were compelled to live together in a portion of the Kálinjar fort especially set apart for their use, a fact which clearly proves that they were considered as outcastes by the other Hindu residents. Lassen considers that the Chandels are proved by their pedigree to be descended from the same stock, and we find them, therefore, at first of no family at all, then as Káyaths, with the title (on the inscription) of Thákur, and finally as full Chhattris with a well-known flaw in their pedigree.

Dalki, the brother of Málika, on the overthrow of the last Kanauj king, conquered the whole of the Duáb; and Farishta records the utter defeat and destruction of Dalki and Malki, who had royal forts at Kálinjar and Karra, and held the whole country as far as Málwa in their possession, by Nasír-ud-dín Muhammad, the king of Delhi, in 1246 A.D. The universal tradition of Southern Oudh, which preserves the memory of the reigns of Rájas Dál and Bál, proves that these princes were really Bhars, and that the whole of the south of the province as far as the Gogra was included in their dominions. It is more than probable that a far greater portion of the country was then covered by jungle than is now the case, and the rise of the low aboriginal tribes to dominion on the ruins of the power of their high caste rulers is paralleled by several instances in the only authentic continuous record of Indian history we possess—the Ráj Tarangini of Kashmír. The overthrow of the Bhars was followed by the establishment, much as we find them now, of the principal elements of modern Oudh society. The country was divided into a number of small chieftainships, ruled over by clans, who, whatever their real origin may have been, all professed themselves to be of the ruling caste of Chhattris. Many of these, such as the Kanhpurias of Partabgarh, the Gaurs of Hardoi, and their offshoot that Amethias of Rae Bareli, are probably descendants of men or

tribes who flourished under the low caste government: others, such as the Bisens of Gonda and Partabgarh, and many other leading clans of the north, appear to have been derived from old Chhattri or *quasi*-Chhattri stocks, established for time out of mind on or near their present settlements. But the nobler families, the Bais of Baiswára, the Bachgoti Chauháns of Sultanpur, the Sombansis of Partabgarh, and the Kalhans of Gonda, are distinctly proved by their traditions to have immigrated,—the first two from the Duáb, the Sombansis from near Allahabad, and the Kalhans from the far south-west.

From this point forward any general sketch of the history of Oudh becomes a task of almost insurmountable difficulty. The record of facts, though copious and unbroken, descends in two streams, which hardly touch one another, and which it is often nearly impossible to connect. On the one hand, we have the Muhammadan historians, who give accounts of the great princes sent from the conquering camp at Delhi to rule a province which during the first period of Muhammadan occupation was of the first importance to the empire. From them we hear of the wars, the intrigues, the rebellions, the magnificence, and sometimes the vices of these royal lieutenants; but the barren and uninteresting lists were written by men who had no sympathy with, or knowledge of the real inhabitants of the country—a people from whom they were separated by a strange religion, unintelligible social customs, a foreign origin, and the contempt engendered by conquest. Page after page may be turned over, and, except when some crowning victory has to be recorded, or mention is made of the assistance lent by a powerful local chieftain to his Muhammadan overlord, the existence of the mass of the Hindu nation is absolutely ignored. On the relations which subsisted between the people and their natural princes, and between the latter and the central power, the amount of the taxes, and how and by whom, and to whom, they were paid, the maintenance of order and dispensation of justice, we are left in almost complete darkness. What is of value is a fairly exact chronology, which enables us to dispose in something like order all that it is possible to disentangle from the local tradition which forms the other source of information. As, however, this local tradition is as silent with regard to the foreign rulers as their historians were on the subject of the people, it is extremely difficult to establish points of contact between the two. It may be said with certainty that the two records corresponded to two entirely distinct streams of history, and the Tátár khan and Hindu rája represented two societies domiciled on the

same soil with hardly any interaction of mutual effect. The most important political results of their co-existence were the following:—The foreign rule took the position of the old paramount empires, such as dominated from Patna or from Kanauj. It became impossible for any Hindu to attain the position of rája of rájas. The very memory of the corporate, political, and religious life of the whole people was extinguished, and for it were substituted the petty aims and petty interests of states often smaller and more insignificant than the smallest principalities of Germany. On the other hand, the old and compact social system of the Hindus presented a barrier against which the wildest excesses of barbarian fury expended themselves in vain. Thousands might be slain and tens of thousands led into captivity, but the Brahman still controlled the family life of the people; their Chhattri lord collected them for battle and disposed of their disputes in a court governed by rules which appealed to their sense of justice, and the cultivator continued to till his fields, confident that when the storm was passed he should be allowed to retain them on the payment of the customary share of the produce. The worst tyrants, whose superior energy or intelligence made them formidable to the land, had no further effect than a series of bad harvests. When they were gone, all the old elements of society resumed the exercise of their various functions, and repaired a desolation which could only last for a time. It is this ancient and stable civilization which saved the fertile provinces of India from the fate inflicted by conquerors of kindred race, and not more cruel or barbarous on the equally fertile plains of Central Asia. When this has been said, almost all that is of importance in the political history of Oudh, from the final Muhammadan conquest in the beginning of the thirteenth century to the establishment of a Muhammadan dynasty on the throne of Lucknow, has been exhausted. Throughout five hundred years of foreign domination the story has been the same, the same struggle being carried on with varying conditions of strength on one side or the other, but, except on one occasion, with no attempt at coalescence into a united national polity.

The fortunes of the great Muslim lords who ruled from Bahraich or Mánikpur belong, where they have any interest at all, to the history of the Muhammadan government of India. The vicissitudes of the petty Hindu states into which the country was parcelled out do not admit of being combined into any general abstract.

For some time the newly-established Hindu chiefs in the south seem to have been engaged in a desultory contest with the

remains of the Bhar kingdom, and its traces were hardly effaced when they were menaced by a far greater danger in the rise of a strong Muhammadan state in their close neighbourhood at Jaunpur. The ablest of the so-called Eastern emperors, Ibráhím Sháh Sharqi, had his attention especially attracted by the country which lay directly in the path from his capital to Delhi, and used every effort to bring it more closely under the control of his government. His lieutenants were established in every principal town, and Muhammadan law officers were appointed to administer their unknown and partial system of justice. For a time these things were borne, and the most powerful chieftains sought refuge in flight; but a purely artificial *régime* can rarely long survive its founder, and the death of Sháh Ibráhím was the signal for the rise of the people. The foreign agents of his policy were massacred, and the lead of the Hindu reaction was taken by Rája Tilok Chand, by far the most important of the native chieftains who have from time to time left a mark on Oudh history. Of a family possibly descended from the old emperors of Kanauj, he combined, with the consideration commanded by high birth, a natural capacity for statesmanship, and a mind singularly free from the prejudices of his race. Reserving for himself a tract, subsequently known as the twenty-two parganas, and stretching from Lucknow to the confines of the Partabgarh district, he constituted himself judge in the disputes between neighbouring chieftains, and asserted more than once his power of reinforcing the warrior class from the most worthy among the inferior elements of his army. The feebleness which marked the decay of the Afghán empire seemed to have again brought within the sphere of possibilities the realization of the idea of a large Hindu state—the paramount authority of the most powerful prince over a number of subordinate chieftains, each exercising undivided power within his own territories. A hundred years of comparative peace, during which the ruling clans established more firmly their hold upon the country, and brought the lands at a distance from their central forts under cultivation and the control of the younger offshoots of their houses, were followed by the whirlwind of Bábar's invasion.

The great Afghán captains whom that prince defeated in Oudh have left no representatives, and the four pages describing the events which attended his entry to Ajodhya, where it is possible that the Hindu chiefs rallied round the centre of their religion, are missing from all the known copies of his memoirs. The only record remaining is an ancient mosque, which preserves

the invader's name on the holiest spot of all—the birthplace of Rama.

In the troubled times which followed the death of the first Mughal emperor of India, Oudh was the focus of disaffection to the ruling house, and it was not till more than forty years later that it owned the clemency and power of the great Akbar. The constant revolts and victories on which that power was based brought the province into prominent notice, and it was for some time one of the most important and honourable among the viceroyalties of the empire. The revenue system, introduced a few years earlier by the Afghán emperor Sher Shah, was perfected by Akbar: and in an Indian province the revenue administration exhausts almost every element of value in its political history. It is not proposed to repeat in detail the regulations which are described with minute distinctness in the Aín-i-Akbari, but the information to be gained from that book may be supplemented from local records and tradition. The arbitrary revenue divisions, originally proposed on the basis of the amount of revenue to be collected, were either never introduced or yielded in a very short time to the ancient parganas, which almost always were coterminous with the authority of a Hindu chief. Lists of villages with their assessments were prepared with laborious accuracy. Qánúngos and chaudhris were appointed for each pargana, usually from among the residents themselves, to superintend their preparation and annual correction, and it is probable that now, for the first time, the treasury of the empire acquired any precise account of the sources from which its income was drawn. We have sufficient information to be able to conclude what measures were adopted to meet the great difficulty which has always met the administrator in his attempt to collect the revenue direct from the village heads or the cultivators themselves. The Hindu chiefs were powerless, it is true, against the empire in its most flourishing days, but they remained a standing menace to its weakness. To exterminate them was out of the question. The limits of their petty states were preserved in the only form of revenue division with which it was possible to govern, and it was certain that their authority, national and long-established, would be re-asserted at the first opportunity. The only policy was to refrain from driving them to extreme, and to conciliate them as far as possible by honourary distinctions and employment. They were consequently provided for by concessions out of the revenue. Some were allowed to hold certain villages of the ráj revenue-free, and devote the collections entirely to their private purposes,

others were conceded small dues from every village at each harvest. Members of the aristocracy were given posts at court or commands in the imperial army; high-sounding titles, and drums, and standards of varying grades of dignity were conferred with good political effect on a people singularly impressible by such distinctions, and the chieftain of Hasanpur Bandhua (a member of one of the highest and most ancient Chhattri families), who had adopted the court religion, was recognized as the head of the hierarchy of southern chieftains, with power to invest them with the title of rája. The strength of the central power meant peace in the provinces, and it is possible that the Hindu lords, free from the apprehension of external danger and the expense of maintaining forces of their own, were moderately contented in a position which was the best compatible with imperial necessities. This period is at any rate looked back upon as one of the brightest in their annals, which under the first Mughal emperors are singularly free from accounts of dissension or revolt.

One of the principal results of the strong government was that the younger branches of the ruling houses almost invariably cast off their allegiance to the head of the clan, and when we again find the Hindu element assert its predominance, the ancient rájas have yielded the leadership to the most able and vigorous among the cadets, the small states have been split up into a number of those still smaller baronies which formed the basis on which the present taluqas are founded. When the Muhammadan empire was broken up in the last days of Aurangzeb by the rise of the Mahrattas, the chieftains of Oudh at once acquired an almost complete independence. An enterprising governor from Allahabad or the west might occasionally endeavour to realize the revenue, but he was sure to be met in arms and eventually compelled to withdraw.

The Hindus, as was natural, broke out at once into internal war, and once more the ablest of their leaders applied themselves to the enlargement by conquest from their neighbours of the territories under their authority. The successes of the Kanhpurias of Tiloi, the Bais of Daundia Khera, both cadet families, and the Bisens of Gonda, called into existence states of no great extent it is true, but larger than had been known since the days of Akbar.

When the great Nawab Saádat Khan was appointed wazír and received Oudh as his fief, he found his entry opposed by the local chieftains. The Bais seem to have yielded after a parley, and the Kanhpurias with only a sham resistance, but the Khíchars

of Fatehpur, who might historically be included in an account of Oudh, were only quelled after a doubtful battle and the death of their rája, while the Rája of Gonda actually defeated the Nawab's lieutenant and made his own terms, by which he retained his ancestral state as a separate fief, paying only a moderate tribute. It is to this period that we owe two of the most spirited of the national ballads, the sword songs of Aráru Khíchar and Datt Singh Bisen. The first two Nawabs, Saádat Khan and Safdar Jang, were men of statesmanlike ability; they were harassed besides by imperial cares, and exposed to constant attacks from the Rohillas on one side and the Mahrattas on the other. It is, therefore, no wonder that they appreciated the advantage of conciliating their hardly-won subjects, and they not only employed Hindus as the highest of their ministers (one of whom, Newal Ráe Káyath, justified his appointment by throwing back the Rohillas from Fyzabad with a bravery uncommon in his caste) but were contented to collect their revenues on the basis of the old pargana divisions through the old pargana chiefs. The prosperity which the country enjoyed under their rule is attested by the bridges, wells, and forts which were then constructed, and justifies the conclusion that happiness is best secured by the presence of a strong central government, which preserves while it keeps in subjection all the elements of native society. Whether that society would naturally develop such a central power from within itself it is difficult to say: but it is nearly certain that its rise would be through seas of blood and years of anarchy.

With the defeat of Buxar this state of things came to an end, and the last chapter of the history commences with the British alliance, British resident, and British protection from the consequences of bad government, to end in the direct assumption by the British of the rule of the province as the only remedy for the intolerable evils, which were chiefly the result of their own unavoidable interference with its affairs. The first end of the policy of the Lucknow kings—a policy which they would never have dared, or having dared would most certainly have been expelled were it not for the strength of foreign bayonets—was the complete annihilation of the power of the rájas and the realization of the gross rents direct from the cultivators. In this policy they never even nearly succeeded. In single instances all over the country the result was gained, and there is hardly a rája, perhaps not one in the whole province, which was not at one time or another held by Government officials dealing directly with the tenants while its chief was in flight; but, on the other

hand, thereis perhaps hardly a case where the chieftain did not return after a dispossession of a few years, and recover, if not his whole property, at any rate a large number of his villages. There were, in fact, two hostile powers, with interests diametrically opposed, but neither strong enough to gain a decisive victory. If, on the one hand, the king was powerless to evict the nobles, so neither could they expel a king behind whom was the whole force of the British Government. Of the relations of the king to that Government it is unnecessary to write; they are a matter of well-known history, and may be found described at length in the pages of Mill and the blue-book which justified annexation. Of his relations to his subjects, the best idea will be gained from a short account of the principal measures which emanated from Lucknow, and a sketch of the social condition of the province when the kingdom came to an end.

It is perhaps worth while to sum up in a single paragraph the result of the preceding pages. Oudh had been many times conquered and owned monarchs of many diverse nationalities, but its history, down to the advent of the Muhammadans, had been a history of hegemonies. From that time it becomes the history of a foreign domination. The difference and its reason are not obscure. Even if the Hindu superiority in civilization was not greater over the earlier than the latter invaders, the Muhammadans differed from their predecessors in being animated by the bigotted zeal of a new and fervid religion. The earlier invaders were in a very short time absorbed into the Hindu caste system, adopted the religion of the country, and became an indistinguishable portion of the national polity. The Muhammadans could neither join nor be received into the ranks of their subjects. From the time of their conquest the history of the country is modified by the introduction of a new dominant element which refused to be assimilated, and the main interest centres in not the spontaneous development of a homogeneous system, but the struggle of an anterior civilization to maintain itself against rulers who were untouched by its spirit and opposed to it both by interest and religious feeling.

That struggle it has survived, but with the loss of every principle of internal development—of everything which makes a civilization valuable. In a short sketch like the above it was unavoidable that none but the main features should be clearly presented, at a sacrifice of the accuracy which depends on a minute attention to subordinate details. If the Hindu chiefs only have been mentioned it must not be forgotten that they were nothing more than the highest point of a very complex structure.

In considering their position it would be erroneous to compare them with either the patriarch of an eastern tribe or the chieftain of a sept or clan. In their relations with their peasantry the family tie entered not at all. Either they had very few blood relations living in dependence on them, or, as was more common, the younger branches of their families threw off allegiance altogether and established separate states. In the complete absence of any pretence of common origin with the mass of the people, they most nearly resembled the feudal lords of mediæval Europe. But here again the resemblance is only superficial. What made the Oudh barons so strong is that they were a necessary element in the religious system of the country. Their race had been set apart by immemorial tradition and the sanction of all sacred literature as the wielders and representatives of Hindu power. The Chhattrí ruler was as indispensable as the Brahman priest, and his might and magnificence were—and are—still gloried in by the people as the visible manifestation of their national prosperity. With his destruction the national system is broken up, and it is this fact which commands for him the unquestioning obedience, and it may almost be said the enthusiastic affection, of his subjects—an obedience and affection which can never be conciliated by the best rulers of a foreign race and religion. His position was then in its essential qualities that of the national king, however small his territories may have been, and his functions were distinctly royal. He was the natural receiver of the share of the cultivators' produce which formed the principal source of revenue; he assessed and collected all the other taxes within his domain, the transit and ferry dues, the imposts on bazars, and the fees paid by the owners of stills and looms. It illustrates the blindness of the Muhammadans to their rights and duties as governors that they hardly ever contested these small taxes with him, but confined their rapacity to the one very lucrative source of income—the land. Right up to annexation we find the rájas who had then become taluqdars still collecting the minor taxes all over their domains, even in cases where they had lost nearly every one of their ancestral villages. Besides being the receiver of the revenue, the Hindu chief called out the militia of his territory for war at his own sole will and with an authority which was never disputed. He apportioned out the waste lands to tenants for cultivation, decided the suits of his subjects in his cutcherry, and enjoyed, besides, a number of varying rights in wild produce resembling the rights attached to an English manor.

The last hundred years contain the history of the conversion of the rája into the taluqdar. With the exception that there is less

bloodshed and fewer of the horrors which attended the struggle elsewhere, Gonda presents so typical an instance of the process which was going on all over the province that no apology is needed for substituting the plain story of its events for a more general description. Rája Datt Singh had extended the conquests of his father and grandfather, and ruled over a small state which stretched from the Gogra to the Kuwána, covering an area of about twelve hundred square miles. When Saádat Khan re-established Muhammadan supremacy in Oudh, the rája extorted from his weakness a semi-independent position, which left him in undisturbed possession of his fief on the payment of an annual tribute. This position was maintained till near the end of the eighteenth century, when Shiva Parshád Singh, the last of the real rájas, was defeated and slain in battle with the Lucknow forces led by a British officer. The chief of the servants of his ráj was Chain Pánde, a banker, who had brought his capital from Ikauna to trade with it under the Gonda chieftain. The death of Shiva Parshád Singh left a legal heir in his nephew, Gumán Singh, a lad of ten years of age, and a brother, Hindúpat Singh, to administer affairs during the minority. Chain Pánde, the old banker, had died, and his three sons, Karia, Bakhtáwar, and Mardan, commanded the Gonda militia and exercised an unremitting vigilance over the interests of the youthful rája. It was not till they discovered that his life was in daily peril from the machinations of his guardian, who would by his death acquire an undisputed right to the succession, that they interfered. Hindúpat Singh and all his children were murdered, and the Oudh Government, making the event a pretext for disregarding its previous engagements, sent a force to occupy the state and take Gumán Singh prisoner. A few years of captivity at Lucknow were ended by his marriage with the daughter of the celebrated Jagjíwan Dás of Kotwa, whose influence as a religious teacher secured even at a Muhammadan court attention to his demands. On his return to his territories he discovered that they had been made the appanage of the Bahú Begam, and that her officers exercised rule and collected the rents. His subsistence was provided for by the grant of a few villages and a small annual payment in cash from the income of his ráj. In time the intelligent and humane officer, Saif-ud-daula, who administered the country for the Muhammadan Government, gave place to feeble and incompetent successors, who found the best security for their collections in the influence and comparative wealth of the dispossessed rája. On the other hand, the villagers themselves were apt to look up to him as their natural head, and

preferred the management by his servants to the unrepressed extortions of a rabble of Muhammadan soldiers.

With him had returned the Pánde brothers, who had participated in his exile, and their even superior wealth, their distinguished position and abilities, and their Brahman caste, made them not inferior to the rája himself as a mainstay to officials pressed from Lucknow for rents which they could not realize, and as a refuge to village owners groaning under the intolerable tyranny of the názim's subordinates. Two separate estates grew up within the old territories of the ráj, as one village after another, and often whole clusters of villages in a single year, were joined to the revenue engagements of either the rája or the Pánde, and at annexation the former held an estate of 250 the latter of 350 square miles. These events are, as it has been said, typical of what was going on all over the province. Everywhere the rájas were stripped of their old position and replaced by Government officials; everywhere they retained a footing, either by peaceful residence or by the maintenance through bands of desperate outlaws of a continual state of warfare; the officers of the king found it everywhere impossible to realize the revenue without the intervention of some powerful local chief or influential capitalist. The result was that there grew up out of the old ráj system a system of large estates, consisting each of a number of villages arbitrarily collected under a single revenue engagement. The old ráj boundaries were rarely maintained, except in the distant regions to the north, where the influence of the king's government was only feebly and fitfully exercised. But the new taluqdars were almost always the old feudal lords, and in the few instances of what were known at annexation as auction taluqas, it involves no great license of historical conjecture to say that they must eventually have returned to the old chieftainships from the lands of which they had been cut out.

Before dealing with the other classes connected with the soil, it is necessary to define what is meant by land revenue with as much briefness as is consistent with an understanding of the relations which subsisted between the subordinate tenants and their lords.

Land revenue, as it existed for time out of mind in India, was the portion of the gross produce of his fields which the occupant paid to the state. This has been assessed at different shares by different rulers and by the same ruler under differing circumstances. Akbar fixed it at one-third, and the rule in Oudh during historical times has been for the tenant to pay one-half of the

produce after deducting the expenses of cultivation, an arrangement by which the state got about a third. Theoretically there was no such thing as rent or landlord. The gross produce was piled up on the threshing-floor. First the village servants and the labourers who helped to get in the harvest or attended to the plough-bullocks took their fixed dues, and what was left was divided equally between the cultivator and the state official. For a very long time, however, the theory has only been carried out in rare instances.

The first modification was the introduction of a middleman between the cultivator and the state, and the simplest form his intervention took was the following:—The rája appointed a headman, known as muqaddam or mahtau, whose duty it was to keep the village under cultivation, superintend the harvesting and division of the grain, and prevent the cultivators from migrating into another territory. For these services he was recompensed by the receipt of one-tenth of the heap which formed the rája's share of the produce. A further modification was introduced when the village was alienated for a valuable consideration and in perpetuity under a grant of kirt, by which the grantee was allowed a quarter of the grain heap on his engaging to pay Government the remaining three-fourths. These, however, were only modifications of the original plan. A complete revolution was brought about by two main causes, the increasing density of the population and the influx of large quantities of coined silver.

It requires but little consideration to understand that a tenant can afford to pay a larger portion of the gross produce of an extensive area under poor cultivation than he can of a smaller area under high tillage. As tenements diminished in size the gross produce per acre increased, but the tenant's needs remained the same, and he had to meet them from the outturn of a smaller area. He could only do this by reserving for himself a larger portion of the crop. This difficulty was solved by the introduction, which has become universal, of a money rent for highly-cultivated lands.

The next factor in the revenue system to be considered is, though it has not yet been referred to, perhaps the most important of all. Throughout the province there exist in almost every village large communities of the higher castes, Brahmans, Chhattris, or Muhammadans, who furnished nearly all the fighting power of the rája. These communities were allowed, under certain conditions, to retain the complete management of the villages in which they resided, or of definite groups of villages, sometimes conferred on them in jágír, but more often admittedly theirs from

long prescription. It was to them that the superior authority, whether Hindu or Muhammadan, looked for the payment of the revenue: and as some fields at least in every village were held at money rents, while it was next to impossible to make any trustworthy grain appraisement for the large areas which were in the direct cultivation of their numerous co-sharers, it became the custom to assess them for a lump sum in cash, which was generally fixed by a rough conjecture of the outside they could be compelled to pay.

In the case of taluqas, the Lucknow officials similarly took the outside which could be safely demanded. There was no real principle of assessment, and the proportion of his total income paid as revenue varied in the case of each taluqdar with the means of resistance he had at his command.

It has now been seen how the original idea of Indian land revenue, as the portion of the gross produce due to the state, was modified by the introduction of money rents, by the growth under various circumstances of *quasi*-proprietary communities between the cultivator and the king, and the co-existence of what were practically two hostile governments on the same soil. If the money paid for the fertile fields round the village site looked like rent, and if the cash assessments on the village communities and the sums collected from taluqdars by názims might for convenience be not very improperly described as a land tax, it should, however, be remembered that the resemblance is only on the surface. The old system continued to form men's notions on all things connected with the possession of the soil and its liabilities. It influenced every transaction. In many localities it was still in full force, and it remained the ultimate standard of reference in disputes as to the amount of payment to be made in any particular instance. Even now if any tenant objects to the amount demanded from him it is far from uncommon for the landlord to agree with him to resort to the old grain division, and the procedure was still more frequent before annexation. If the value of the produce received by the landlord is less than the cash rent he demanded, his demand was shown to be extortionate: if not, the tenant was convinced of its justice. At any rate, till the introduction of European forms of thought, the very idea of a landlord absolutely owning the land and at liberty to put it up to competition and knock it down to the highest bidder had never entered the minds of the people. The rights of the over-proprietor were confined to the receipt of a fixed customary share of the produce or the money which represented that share, subject to

deductions in favour of the middle classes which intervened between the taluqdar or the Muhammadan government and the actual tiller of the soil. Whatever other rights he possessed—and it is not to be denied that he could evict tenants at his will, just as the English parliament can confiscate private property at will—were derived not from any private ownership, but from the same source as gave him the miscellaneous taxes and the command of the militia, his theoretical position as head of the petty state.

The above review has made us acquainted with all the principal classes of agricultural society in Oudh at annexation: the názim or king's officer, the taluqdar grown out of the rája or the capitalist, the village communities basing their title on purchase, military grant, or immemorial prescription, and the cultivator himself. Only the muáfidár (or assignee in special cases of the land revenue) has been omitted, as his case was not one of general importance or interest. The sketch will be completed by a short account of village communities and their relations with superior powers.

The original assessment under which they paid their land revenue was in all cases, whether they held as birtias on sale or as old subordinate zamindars from prescriptive right, based on an appraisement of the value of the gross produce of the village lands. Their special privileges were of two kinds. A stated deduction, varying from one-tenth to one-fourth, was made from the state share in their favour. And the state share from the fields in their own cultivation was fixed at a lower proportion to the gross produce than in the case of unprivileged cultivators. The former right was converted into cash when the total payment on the village was assessed in money and was then known as nánkár. When once it had been so converted it almost always remained stationary, and lost all proportion to the gross assessment. Thus, a village revenue would originally be assessed at Rs. 400. Against this a deduction of Rs. 100 would be allowed as nánkár to the village zamindars. In the course of time cultivation increased and the village was assessed at Rs. 1,000, but the nánkár still remained Rs. 100. Again, a hostile taluqdar laid the whole waste, and the villagers were all either killed or in flight. The Government papers would then show assessment Rs. 100; deduct nánkár, Rs. 100; net payable, nothing. Still, though it ceased to vary with the assessment, the nánkár allowance was subject to revision on the application of the zamindar. The second right, that is to say, cultivation at favourable rates, was never perhaps wholly absent from the calculation when the village owners held their whole village on the condition of a

lump revenue payment, but it became of very great importance when the taluqdar or názim put them aside and collected direct from the individual cultivators. Then their sír lands, as they were called, either paid very low rates in comparison with other tenants or remained altogether unassessed. It was not uncommon for the superior landlord when he took over the village management to set apart a certain area, either at no rent at all or at a fixed low rent, in favour of the community, but it was more usual to extend the privilege to all the lands they held themselves whether the area was great or small.

The general position of these village communities was not a bad one. They had no absolute right to the control of the whole village, but they were generally allowed it from motives of convenience, and the hold which their high caste and residence on the spot gave them over the other cultivators, put great difficulties in the way of interference against their will. They very frequently, however, did willingly consent to relinquish a control which made them responsible for a heavy assessment, and in other cases the taluqdar was strong enough to manage the village himself without consulting them. In either case, whether their dispossession of the whole village was against or with their consent, they always retained their low-rented sír and usually the cash nánkár. Other circumstances combined to render their position tolerable. When the assessment became too high they defaulted. In a year or two the názim was changed. There was no continuity of Government, and their default became a forgotten and undemanded arrear; or if things came to the worst, they could retire to a neighbouring jungle, burn the crops and house of any one who attempted to cultivate, and leave the názim the alternative of re-admitting them at a reduced demand, and with arrears wiped off, or of deriving no income at all from their village. A third course still more frequently adopted was for them to offer their village to a powerful taluqdar, whose interest would induce him to assess them moderately, join their force with his in resisting the demands of the Lucknow officials, and secure a low revenue payment for the whole estate. Besides the means at their command for resisting exactions, the profits of their villages were supplemented from other sources. Very large numbers found employ in the Company's armies, and not only relieved the pressure on the soil, but remitted their savings to add to the wealth of the community. Still more were engaged in the large forces which the unsettled position of every taluqdar compelled him to maintain, and not a few drew pay from the King of Oudh. All these causes contributed to make them as a

body fairly well off. The provision which their firm hold on the soil secured for their families gave them a social position independent of their caste, and enabled them to seek in marriage the daughters of clans who would have at once rejected the advances of men of the same class but not village zamindars.

The power to which we are the more direct successors claims some separate notice, though the most important of its effects on the history of the country have already been detailed. Of the six potentates who filled the throne of Lucknow in the present century, two only paid any attention to the government of their subjects or their own more immediate interests in the state. The rest remained sunk in a sensual apathy or absorbed in ferocious excitements, unmoved by the constant remonstrances of the British residents, careless of the dishonesty and treachery of the servants they employed, blind to the emptiness of their treasury, and deaf to the cries of an oppressed people. The hideous palaces with which their bad taste and vulgar extravagance had defaced Lucknow were impenetrable fastnesses, where public affairs were never allowed to intrude for a moment on the more important avocations of selecting a new courtesan, criticising lifeless erotic poetry, or rewarding the insipid flattery of a swarm of low-caste hangers-on. Not even the national passion for distinction could reconcile the more manly, not of the outside public, but of the king's own servants to honours prostituted by every revolting use, and the great názims, Darshan Singh and Mán Singh, steadily declined any title which bore the stamp of the court.

The prime ministers who were entrusted with the administration of the state present a hardly more attractive picture. Muhammadans and hangers-on of the court, they cared nothing and knew nothing of the interests of a population which was in the main Hindu. Under no control and insecure in the slippery tenure of their office, they had no reason for being honest, no other end but the provision of resources against the inevitable day of their disgrace. Two things, and two only, were demanded of them by the necessities of their position—money for the pleasures of their master, and a fortune for themselves. It was no wonder that they were absolutely indifferent to the means by which the treasury was filled, or that at least half of an income of a million sterling was appropriated to the personal use of themselves and their king.

The country under them was parcelled into revenue charges, which varied in number at different times, but were on an average somewhat smaller than the districts of the present day. To these were appointed officers with the title of názim or chakladar

according to the extent of the charge but with equal powers and the same duties. Those duties were practically confined to the realization of as much money as could be extracted from the land, and to this all other considerations were subordinated. We have already seen the difficulties with which the constitution of the rural society hampered their task, and their position necessitated the maintenance of a considerable armed force. The undisciplined rabble which followed their camp was supplemented by more regular forces commanded by British officers, and stationed at convenient points all over the country. With a few exceptions they were reared at court, and incapacitated by their education and prejudices from understanding the society over which they were placed. They neither knew nor cared whether their rule was mild or oppressive so long as they could remit sufficient sums to save themselves from disgrace at headquarters, and realize enough over and above to provide for themselves and their retinues of needy dependents.

The two native sovereigns who must be exempted from the reproach of absolute indifference to their duties were Saádat Ali Khan, who ruled from 1798 to 1814, and Muhammad Ali Shah, who occupied the throne between 1837 and 1842 A.D. The first of these signalized his reign by two measures of the highest importance, the thorough revision of the land revenue, and a series of regulations for the export of grain, which were meant to provide against the periodical famines to which the province is liable, and the most terrible of which was at the time yet fresh in men's memories. The principal objects effected by the revenue reform were the separate assessment of every village, and the imposition of a fair tax on the countless plots of land which the prodigal liberality of his predecessors had exempted from contributing to the state treasury. The work was well carried out, and served as the basis of the land revenue demand right up to annexation. There can be little doubt that the grain laws, which prohibited exportation when the price of flour fell below 40lbs. for a rupee, were dictated by a statesman-like appreciation of what were at the time the real needs of his kingdom.

The reforms of Muhammad Ali Shah were more excellent in their intention than appreciable in their effects. The first was the attempt to organize a machinery for the administration of justice; the second, the substitution of the amáni for the ijára system in distributing the revenue appointments. The judicial reform was never more than a dead letter. All the officers appointed were Muhammadans, and the Muhammadan law only was to govern every tribunal. The judges were subjected to no

control, and acknowledged no responsibility. Their only object was to make their places as profitable as possible to themselves. They had, moreover, no power to see that their judgments were executed, and the názims were too much engaged in the realization of the revenue, and too utterly indifferent to the disputes of the people among themselves, to interfere in their support. Lastly, the law itself was one which did not meet the requirements or satisfy the sense of justice of the mass of litigants, and denied the Hindu all remedy as against the Muhammadan. The people of course preferred their own panchayats and the cutcherries of their ancestral chieftains to a resort to courts whose first object was to extort a heavy bribe, who were powerless of action, and whose orders conveyed either a redress which was inapplicable or no redress at all.

That so much importance should have been attached at the time to the measure by which revenue appointments were made subject to the payment of a fixed annual sum, instead of being as heretofore exposed to auction in open market, is only one of the things which show how imperfect was the information of the Calcutta Government in all the affairs of Oudh. In principle no doubt the measure was admirable; but with an apathetic king and ministers and officials bent on nothing but private ends, who was to superintend its execution?

The only difference it made was one of account to the názims and chakladars. Money, which was before collected as government revenue and appropriated by the collector, after he had paid the sum for which his appointment had been knocked down, now was realized as nazrána, or took any one of the numerous channels which official dishonesty is ingenious in devising. The loss to the revenue was shown either in a diminished rent-roll or in arrears beyond the hope of recovery. The receipts of the state continued to decrease, while the actual collections were as before limited only by the názim's power of extortion, and neither the king nor the people were in the slightest degree affected by the change.

These, then, were the elements of the society which came under British rule. The king, who exercised no royal functions, but was simply a heavy charge on the public treasury—the corrupt and infamous capital—the ministers insecure in their offices and alive to no interest but their own—the empty courts, which denied justice and suffered every crime and every villany to triumph unchecked from one end of the land to the other—have all passed away, and the place is taken by our own administrative machinery. The stable elements which remained for us to deal

with were a population of industrious labourers holding their lands on rents fixed by custom, a system of yeoman communities in possession of varying rights in almost every village, and a number of great landowners generally the representatives of the old Chhattri chieftains, but in a few instances capitalists who had been called into an abnormal position by the abnormal circumstances of the time, elements all knit together by a polity which was older than the oldest tradition, and ready when left to their own unchecked action to resume their ancient places in the immemorial structure.

CHAPTER IV.

If the promise of events is to bear fruit in fulfilment, February 13th, 1856, is the most important day in the whole annals of Oudh, for it was then for the first time that its society was brought under the influence of a power with solvents strong enough to disintegrate eventually its compact organization. Our first essay on administration was based on ignorance and ended in disaster. The officers who were entrusted with the all-important work of settling the land revenue had been imbued with the principles of the so-called Thomasonian school, and shared the prejudices of the only native society with which they had been personally acquainted, that of the court. The first told them that the village communities were the only element in the country which deserved to be maintained; the second that the taluqdars were a set of grasping interlopers, in arms against the officials and tyrants to the people, whose sole object was to defraud Government of its revenue. The result was that orders were issued to disregard them wherever it was possible, and to take the engagements everywhere from the yeoman classes. In fact, the policy which Lucknow had for so many years been endeavouring to put in practice was to be carried out at once by main force. The instructions were well acted up to. The chieftains were stripped of nearly all their villages and a settlement made in which they were entirely left out of consideration. What the result would have been it is difficult to conjecture. But little more than a year had elapsed when the great sepoy mutiny broke out, and allowed them to show that it was easier to deprive them of their property than of their influence. The English power had hardly fallen when they at once resumed more than their former position. Again they collected the revenue without question throughout their territories; again the armed levies rallied around them against the stranger; and long after the defeat of the mutineers, they had to be subdued one by one and their forts razed to the ground before the authority of Government could be re-established.

One thing at least had been made evident, that policy and justice alike forbade their being overlooked in the new settlement which the pacification of the province necessitated. The leading principle of the second revenue settlement, whose main lines re-

main intact to the present day, was to preserve the status of the various classes at annexation. The taluqdars as they gave in their adhesion were invested with all the villages they had held in the last year of native rule, and the lists they furnished were confirmed after a summary inspection by the local officers. Soon after the arrangement was ratified by the Governor-General, who engaged that their titles should be protected from all question subject to the maintenance of any subordinate rights which might be proved against them. The interference of the civil courts was precluded by a proclamation which declared the whole land of the province confiscate for rebellion and free to be disposed of by Government as it thought fit, and they were further secured by sanads in which Government expressly conveyed to each of them separately the lands they had claimed as their own. Mortgage by the village zamindari communities was one of the many forms under which the villages had been attached to the chieftains' engagement, and it was subsequently enacted that the terms of the Governor-General's grant did not prevent the redemption of such mortgages if executed within a specified period of limitation. But though a few villages have passed out of their estates under this rule, it has not materially affected their position. Finally, their legal status was clearly set forth, and the principles by which the devolution of their properties was to be governed determined by Act (Act I. of 1869.)

The next class to be dealt with were the middlemen between the chief and the cultivator, to whom the name of zamindar has been appropriated in Oudh. Those who had engaged direct with Government previous to annexation were maintained in their position, and enrolled as landowners responsible for the revenue of their several villages. The remainder, whose properties formed the units out of which the greater part of the taluqas had been made up, were at first held entitled, under the reservation of subordinate rights made when the sanads were issued, to such rights and such only as they could prove themselves to have possessed in the last year of native rule, the object being to reproduce as exactly as possible the proprietary status of the various orders at the moment when we took over the country. The sanads had originally done these men a great injury by creating a presumption of full proprietary title in favour of their over-lord and throwing on them the whole burden of the proof that their subordinate rights were in existence. The taluqdar's title had been accepted on his mere word after what was often a nominal scrutiny: theirs had to go through the ordeal of a civil court. It was soon found that to restrict

their proof to the circumstances of a single year entailed intolerable injustice and hardship, and they were allowed to claim any rights of which their possession could be shown within the twelve years which preceded annexation. The strongest of their rights was to hold the whole village in perpetuity at a rent fixed by the courts, failing that, they might be decreed the sír lands or nánkár allowances, such as have been described in the last chapter, their groves, their tanks, or their houses, manorial rights in waste lands, and the small dues which were levied by the proprietor from the lower classes of cultivators. It was afterwards considered that to constitute a body of middlemen who intercepted the passage of the rent from the actual cultivators to the men from whom Government realized its revenue was impolitic, and in 1866 an Act was passed demanding a strictness and comprehensiveness of proof for cases in which whole villages were claimed in sub-settlement, which made the majority of such claims practically hopeless of success; at the same time, a few clauses were added which facilitated the establishment of rights in sír, and tended to maintain the zamindars in the possession of all the lands in their immediate occupation at the lowest rent compatible with the interests of the state. The same policy was followed in the Rent Act of 1868, which in one of its sections secured a right of occupancy in the fields ploughed by themselves to any ex-proprietors who had been unsuccessful under the former regulations.

It has been seen that subordinate rights had been created, not only by long prescription, but in some parts of the province still more frequently by recent contract. These contract sub-proprietors based their title on deeds of what was known as *birt* or *shankalap*, granted them by the taluqdars for a valuable consideration. Their case never formed the subject of legislation, but was dealt with under the ordinary rules of civil law, and such rights passing under their purchase were decreed them as they could prove to have been enjoyed within the legal period of limitation. These sales in the northern districts constantly extended to whole villages—in some cases, almost a whole pargana had been so conveyed—and there, at any rate the middlemen who had been carefully guarded against when of the class of old zamindars received full recognition. More frequently and more widely throughout the province the sales applied to small plots of land, and resulted in the creation of a class of small tenements held under decree at a low rate of rent.

The position of the ordinary cultivators soon received prominent notice and became the subject of a lengthy investigation.

The blue-book which contained the results of the inquiry proved two things—that the landowners did constantly evict tenants during the nawabi, and that rents were fixed by custom and not by competition; but it is doubtful whether the real relations which subsisted between the cultivator and the rája were as well understood then as they are now. There was no legislative interference with the position of tenants without special rights till the Rent Act of 1868, which established competition as the sole basis of their relations with their landlords, legalized eviction while it prescribed the procedure and restrictions under which it was to be enforced, and secured compensation for improvements made at the tenant's own cost.

It had been seen from the first that the realization of the revenue would be impossible unless all the various and conflicting interests in the soil were clearly defined, and the officers who were appointed to make the assessment were constituted civil courts for their adjudication and embodiment in a complete record of rights. After long and bitter litigation, that task has now been nearly accomplished, and it is possible to form an approximately accurate idea of the distribution of the land of the province among the various classes holding recognized rights in it.

The units of property are, as has been stated above, the villages, of which the country contains 25,842, with an average area of a little less than a square mile each. Of these, 15,553 are divided among 410 properties, which pay an annual revenue to Government of upwards of £500 each; the remaining 10,290 are held by 6,950 village communities. So, roughly speaking, the the old chieftains have retained three-fifths of the province; two-fifths have escaped them altogether, and belong to the classes intermediate between them and the cultivator.

The returns of tenures are not quite complete, but they are sufficiently so to prove that rather more than a tenth of the 625,000 tenants of the province hold on decree an area amounting to a third of the whole cultivation, and enjoy proprietary privileges against the landowners who are responsible for the Government revenue. The size of the ordinary farm held by single cultivators without rights is about four acres.

The village communities are generally large coparcenary societies, containing each a number of separate properties, who either hold the lands in common, dividing what escapes of the rents when all charges have been paid; or have divided all the lands, and collect and defray, each of them separately, the rents and charges on their divided share of the property; or hold some

of the lands in the same property in common and others severally. The 7,000 village communities which know no superior landlord contain more than 60,000 proprietors, whose ill-defined rights and constant disputes form a perennial source of trouble and litigation. The soil, therefore, parcelled out in tiny farms of four acres each, has to support, besides the cultivators themselves, about 400 large landowners, above 60,000 small proprietors, and rather more than that number of sub-proprietors holding an intermediate position between the cultivators and the landlord; and above all, comes the great landlord—the State, with its unvarying and inexorable demand.'

The land revenue demand under the late king's government rose within the last ten years of its existence from £1,399,000 to £2,702,000; but the value of the accounts of the royal treasury may be estimated when we find that, within the same period of enormous nominal increase, the actual receipts fell from £1,318,000 to £1,063,000. Besides this, there were practically no taxes of any importance. When we assumed charge of the province a rough assessment was made, on the basis of the accounts for the five years preceding, at a little over a million sterling. Officers were very soon appointed to fix the land demand on a more scientific basis for thirty years, and as their estimates came in the revenue gradually rose, till now, at the conclusion of the work of revision, it stands at about one and a half million. The chief remaining taxes are the excise on spirits and the stamps on valuable securities and applications to the courts, which yielded last year £73,000 and £93,000 respectively. Miscellaneous sources which do not properly come under the head of taxation yield some £65,000 more, to which the principle contributions are £28,000 from the Government forests and £16,000 from the post-office. There are, besides, two other great sources from which the imperial treasury draws an income—the first, in the strictest sense of the word, a tax; the second, the profits of a trade, for which the people of the country only provide the material at a fair price and with no loss to themselves. At the lowest estimate the Oudh peasant pays the exchequer £200,000 annually for the salt he consumes, and a profit of £500,000 is derived from the trade in the opium which he grows.

The taxes proper, then, are those on the land, the salt, litigation, and civil contracts, and spirituous liquors, and they yield altogether about £1,865,000 annually to the State, which derives a further income of nearly £600,000 from sources which involve no drain on the country and are analogous to the receipts from

private enterprise. The total cost of administration amounts to £565,000, leaving a surplus to be credited to the empire of £1,300,000 from the actual taxation, or more than two-thirds of the whole sum realized, while the total imperial income, including the profits of the great monopolies and after satisfying all local charges, amounts to £1,900,000, or over 75 per cent. of the gross receipts.

Many branches of the local administration—the jails, the police, the educational and medical establishments, registration, and municipal charges—are shown in a separate account, and the imperial subvention of £220,000, already included in the preceding paragraph as part of the ordinary expenses of administration, has to be reinforced by further local taxation in rates, cesses, octroi and ferry dues, and other miscellaneous impositions, yielding an annual revenue of about £375,000.

The administration is of the ordinary non-regulation type, the province being divided into twelve districts, each under a deputy commissioner, with four commissioners and a Chief Commissioner to supervise the whole. The judicial work is transacted entirely by the administrative officers, with a separate high court in the judicial commissioner as an ultimate resort of appeal. Each deputy commissioner has at his disposal a small staff of European and native assistant and extra assistant commissioners and tahsildars. When this arrangement was made the population was estimated at six millions, or only half its real amount, while the land revenue was only two-thirds of what it stands at present. The consequence is that the charges are very heavy, much more heavy indeed than in any other part of India. The average population under the control of a single officer is little short of a million, or rather less than twice as much as in the Punjab, more than twice as much as in the Central Provinces, and exceeding British Burmah and Berar in a very much higher population. The amount of the work to be done is determined mainly by the number of the people, and in an Oudh district is not only heavier beyond all comparison than that in the districts of any other non-regulation province, but equals in the revenue department, while it exceeds in every other, the work for which a collector in the North-West, with his vastly more elaborate and more expensive establishments and the experience of nearly a century of English rule, is responsible.

The main innovations on the rule of our predecessors, for which the province is indebted to us, are as follows:—The necessary force which is at the root of all order has been completely

reorganised; the persons by whom it is wielded have been changed, and its instruments and methods defined. Where formerly three hundred native chiefs executed their commands through the first handful of stalwart adherents available for the purpose, twelve deputy commissioners now carry out the orders of the courts and the administration, and repress offences against social order through men set apart as the official servants of the community. In the punishment of the more heinous forms of crime the change has been eminently beneficial, and the certainty and severity of the penalties inflicted on the offences by which it is threatened have ensured a security to life which in the anarchy of twenty years ago would have seemed an impossible dream. The same remark applies to the safety of property against open force; but it may be doubted whether the more humane treatment of the minor classes of crime has not led to an increase of theft.

For the enforcement of civil liabilities, our courts have provided means expeditious and trustworthy beyond anything that has been known in the province before, and in themselves exceedingly cheap, though the expenses of the heavier classes of cases are raised by the high fees demanded by legal practitioners, a kind of man who wherever he is allowed to exist will always be detested and employed. Just and prompt in their decisions, the tribunals are greatly hampered by the unceasing press of work, to which the scantiness of their numbers and other multifarious calls on their time expose them, in seeing that their orders are properly carried into effect.

An elaborate scheme of education embraces every part of the province. Schools have been established within easy distances throughout all the districts, and an elementary education is offered at the expense of the State to every child of whatever position in life. More advanced subjects of study are taught in the schools of all large towns, and in Lucknow there is a college (with a separate establishment for the sons of the taluqdars) where almost every branch of western or oriental learning may be acquired. The opportunities of knowledge are eagerly welcomed by the keen intellect and inquisitive temper of the people, and the new institutions are already thronged by some sixty thousand pupils. The cause of education is further advanced by the private enterprise of Munshi Newal Kishor at Lucknow, whose busy press disseminates, even beyond the utmost limits of the empire, a cheap, abundant, and useful literature, and is of greater public benefit and importance than many State institutions. Another

impetus is given to the free exchange of thought by the cheap and efficient organization of the post-office.

Perhaps the most effective and judicious method by which the State can promote the wealth of the people is the opening out of easy communications for trade, and this duty has not been lost sight of. During the native rule there were no outlets but the great river thoroughfares, which were reached only by difficult and dangerous cart-tracks, open one year and ploughed up at the caprice of the men through whose lands they passed the next, where the slow and heavy bullock-carts were delayed on their long journeys by endless detours and the constant danger of being upset or broken to pieces. The streams by which the country is intersected were crossed on rudely constructed rafts and boats, and in the rains were often wholly impassable. Within the last twenty years all the principal rivers, except the Gogra below its junction with the Sarju, have been bridged at convenient intervals, and a bridge of boats makes the passage of even that formidable water perfectly easy during eight months in the year. Metalled roads of unsurpassable smoothness and excellence connect most of the principal towns, and the rough cart-tracks, which are the indigenous means of transit, have been entrusted to a special department to be repaired and preserved from encroachment. Lastly, a line of railway has just been completed which brings Lucknow, the centre of the province, into easy communication with Sháhjahánpur, Cawnpore, Benares, and the great timber mart at Bahram ghat.

An effort has been made to familiarize the people with the principles of self-government as understood by ourselves by the institution of municipalities, where the residents of the chief centres of trade and population decide on matters connected with the health and internal police of their towns, and the means by which the necessary local expenses may be met. Dispensaries scattered all over the country bring the most useful drugs of the European pharmacopœia and the advice of trained native doctors within the reach of the poorest classes. The general principles of sanitation are being constantly inculcated, and an elaborate system of returns of vital statistics endeavours to lay bare all facts important to the health of the province.

From the near stand-point of a contemporary, and in the very midst of the events, it is difficult, perhaps impossible, to form a correct opinion of the ultimate tendency of all these great measures of change, and yet the question is of the most

absorbing interest of any that can be asked. Some provisional answer is absolutely essential for intelligent action, and a few facts at any rate are clear beyond the possibility of controversy. It can hardly be doubted that the interests of the finest class in the country, that of the nobles and warlike yeoman proprietors, have been injuriously affected. Sales of land are of alarming frequency. Landlords who remain are struggling with difficulties that tax them to the utmost, and a large number of the greater estates, with an annual income of £400,000, have only been saved from certain ruin by the generous and politic action of Government in taking their debts upon itself. The subject was alluded to with the following remarks in the annual report of 1873 :—

It is owing to our system that the thousands who formerly aided the soil with their earnings sent from afar are now living on it a dead burden where they were formerly an active support. It is owing to our system that girls are reared in hundreds, not only to be so many more mouths to feed, but to involve their fathers still deeper in debt to meet their marriage expenses. It is owing to our system that men are no longer allowed to kill themselves by scores in agrarian quarrels; that the march of famine and epidemic disease is checked; that quinine is being brought to the door of every fever-stricken sufferer; and that in every district there are sanitary measures in progress which have for their object the mitigation of disease and the prevention of death. Owing to these causes the population which have only the land to look to for their support are annually becoming more and more numerous. The consequences are not difficult to foresee. When the land cannot yield more than is sufficient for the mouths dependent on its produce, it follows that nothing is left wherewith to meet the demands of the State, which claims one-half of the rental, or any other demand. From whatever quarter the demand is made the people are unable to meet it, and the land, which is the security for the claim, must be transferred in satisfaction of what is due on it.

All this is quite true. The stimulus to population derived from our leaden peace, and the annihilation by the same cause of one of the principal sources of livelihood, are among the most unavoidable difficulties with which both the landowning classes and our Government are obliged to contend. But the large estates are threatened as well as the small, and it cannot be said that the taluqdar who owns five hundred villages owes his ruin to the increasing numbers of his family or the loss of his employment. He would more probably complain of the inexorable regularity of the demand, which claimed the utmost that his property could pay on fixed days and without making any allowance for his private necessities or the circumstances of his estates. He would point out that formerly he met a lower taxation at the times when it was most convenient for him to pay; that he would very probably be able to satisfy the present demand if the same allowances were made to him, and he was not driven to borrow at a ruinous interest money which he was certain of

realizing in full a few months later. He would ask you to consider that the old and effective means of collecting rent, to which both he and his tenants had been accustomed, were now regarded as criminal offences; and would urge that, if the use of the láthi and the slipper were inconsistent with a more perfect order, the State should at any rate provide some substitute; and that if courts were appointed to realize his rents for him, the least that could be expected is, that they should be allowed time to perform the work efficiently; and he would probably conclude by representing the injustice of arming the official with short, stringent methods of exaction from himself, while he for the collection of the same money, was allowed only the ineffectual procedure of a regular suit against his tenants or under-proprietors. And these are the chief causes which threaten the landed classes: for the less wealthy among them, their increasing numbers and diminished sources of subsistence; for all, the rigid exaction on fixed days of a heavy demand from a property whose proceeds fluctuate with every season, the forcible abandonment of old and inability to use the new ways of collecting rent, their position between a sharp weapon against themselves and a blunt weapon in their own hands against their tenantry.

Of the more general tendencies of our rule one at least is equally obvious, the disintegration of the existing structure of society. The caste system absolutely requires for its safety the ignorance of the lower orders. It is at any rate to the honour of our common humanity that no large classes of men will long submit to a position of inferiority and degradation when they have learnt to distrust the ascribal of it to an unalterable decree of fate. The Brahmanical order has as yet perhaps hardly lost anything of its old vitality but with schools, railways, newspapers, post-offices, and a Government which owes it no respect, its doom, if far off, is eventually assured. Yet it should be remembered that with all its glaring faults it has been the salt of the country that the national character owes it the preservation of all that it contains worthy of praise, and that it has supported its race for centuries under the unparalleled strain of a hostile barbarous despotism. When it is gone, as go it surely must, will anything be left in its place, or will the whole country be reduced to a dead and hopeless level of slavery? Or is there any middle way which will allow it, by assuming a new development, to meet the altered circumstances? No certain answer can be given, but one clear duty is indicated. If the possibility of a national rule is to remain—unless we are pre-

pared to stifle all the elements of national order, and by putting nothing in their place to condemn the people to the worst of all fates, political annihilation—we must keep them familiarized with the habits and thoughts of Government. It is absolutely necessary that we should associate them with ourselves in all departments of the administration, and inform their minds and raise their characters by the privileges and responsibilities of office.

Similar, and hardly less important in its effect, is the introduction of English courts and English forms of legal thought. The old despotism practically never interfered in the civil disputes of its subjects and rarely stepped in to punish crime. Offences against social order were repressed by the summary vengeance of the rája when they exceeded, as in the instance of notorious dacoits, the limits of endurance, or they were, in the cases to which it applied, visited with the penalty of exclusion from caste; civil disputes were arranged when between men of the same class by caste arbitration boards, otherwise by the order of the local chieftain. The confusion between political and religious ordinances, which is one of the principal defects of their faith, prevented Muhammadans from applying any but the elaborate provisions of their own law when called on to act as judges, and their action in that capacity among a people to whom their law was either unintelligible or abominable was impossible. That a Hindu, for instance, should allow their rules to guide a dispute as to the devolution of property or the proprietary status of women is simply inconceivable. It resulted that there was nothing to obscure in the eyes of the people the administration of their own law by the instruments consecrated to that purpose from among themselves by their own immemorial custom. All that is now altered. One of these instruments, the chieftain, has been entirely superseded, and if men of different castes disagree they are compelled to resort to the arbitrament of our tribunals. The decisions of caste panchayats are weakened by the existence of a co-ordinate and sometimes superseding jurisdiction. The law itself, however much we attempt to enforce it in its completeness, is essentially modified by having to work through the forms of a foreign procedure and in the mind of a judge tinged with foreign lines of thought. It need not be pointed out how powerfully this change reacts as a solvent of the old social system of the country.

Of the economical tendency of our rule it is exceedingly difficult to judge clearly. It has been seen that this is an exclu-

sively agricultural country: that the commencement of any other form of production is hampered by the division of the people into castes, and the absence of every kind of mineral wealth. We give its existing resources their utmost value by opening out means of communication, but we have not called any new industry into life, nor does there seem to be any prospect of doing so at present. In return for the economical advantages it receives it has to pay for a Government more expensive than any that have preceded it, and which spends the greater part of the money it collects beyond the limits of the province.

In fine, we have to administer a country rich in vegetable products and densely inhabited by a people distributed by an ancient and unshaken polity into definite and unaltering orders. The best of these classes is piled up in stratum above stratum of proprietors and under-proprietors on the land from which all the wealth is derived. The immediate tendency of our rule is unfavourable to the higher classes: to the Brahman because it undermines the system on which his power is based by the diffusion of a hostile knowledge and by the direct substitution of our courts and forms of legal thought for his own: to the Chhattri because one of his occupations is gone, and his other source of livelihood, the tenure of the land, is imperilled by the increasing numbers of the proprietary population which it is called on to support: by the blind rigidity with which Government enforces its demand against him, and by the withdrawal of the old and substitution of a new method of collecting the means by which that demand is to be met. The lower classes have reason to be thankful for their delivery under a strong order from oppression and their advancement through education. If this is correct, a few lines of policy may be clearly indicated. We may more than compensate the people for the loss of an old system by fitting them to adopt a better. The wisdom of admitting them to the higher ranks of the administration has been recognised by the appointment of two tried native officials and one young taluqdar of the highest family to the rank of assistant commissioner, an appointment which would be eagerly welcomed by men of the best blood and position. The ruin of the landowning classes, and consequent degradation of the fine body of yeoman proprietors, would be an indelible stain on our administration, and that Government is keenly alive to this is proved by the repeated revisions of the assessment and its direct interposition with a large loan of public money to save the larger estates from their creditors. The evil would be sensibly mitigated, perhaps wholly averted, if the deputy

commissioners, instead of being loaded with fresh burdens, were given time to enquire carefully into all the difficulties which attended their revenue administration; if they were free from the constant pressure of superior officers, whose distant view disables them from forming as true an opinion as themselves, and permitted a limited discretion; if the *rent courts* were regarded not so much as tribunals for the registration of decrees, but rather as the administrative machinery for realizing rents, and allowed sufficient leisure and establishments to discharge their proper duties, duties which under the present arrangement can hardly fail of being almost entirely overlooked. And surely, with the enormous surplus it pays to the imperial treasury, the province has the right to ask for an official staff of sufficient strength to preserve its property from destruction.

A GAZETTEER

OF THE

PROVINCE OF OUDH.

A. to G.

AGÁI—*Pargana* RÁMPUR—*Tahsil* BIHÁR—*District* PARTABGARH.—This town is on the road to Rae Bareli: the river Sai is three miles to the east. Partabgarh is distant twenty-seven miles: Rae Bareli, twenty-eight. It is rather a collection of hamlets than a town. This used to be the borderland between the taluqas of Rájapur and Rámpur. The population amounts to 4,603 Hindus and 107 Musalmans. There is a Government school attended by 30 children: one temple to Debi. On 'Chait ashtimi*' there is a fair here, attended by about 1,000 people.

AHANKÁRIPUR—*Pargana* AMSIN—*Tahsil* FYZABAD—*District* FYZABAD.—This village is twenty-two miles from Fyzabad; the road to Akbarpur and also the railway pass through it. One Inchha, a Brahman, received this village as glebe land: he founded a bazar, Gosháinganj; and the wife of Mádho Singh, the Barwar Taluqdar, founded another, called Katra. The town is called after Ahankári Ráe, the Barwar chief, who founded it. The population consists of 1,187 Musalmans, all Sunnis, and mostly weavers by trade; and 1,779 Hindus. There are two mosques and one Government school. There is a considerable trade in hides carried on here; they are exported to Calcutta.

AHMADNAGAR—*Pargana* HAIDARABAD—*Tahsil* MUHAMDI—*District* KHERI.—A village in pargana Haidarabad, district Kheri, in which the river Saráyan has its source. The soil is good and well supplied with water. Ruins of a mud fort.

Area	...	...	...	...	...	1,350·53 acres.
Population	...	...	...	...	...	1,272 souls.

AIHAR—*Pargana* DALMAU—*Tahsil* LALGANJ—*District* RAE BARELI.—A small town, situated on the road from Bareli to the tahsil station, Lalganj, five miles from Dalmau.

The population is 2,734, of whom 720 are Brahmans, nearly all worshippers of Shiva, to whom a temple has been erected. It is considered unlucky to pronounce the name of the place, and it is locally named Nunia Gáon.

AJGAIN—*Pargana* JHALOTAR AJGAIN—*Tahsil* MOHÁN—*District* UNAO.—A large village in pargana Jhalotar Ajgain, lying ten miles north-east of Unao, on the railway from Lucknow to Cawnpore. There is a station here; it was formerly the head-quarters of a pargana of the same name. It was formerly called Bhánpára, after its founder Bhán Singh, a Dikhit: its name was altered at the bidding of the astrologer in order to make the place prosperous; it is called Ajgain, from Aja, a name for

* March.

Rrahma, the creator. The population is 2,365, of whom 85 are Musalmans. There are to masonry houses and 529 of mud.

AJGÁON—*Pargana* MOHÁN AURÁS—*Tahsil* MOHÁN—*District* UNAO.—This is merely a large village, situated at the north-west end of the pargana, on the banks of the Sai, and about three miles to the south of Aurás. It belongs to a family of Rajputs, of the Janwár tribe, who are said to have founded it on their way from Sultanpur to Nímsár-Misrikh to bathe. The same story is current about all the Rajput colonizations in this part of the country, and probably merely means that they came about the same time. It would then be some ten generations ago, or (say) 250 years,—at the commencement of the seventeenth century. There is an extensive *dih* in the centre of the village, which is said to have belonged to the Lodhs. The masses of broken brick that cover it speak of a different people or different customs and circumstances than those of its present inhabitants. The population is 3,481, who are mostly Hindus, and all of the agricultural classes. The place is noted for the fine tobacco leaf grown here.

A Government school is established, at which the attendance is 24. Of the population, 59, are Musalmans.

AJODEYA*—(*Ajodhya*)—*Pargana* HAWELI OUDH—*Tahsil* FYZABAD—*District* FYZABAD.—A town in the district of Fyzabad, and adjoining the city of that name, is to the Hindu what Mecca is to the Muhammadans, Jerusalem to the Jews; it has in the traditions of the orthodox a highly mythical origin, being founded for additional security, not on the transitory earth, but on the chariot wheel of the Great Creator himself. It lies 26° 47′ north latitude and 82° 15′ east longitude, on the banks of the Gogra. The name Ajodhya is explained by well-known local pandits to be derived from the Sanskrit words—*ajud*, unvanquished; also *Aj*, a name of Brahma.—'The unconquerable city of the creator.' But Ajodhya is also called Oudh, which in Sanskrit means a promise; in allusion, it is said, to the promise made by Rám Chandar when he went in exile, to return at the end of fourteen years. These are the local derivations; I am not prepared to say to what extent they may be accepted as correct. Dr. Wilson of Bombay thinks the word is taken from *yudh*, to fight, 'The city of the fighting Chhattris.'

Area.—The ancient city of Ajodhya is said to have covered an area of 12 *jojan* or 48 *kos*, and to have been the capital of Uttar-Kausála or Kosála (the northern treasure), the country of the Súrajbans race of kings, of whom Rám Chandar was fifty-seventh in descent from Rája Manu, and of which line Rája Sumintra was the one hundred and thirteenth and last. They are said to have reigned through the Satya, Treta, and Dwapar *yugs*, and two thousand years of the *Kali* or present *yug* or era.

With the fall of the last of Ráma's line, Ajodhya became a wilderness, and the royal races became dispersed. From different members of this scattered people, the rájas of Jaipur, Udaipur, Jamber, &c., of modern times, on the authority of the "Tirhút Katha," claimed to descend. Even in the days of its desertion, Ajodhya is said still to have remained a comparative paradise; for the jungle by which it was overrun was the

* By P. Carnegy, Esq., Commissioner.

sweet-smelling Keora, a plant which to this day flourishes with unusual luxuriance in the neighbourhood.

Then came the Buddhist supremacy under Asoka and his successors; a Brahmanical revival then supervened. With this period the name of Bikramájít is traditionally and intimately associated, when Buddhism again began to give place to Brahmanism.

To Bikramájít the restoration of the neglected and forest-concealed Ajodhya is universally attributed. His main clue in tracing the ancient city was, of course, the holy river Sarju, and his next was the shrine, still known as Núgeshwar-náth, which is dedicated to Mahádeo, and which presumably escaped the devastations of the Buddhist and Atheist periods. With these clues and aided by descriptions which he found recorded in ancient manuscripts, the different spots rendered sacred by association with the worldly acts of the deified Ráma were identified, and Bikramájít is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

Rámkot.—The most remarkable of those was, of course, Rámkot, the stronghold of Rám Chandar. This fort covered a large extent of ground, and, according to ancient manuscripts, it was surrounded by twenty bastions, each of which was commanded by one of Rám's famous generals after whom they took the names by which they are still known. Within the fort were eight royal mansions, where dwelt the Patriarch Dasrath, his wives, and Rám, his deified son.

Samundra Pál Dynasty.—According to tradition, Rája Bikramájít ruled over Ajodhya for eighty years, and at the end of that time he was outwitted by the Jogi Samundra Pál; who, having by magic made away with the spirit of the rája himself, entered into the abandoned body; and he and his dynasty succeeding to the kingdom, they ruled over it for seventeen generations, or six hundred and forty-three years, which gives an unusual number of years for each reign.

The Sribástam Dynasty.—This dynasty is supposed to have been succeeded by the trans-Gogra Sribástam family, of which Tilok Chand was a prominent member—a family which was of the Buddhist or Jain persuasion, and to which are attributed certain old *deoharas*, or places of Jain worship, which are still to be found in Ajodhya, but which are of modern restoration. It was probably against the Sribástam dynasty that Sayyad Sálár made his ill-starred advance into Oudh, when, in the earliest Muhammadan invasion, he and his army left their bones to bleach in the wilds of Bahraich. (See *Chronicles of Unao*, pages 83 to 85.) But the hold of the trans-Gogra rulers of Ajodhya was soon after this lost, and the place passed under the sway of the rájas of Kanauj. Their power, however, according to hazy tradition, seems for a time to have been successfully disputed by the Magadha dynasty, whose temporary rule is still acknowledged.

The Kanauj Dynasty.—Subsequently to this, the Muhammadans made another partial advance into Hindustan, in alliance with Kanauj, whose rája it again restored to sovereignty; but in these parts this

sovereignty was altogether repudiated, and minor local rulers sprang up throughout the land, and a period of territorial confusion then prevailed, which was only finally terminated by the Muhammadan conquest. A copper grant of Jai Chand, the last of the Kanauj Ráthors, dated 1187 A. D., or six years before his death, was found near Fyzabad, when Colonel Caulfield was Resident of Lucknow. (See *Asiatic Society's Journal*, Volume X, Part I, 1861.)

Sir H. Elliot mentions that on the occasion of Bikramájít's visit to Ajodhya, he erected temples at three hundred and sixty places rendered sacred by association with Ráma.

Of these shrines but forty-two are known to the present generation, and as there are but few things that are really old to be seen in Ajodhya, most of these must be of comparatively recent restoration. There are also six *mandirs* of the Jain faith, to which allusion has already been made. It is not easy to over-estimate the historical importance of the place which, at various times and in different ages has been known by the names of Kosála, Ajodhya, and Oudh; because it may be said to have given a religion to a large portion of the human race, being, the cradle alike of the Hindu and the Buddhist faith.

Of Buddhism, Kosála has, without doubt, a strong claim to be considered the mother. Kapila and Kásinagara, both in Gorakhpur and both of that country (Kosála), are the Alpha and Omega of Sakyamuni, the founder of that faith. It was at Kapila that he was born; it was at Ajodhya that he preached, perhaps, composed those doctrines which have conferred upon him a world wide fame; and it was at Kásinagara that he finally reached that much desiderated stage of annihilation by sanctification, which is known to his followers as 'Nirvána,' B. C. 550.

Again, it is in Ajodhya that we still see pointed out the birth-place of the founder, as well as of four others of the chief hierarchs of the Jain faith. Here it was that Rikhabdeo of Ikshwáku's royal race matured the schism, somewhat of a compromise between Brahmanism and Buddhism, with which his name will ever be associated.

It may be observed that the Chinese traveller, Hwen Thsang, found no less than twenty Buddhist monasteries, with three thousand monks at Ajodhya, in the seventh century, and also a large Brahmanical population with about twenty of their temples; so that, after the revival of Brahmanism, the idea of monasteries was probably borrowed from the Buddhists; or, may it not have been that whole monasteries went from the one faith to the other, as they stood? If a Gaur Brahman in these days can legitimately supervise a Jain temple, it seems just possible that the sectarian feelings of the Brahmanists, and Buddhists, and Jains of former times, were less bitter than we are liable to suppose.

The monastic orders.—There are seven *akháras*, or cloisters, of the monastic orders, or *Bairágis* disciples of Vishnu, in Ajodhya each of which is presided over by a *mahant* or abbot; these are—

1. *Nirbáni* or Silent sect, who have their dwelling in Hanomán Garhi.

2. The *Nirmohi*, or Void-of-affection sect, who have establishments at Rám Ghát and Guptár Ghát.

3. *Digambari*, or Naked sect of ascetics.

4. The *Kháki*, or Ash-besmeared devotees.

5. The *Mahánirbáni*, or literally Dumb branch.

6. The *Santokhi*, or Patient family.

7. The *Niralambhi*, or Provisionless sect.

The expenses of these different establishments, of which the first is by far the most important, are met from the revenues of lands which have been assigned to them, from the offerings of pilgrims and visitors, and from the alms collected by the disciples in their wanderings all over India.

The Nirbáni sect.—I believe the mahant of the *Nirbáni Akhára* or Hanomán Garhi has six hundred disciples, of whom as many as three of four hundred are generally in attendance, and to whom rations are served out at noon daily. The present incumbent has divided his followers into four *thaks* or parties, to whom the names of four disciples, as marginally noted, have been given.

1. Kishan Dási.
2. Tulsi Dási.
3. Mani Rámi.
4. Jánkisaran Dási.

There are in this sect—*first*, lay-brothers, *second* anchorites; the former do not abandon the world, the latter first make a round of the sacred places, Dwárka, Jagannáth, Gya, and are then admitted to full brotherhood: celibacy is enforced—all castes are admitted, but Brahmans and Chhattris have two exceptional privileges, they are admitted over the age of sixteen and they are exempted from servile offices.

Nirmohi sect.—It is said that one Gobind Dás came from Jaipur some two hundred years ago, and having acquired a few bíghas of revenue-free land, he built a shrine and settled himself at Rám Ghát. Mahant Tulsi Dás is the sixth in succession. There are now two branches of this order, one at Rám Ghát, and the other occupying the temples at Guptár Ghát. They have rent-free holdings in Basti, Mankapur, and Khurdabad.

The Digambari sect.—Sri Balrám Dás came to Ajodhya two hundred years ago, whence it is not known, and having built a temple settled here. Mahant Híra Dás is the seventh incumbent. The establishment of resident disciples is very small, being limited to fifteen; they have several revenue-free holdings in the district.

The Kháki sect.—When Rám Chandar became an exile from Ajodhya, his brother Lachhman is said, in his grief, to have smeared his body with ashes and to have accompanied him. Hence he was called *Kháki*, and his admiring followers bear that name to this date. In the days of Shujá-ud-daula, one mahant, Daya Rám, is said to have come from Chitarkot, and having obtained four bíghas of land, he thereon established the *akhára*, and this order of *Bairágis* now includes 180 persons, of whom 50 are resident and 130 itinerant. This establishment

has some small assignments of land in this, and in the Gonda district. Rám Dás, the present mahant, is seventh in succession from the local founder of the order.

The Mahánirbáni sect.—Mahant Parsotam Dás came to Ajodhya from Kota Búndi in the days of Shujá-ud-daula, and built a temple at Ajodhya. Dayál Dás, the present incumbent, is the sixth in succession. He has twenty-five disciples, the great majority of whom are itinerant mendicants. The word Mahánirbáni implies the worshipping of God without asking for favours, either in this world or the next.

The Santokhi sect.—Mahant Rati Rám arrived at Ajodhya from Jaipur in the days of Mansúr Ali Khan, and building a temple founded this order. Two or three generations after him the temple was abandoned by his followers, and one Niddhi Singh, an influential distiller in the days of the ex-king, took the site and built thereon another temple. After this, Khushál Dás of this order returned to Ajodhya and lived and died under an Asok tree, and there the temple, which is now used by the fraternity, was built by Rámkishan Dás, the present head of the community.

The Niralambhi sect.—Sri Bírmal Dás is said to have come from Kota, in the time of Shujá-ud-daula, and to have built a temple in Ajodhya, but it was afterwards abandoned. Subsequently Narsingh Dás of this order erected a new building near Darshan Singh's temple. The present head of the fraternity is Rám Sewak, and they are dependent solely on the offerings of pilgrims.

The Janamasthán and other temples.—It is locally affirmed that at the Muhammadan conquest there were three important Hindu shrines, with but few devotees attached, at Ajodhya, which was then little other than a wilderness. These were the "Janamasthán," the "Swargaddwár *mandir*" also known as "Rám Darbár," "Treta-ke-Thákur."

On the first of these the Emperor Bábar built the mosque, which still bears his name, A. D. 1528. On the second, Aurangzeb did the same, A.D. 1658 to 1707; and on the third, that sovereign or his predecessors built a mosque, according to the well-known Muhammadan principle of enforcing their religion on all those whom they conquered.

The Janamasthán marks the place where Rám Chandar was born. The Swargaddwár is the gate through which he passed into paradise, possibly the spot where his body was burned. The Treta-ke-Thákur was famous as the place where Ráma performed a great sacrifice, and which he commemorated by setting up there images of himself and Síta.

Bábar's mosque.—According to Leyden's *Memoirs of Bábar*, that Emperor encamped at the junction of the Serwa and Gogra rivers two or three *kos* east from Ajodhya, on the 28th March 1528, and there he halted seven or eight days, settling the surrounding country. A well-known hunting ground is spoken of in that work, seven or eight *kos* above Oudh, on the banks of the Sarju. It is remarkable that in all the copies of Bábar's life now known, the pages that relate to his doings at Ajodhya are wanting.

In two places in the Bábari Mosque, the year in which it was built, 935 H., corresponding with 1528 A. D., is carved in stone, along with inscriptions dedicated to the glory of that Emperor.

If Ajodhya was then little other than a wilderness, it must at least have possessed a fine temple in the Janamasthán; for many of its columns are still in existence and in good preservation, having been used by the Musalmans in the construction of the Bábari Mosque. These are of strong, close-grained, dark-colored or black stone, called by the natives *kasauti* (literally touch-stone slate,) and carved with different devices. To my thinking these more strongly resemble Buddhist pillars than those I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately.

Hindu and Musalman.—The Janamasthán is within a few hundred paces of the Hanomán Garhi. In 1855, when a great rupture took place between the Hindus and Muhammadans, the former occupied the Hanomán Garhi in force, while the Musalmans took possession of the Janamasthán. The Muhammadans on that occasion actually charged up the steps of the Hanomán Garhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt took the Janamasthán, at the gate of which seventy-five Muhammadans are buried in the "martyrs' grave" (Ganj-i-Shahídán.) Eleven Hindus were killed. Several of the King's regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindus and Muhammadans alike used to worship in the mosque-temple. Since British rule a railing has been put up to prevent disputes, within which, in the mosque, the Muhammadans pray; while outside the fence the Hindus have raised a platform on which they make their offerings. A second attempt was made shortly afterwards by Molvi Amír Ali of Amethi; the object was to seize the alleged site of an old mosque on the Hanomán Garhi.

The two other old mosques to which allusion has been made (known by the common people by the name of *Naurang Shah*, by whom they mean Aurangzeb) are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old *mandir* of Rám Darbár. The Treta-ke-Thákur was reproduced near the old ruin by the Rája of Kálu, whose estate is said to be in the Panjáb, more than two centuries ago; and it was improved upon afterwards by Aholya Bái, Marathin, who also built the adjoining ghát, A. D. 1784. She was the widow of Jaswant Ráo, Holkar of Indor, from which family Rs. 231 are still annually received at this shrine.

The Jain Hierarchs.—The generally received opinion of this sect is, that they are a branch of the Buddhists who escaped the fate of the orthodox followers of Gautama in the eighth and ninth centuries, by conforming somewhat to Brahmanism, and even helping to persecute the Buddhists Hence many Jains acknowledge Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The Jains recognize twenty-four Jenas or *tirthankáras*, or hierarchs, and in this they resemble the Hindus.

Adínáth.—The first of these and founder of the sect was Adínáth, also called Rishabhánáth, also Adísarji-dwál and Rikhabdeo. This Jena was thirteen times incarnate, the last time in the family of Ikshwáku of the Solar race, when he was born at Ajodhya,—his father's name being Nábi, and his mother's, Miru. He died at Mount Abu, where the oldest temple is dedicated to him, A. D. 960. The Jains, according to Ward (recent edition), allege that they formerly extended over the whole of Arya and Bháratha-Khanda, and that all those who had any just pretensions to be of Chhattri descent were of their sect, and on the same authority Rishabha, another name for the same hierarch, was the head of this atheistical sect.

Ajítnáth, &c.—Ajítnáth, the second son of these Jenas, Abhinandananáth, the fourth, and Sumantnáth, the fifth, were all born at Ajodhya, and died at Párasnáth. Chandraprabha, the eighth, was born at Chandripur, the local name of Sahet Mahet (Bahraich), and died also at Párasnáth, as did Anantanáth, the fourteenth, born at Ajodhya. Temples now exist at Ajodhya, dedicated to the five hierarchs born there, of which details will be given further on).

It is clear, then, that Ajodhya had much to do with the propagation of the Jain-Atheist faith, and the Chinese travellers found that faith, or its sister Buddhism, rampant there in the sixth century, as it was across the river at Sahet Mahet, the great Oudh-Buddhist capital.

Pre-Muhammadan Jain Temple.—A great Jain mandir is known to have existed at Ajodhya, when the Muhammadans conquered Oudh, on the spot now known as Shah Júran's *tíla*, or mound. (See the account of Adínáth's temple further on).

Antique Jain Images.—I have now in my possession two elaborately carved stone images, discovered some years ago on the banks of the Gumti, in the village of Patna, in pargana Aldemau, Sultanpur district, of which General Cunningham to whom I sent a photograph, writes as follows:— "I beg also to thank you for the photograph of the two statues, which is particularly valuable to me, from the very perfect state of preservation of the figures. They are not, however, Buddhist, but Jain figures. No Buddhist figures are ever represented as naked, and it is only the statues of the Digambar sect of Jains that are so represented. Both figures represent the same hierarch, *viz.*, Adínáth, who is the first of the twenty-four *Tirthankárs* of the Jains. Adínáth is known by the wheel on the pedestal, which is represented *end on*, instead of *sideways*, as in many other sculptures."

These statues were discovered under ground by some Bairágis about the year 1850 A. D., who had their discovery widely proclaimed by beat of drum, setting forth that Jagannáth had appeared to them in a dream and had indicated to them where he lay concealed in the ground and that if he were released and set up in the neighbourhood, the necessity for long pilgrimages to the distant Pooree would cease. They found him at the spot indicated, had him set up as ordered, and now proclaimed the fact for the benefit of pilgrims at large. For one

season the imposition took, and thousands of Hindus made their offerings at the new shrine; and great was their disgust when the fact was afterwards revealed by a learned pandit that the images pertained to the Bhars, who, according to the holy man in question, were in the habit of sacrificing *Brahmans* to such images as these. We have in this remark a strong indication that the Bhars were Jain-Buddhists. Thereafter the images lay unheeded in a dung-heap, till discovered and removed without opposition by Mr. Nicholson, of the Fyzabad Settlement.

Modern temples.—I have already said that there are now several Jain temples at Ajodhya. They were all built about one hundred and fifty years ago, to mark the birth-places of the five hierarchs who are said to have been born there, by one Kesari Singh, a treasurer or servant of Nawab Shujá-ud-daula, whose great influence with that ruler obtained for him permission to build these temples of idolatry even amongst the very mosques and tombs of the faithful. I now give some brief notes on each *mandir*.

No. 1. To *Adínáth*, the first hierarch. This is situated in the Murái Tola, near the Swargaddwár, on a mound on which there are many tombs and a mosque. It is half-way up the mound, and the key is kept by a Musalman who lives close by.*

No. 2. To *Ajítnáth*, the second avatár. This is situated west of the Itaura tank, and contains an idol and inscription. It was built in 1781 S., and is surrounded on all sides by cultivation.

No. 3. To *Abhinandanánáth*, the fourth avatár, situated near the sarái. It contains an inscription.

No. 4. To *Sumantnáth*, the fifth avatár, within the limits of Rámkot. In this temple there are two idols of Párasnáth, one of the two most popular incarnations, and three of Nemnáth. There is an inscription setting forth that the temple was built in Sambat 1781.

No. 5. To *Anantanáth*, the fourteenth avatár, whose footprint it enshrines. It contains an inscription, as in the last case, and is situated on the banks of Golághát Nála, on the high bank of the Gogra, a most picturesque site.

Brahman attendant.—All these five temples are superintended by a Gaur Brahman, named Ajudhia Pánde, who has not yet, he says, joined the Jain sect, although his son has. He justifies his position by saying he is an alien here, and would do anything for a livelihood. He is paid by the representatives of a Saráwag community in Lucknow, Ganeshi Lál and

* The local Musalman tradition is that one Makhdúm Shah Júran Ghori (whose descendants still hold property in Ajodhya and take the fees at the Jain shrine) came to Oudh at the end of the twelfth century, with Sultan Shaháb-ud-dín Ghori, and rid Ajodhya of Adínáth, who was then a torment to the people, for which service lands were assigned to him, on which he founded the present Baksaria Tola. Now we know that a temple was dedicated to Adínáth at Abu, nearly 250 years before that; so that what Shah Júran no doubt *did* do, was to destroy the *mandir* that we also know then existed at Ajodhya, sacred to the same Adínáth, and to build thereon the Muhammadan edifices which gave to the mound the name by which it is still known, *viz.*, Shah Júran-ka-Tíla.

Ghási Lál. Saráwag is the ordinary lay name for a Jain, and means literally a hearer. It seems that the Jains select Gaur Brahmans as spiritual guides, because they do not eat fish or flesh, or drink wine.

But, in addition to these five Digambari temples there is a sixth or *Sitambari mandir*, dedicated also to the first avatár, Ajítnáth, by Údai Chand Oswál of Jaipur, and in the keeping of his priest, Khushál Chand Jati. It is situated in the Alamganj Muhalla, and was built in Sambat 1881. It contains images of Ajítnáth in pink stone, of the five shrines, (panch-tírtha) in metal, besides holy footprints, &c., and it commemorates nineteen events connected with the conception, birth, and relinquishment of the world of the five avatárs born at Ajodhya.

The Digambari sect (to which the five Ajodhya hierarchs belonged) worship only naked images, or, according to the etymology of the word, those who are clothed in space alone. The Sitambari sect again worship covered figures, or, etymologically, those who are clothed in garments.

The Maniparbat.—The Brahmanical tradition about this mound, the ancient name of which was Chattarban, is, that when Ráma was waging his Ceylon war, Lachhman was wounded by a poisoned arrow. Hanomán, the monkey-god, was despatched through the air to fetch an antidote from the Himalayas. Unfortunately the messenger forgot the name of the herb, but to make amends he carried off a whole mountain in the palm of his hand, feeling certain that the antidote would be there. As he returned bearing the mountain over Ajodhya in mid-air, a clod fell therefrom, which is no other than the Maniparbat. Mr. Hunter, I think, relates a similar tradition amongst the Santáls. It is from this legend that the monkey-god was always represented as bearing a rock in his hand.

General Cunningham describes the Maniparbat as an artificial mound, sixty-five feet in height, covered with broken bricks and blocks of kankar. The common people in these days call the mount the Orájhár or Jhawwa-jhár, both expressions indicating basket-shakings, and they say that the mound was raised by the accumulated basket-shakings of the laborers who built Rámkot. The same tale is told of the similar mounds at Sahet Mahet, at Benares, and at other places. This mound General Cunningham points out as the 'stupa' of Asoka, two hundred feet in height, built on the spot where Buddha preached the law during his six years' residence here. That officer infers that the earthen or lower part of the mound may belong to the earlier ages of Buddhism, and that the masonry part was added by Asoka.

Rája Nanda Bardhan, of Magadha.—I have repeatedly been assured by Mahárája Mán Singh that within the present century an inscription was discovered buried in this mound, which ascribed its construction to Rája Nanda Bardhan of the Magadha dynasty, who once held sway here.* The

* This man is accredited with the suppression of Brahmanism in Ajodhya, and with the establishment of the non-caste system adopted by society generally, when the population at large were denominated Bhars.

Mahárája further stated that the inscription was taken to Lucknow in Nasír-ud-dín Haidar's time, and that there was a copy of it at Sháhganj, but all my attempts to trace either the original or copy have failed.* It is, however, noteworthy that the Mahárája's information, whether reliable or not, is confirmatory of the inference which General Cunningham had drawn from independent data.

Sugríva and Kabír parbat.—General Cunningham thinks he identified two other mounds, on the Sugrívaparbat, which he describes as a mound ten feet high, and which he imagines is the great monastery of Hwen Thsang (500 × 300), which is south-east of and within five hundred feet of the Maniparbat; and five hundred feet due south, he identified another mound, which is twenty-eight feet high, and which he thinks is the Kabírparbat, or the Stupa described by Hwen Thsang as containing the hair and nails of Buddha.

On this point I have the following remark to make:—General Cunningham admits a connexion between the Maniparbat and the Rámkot. Now, two of the largest bastions or mounds of Rámkot are called to this day Sugríva, and Kabír *tíla* or *parbat*; so that it would seem that their connection with Rámkot is more direct, and they appear to be entitled to dispute identity with the spots indicated by the General, to which no traditions locally attach.

The Tombs of the Patriarchs.—Adjoining the Maniparbat are two tombs, of which General Cunningham writes that "they are attributed to Sís paighambar and Ayúb paighambar, or the Prophets Seth and Job. The first is seventeen feet long and the other twelve feet. These tombs are mentioned by Abul Fazl, who says: 'Near this are two sepulchral monuments, one seven and the other six cubits in length. The vulgar

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Prinsep mentions this ruler as Nandivardhana, (a Takshac, according to Tod,) of the Sunaka dynasty, kings of Bhárathkhanda, part of the Magadha Empire.

We may have here some clue as to who the Bhars were: people begotten by the conquering soldiers of Bardhan from Gya, who were probably of the aboriginal type of that country, as well as those people of this province who accepted the conqueror's yoke, without taking themselves off to other countries, as many no doubt did; and in the Rajputs of Eastern Oudh in these days, we may thus have the offspring of a mixed people, the blood of which may have been improved by subsequent intermarriage with those, who, for the sake of their faith, went elsewhere, and whose descendants in rare instances, so far as the Fyzabad district is concerned, returned and settled in Oudh, after the Muhammadan conquest

This may help to account for the strange fact, that none of the Chhattri clans with which I am familiar, can carry their pedigrees back beyond the Muhammadan period. Of most of these clans it can with perfect truth be said that they are indigenous and local, some of them going so far even as to admit a Bhar origin.

In all our researches there is nothing more marked than the numerous traditions that connect Oudh with the east on the one hand, and with the south and south-west on the other. The explanation of it may perhaps be, that it was from Ajodhya that Ráma conveyed the doctrines of the Vedas to Ceylon and the south: it was from Gya that the wave of the opposing Buddhists superiority came, with Nanda Bardhan; and it was from Ujjain in the south-west that Bikramájít came to restore the Brahman glories of Ajodhya. The Oudh traditions of the one period take the founders of the Buddhist and Jain faiths from Kosála, towards Gya and Párasnáth; while to those of the other period, half the clans and tribes of the province still trace their origin to such places as Ujjain, Mangipatan, and Chittorgarh.

* This information has since been corroborated by the learned pandit Umádatt of Ajodhya, who informs me that he made a translation of the inscription between thirty and forty years ago. He, too, has lost his copy and cannot now describe the contents.

pretend that they are the tombs of Seth and Job, and they relate wonderful stories of them.' This account shows that since the time of Akbar the tomb of Seth must have increased in length, from seven cubits, or ten and a half feet, to seventeen feet, through the frequent repairs of pious Musalmans." These tombs are also mentioned at a later date, in the Aráish-i-Mahfil. To these tombs Colonel Wilford adds that of Noah, which is still pointed out near the police station. The Colonel's account is as follows: "Close to Ajodhya or Oudh, on the banks of the Gogra, they show the tomb of Noah, and those of Ayúb, and Shís or Shísh, (Job and Seth). According to the account of the venerable Darvesh who watches over the tomb of *Núh*, it was built by Alexander the Great, or Sikandar Rúmi. I sent lately (A. D. 1799) a learned Hindu to make enquiries about this holy place: from the Musalmans he could get no further light; but the Brahmans informed him that where Núh's tomb stands now, there was formerly a place of worship dedicated to Ganesha, and close to it are the remains of a *báoli*, or walled well, which is called in the Puránas Ganapat Kund. The tombs of Job and Seth are near to each other, and about one bow-shot and a half from Núh's tomb; between them are two small hillocks, called Somá-giri, or the mountains of the moon: according to them these tombs are not above four hundred years old; and owe their origin to three men, called Núh, Ayúb, and Shís, who fell there fighting against the Hindus. These were, of course, considered as *shahíds*, or martyrs; but the priests who officiate there, in order to increase the veneration of the superstitious and unthinking crowd, gave out that these tombs were really those of Noah, Job, and Seth, of old. The tomb of Núh is not mentioned in the Aín-i-akbari, only those of Job and Seth."

On these quotations I have only to add that the distance between the tombs is greater than stated, being nearly a mile as the crow flies; while it is not the tomb of Núh, but those of the other two men mentioned, that are close to the Ganesha Kund.

Darshan Singh's Temple.—This temple, now more generally known as Mán Singh's was built twenty-five years ago by the former rája, and there is nothing more artistic in that line in modern Oudh. It is dedicated to Mahádeo, and is of finely-cut Chunar stone, most of the figures and ornaments having been prepared at and brought from Mirzapur. The idol is a fine bloodstone from the Narbada, which cost Rs. 250 there. The marble images are from Jaipur. The splendidly toned large bell was cast here, from a model which was injured on its way from Nepál; it is a credit to local art.

The Bahú Begam's Mausoleum.—It was arranged by treaty between the British Government, the Bahú Begam, and the Nawab of Oudh, that three lacs of sikka rupees of her riches were to be set apart for the erection by her confidential servant, Dáráb Ali Khan, of her tomb, and that the revenue of villages to the aggregate amount of Sikka Rs. 10,000 per annum were to be assigned for its support.

The Begam died on the 27th of January 1816. Dáráb Ali laid the

foundations and built the plinth, when he also died, on the 10th of August 1818.

Panáh Ali, vakíl, and Mirza Haidar, the son of an adopted daughter, then carried on the work through a series of years, when, with the completion of the brick work, the grant of three lacs came to an end, and the beautiful edifice remained unfinished till after the mutiny of 1857.

In Gházi-ud-dín Haidar's time the assignment of revenue was given up on his placing in the hands of the British Government Rs. 1,66,666-10-8, the interest of which, at the then prevailing rate of 6 per cent., was to yield the equivalent annual sum of Rs. 10,000, for the support of the tomb. This sum seems to have been regularly received and disbursed by the native management until the year 1839. Complaints were then made to the Resident of irregularity in the disbursements, and this led to the organization of the Wasíqa Department in 1840.

Under this new management a considerable surplus was soon accumulated, and in 1853-54 a proposition was submitted to and sanctioned by Government, under which Rs. 41,727-11-3, out of a then existing surplus of Rs. 59,262-11-6, was to be spent in finishing the tomb, the balance being carried to the credit of Government. The work was being carried on under the supervision of Captain A. P. Orr, when the mutiny occurred, and the unexpended balance of the sanctioned estimate, or about Rs. 6,000, was plundered. The tomb was finally completed by the Department of Public Works, after the re-occupation of the province.

In sanctioning the proposition mentioned in the penultimate paragraph in January 1854, the Government remarked that it was a great loser by the arrangement it had entered into, under which it was to allow 6 per cent. on the money funded by Gházi-ud-dín Haidar; and, looking to the fact that in late years the whole grant had not been expended, it resolved on reducing the interest on the loan from 6 to 4 per cent., the then current rate. At this rate the annual income of the endowment was reduced from Sikka Rs. 10,000 to Company's Rs. 6,606-10-8.

This latter sum was still further reduced in January 1855 to Company's Rs. 5,833-5-4; but it was again raised to that sum under the orders of September 1859, at which it has since been continued.

Rs. 1,000 per annum are reserved by Government for the repairs, through its own officers, of the building, and the remainder of the annual allowance is spent by the native managers in religious ceremonies, periodical illuminations, &c.

Had the arrangements entered into with the Begam been throughout maintained, instead of a considerable diminution, there would have been a large increase in the sum now annually available, for the suitable keeping up of the finest building of the kind in Oudh.

The population of Ajodhya is ...		7,518	Shaivi ...		2,075
Musalmans	Shia ...	1,630	Hindu Vaishnavi		2,222
	Sunni ...	889	Nánakshábi ...		100
			Aghori ...		10
			Other sects ...		592

There are 1,693 houses of which 732 are másonry; and unusually large proportion. There are 96 Hindu temples, of which 63 are in honor of Vishnu and 33 of Mahádeo; there are 36 mosques. There is also a vernacular school. There is little trade at Ajodhya. The great fair of the Rámnaumi, at which 500,000 people assemble, is held here; it is described in the district article Fyzabad.

AKBARABAD.—*Pargana* MUHAMDI—*Tahsil* MUHAMDI—*District* KHERI.—A village in pargana Muhamdi, having groves towards the north and north-east, and a scrub jungle to the north-west. The country is well watered from tanks and wells. Akbarabad belongs to Rája Musharraf Ali Khan, Taluqdar of Magdapur. It was lost by his family about A. D. 1784. His father, Rája Ashraf Ali Khan, recovered it in A. D. 1836.

Area in acres	...	561·5	
Population	...	631	
Hindus...	...	Male 322 Female 283	=605
Muhammadans	...	Male 13 Female 13	=26

AKBARPUR-SINJHAULI *Pargana**—*Tahsil* AKBARPUR—*District* FYZABAD.—Prior to the days of the Emperor Akbar, the capital of this pargana was called Sinjhauli. This name is to be traced to Sojháwal Ráwat, a chief amongst the Bhars, who built a fort, calling it after himself Sojháwalgarh, in which he lived and ruled. Even after the dispersion of the Bhars, Sojháwalgarh continued to be the seat of the Government revenue officers, and in process of time the name became corrupted into Sinjhauli.

In the days of Akbar, the fort, bridge, and bazar of Akbarpur were built, and to them that Emperor's name was given. Thenceforth the collections were made in this fort.

From that time the pargana was entered in the official records as Akbarpur-Sinjhauli. It is bounded on the north by Tanda, on the south by Surharpur, on the east by Birhar, on the west by Majhaura.

It is said that in former days the neighbourhood of Akbarpur was covered with jungle, in which resided a famous saint, whose name was Sayyad Kamál.† This man, it is affirmed, was killed by freebooters, and his body buried within the precincts of the present fort, where his tomb is still pointed out. On hearing of the murder of this martyr, the Emperor is said to have ordered the erection of the bridge and fort; the latter, in view to the suppression of such crimes in future.

Akbarpur, the capital of the pargana, is a Muhammadan town, which was formerly of some importance, and still contains ruins of fine buildings —a saráe, imámbára, and old tombs. On the high west or left bank of the river Tons is the old fort and the fine masonry bridge already mentioned spans the river and the low alluvial land which extends for some hundreds of feet eastward on the right bank. Within the fort is

* By P. Carnegy, Esq., Commissioner.

† A different man from the Kamál Pandit mentioned in the Chándipur Birhar article.

a masjid, and from inscriptions on its walls, and also on the south face of the bridge it appears that these were built under the authority of the Emperor Akbar, under the supervision of Muhammad Muhsin, who was probably a názim or qiladár, although this is not recorded, in the year of the Hijri 976, or a little more than three centuries ago. So that this bridge is of the same period as the forts of Allahabad, Agra and Attok, and the town of Fatehpur-Síkri, all built by Akbar, who was born in A. D. 1543, began to reign, when thirteen years of age, in 1556, and died on the 13th October 1605, or Hijri 1014.

The bridge is still in good preservation, having been repaired since the British rule. Its great strength and solidity may be judged from its age and present condition. In order to secure the mosque from dilapidation, the usual artifice has been resorted to, of adding a verse to the inscription, calling down the wrath of Heaven on the heads of such of the faithful as neglect the repairs of this house of prayer.

Akbarpur gives its modern name to the pargana, and is still the headquarters of a tahsil sub-division, the building being within the old fortress.

The occasion of Akbar's visiting this part of the country is thus traditionally related.—Nawab Khán Khánán, the prime-minister sent his favorite slave Fahím, to Naipál, to purchase elephants. When the latter arrived at Jaunpur, he was so struck with the place, that he determined to perpetuate his name in connexion therewith by building a bridge. He was told by the builders that he alone could bridge the Gumti who could pave the foundations with gold. Nothing daunted, Fahím deliberately flung some bags of money into the stream. The builders stayed his hand, and at once acknowledged that he was the man for the situation, and the work was commenced. When funds failed, Fahím addressed the wazír and procured more; and when the bridge was completed, he wrote and said he had returned as far as Jaunpur, but he could proceed no further unless the Emperor came in person to ensure arrangements for the convoy of the elephants to Akbarabad. The Emperor did come, and saw for himself the great work that his slave had constructed, and he forgave the deception that had been practiced upon him. It is said that on his return to Agra, the Emperor passed through this part of Oudh, and then ordered the bridge, fort, and mosque of Akbarpur to be erected, and the town to bear his own name.

The pargana formerly contained the seven Tappas marginally mentioned. It originally consisted of 959 mauzas and 8 chaks.

Names.	Number of mauzas.
Sikandarpur	118
Nahvi	137
Sarsara	144
Sisáni	82
Karmaul	74
Kantar	148
Halvali	256

When Azamgarh was ceded by the wazír to the British in 1801, 24 other mauzas were transferred to Akbarpur from pargana Máhul of Azamgarh, and so it contained 983 mauzas and 8 chaks at annexation. These, under our settlement and transfer operations, have now been reduced to 364 demarcated villages.

Until the days of Nawab Ásif-ud-daula the revenue arrangements of the pargana were made through three different departments, *viz.*,—the Khálsa, 613 mauzas; the Aimma, 122 mauzas; and the Jágir, 248 mauzas. In the time of Saádat Ali, these distinctions were abandoned, one collecting agency was adopted, and the Tappa territorial sub-division fell into disuse.

The pargana is bisected by the river Tons, which is navigable up to the capital in the rains, and it is touched on portions of its northern borders by the river Gogra, and the small stream known as the Thirwa. It contains eleven jhíls and twenty-three ponds which retain water throughout the year, besides other more precarious excavations.

Since the overthrow of the Bhars there have been twenty-four influential families in whom property in the soil has from time to time vested, of which twelve were Muhammadan and twelve Hindus. Of some of these a slight sketch will now be given.

The Muhammadans.

1*st.*—*Sayyad Táj* and his three companions are said to have come from Arabia in the days of the Ghori dynasty, and to have settled in Sinjhauli. He acquired property, and a tank of his construction, in which there are eight stone pillars, is still pointed out.* The living descendants of one of these men are numerous; and for a time one branch was possessed of a qánúngoship, but this was lost.

Of these people, Shekh Tasawwar Ali is the only man of the family who has now any rights in the soil, and he is a sub-proprietor in mauza Kadanpur, They are Shias.

2*nd.*—*Sayyad Ahmad, Shia,* of Arabia, came during the Toghlaq period, and settled in Darwán. Two of his line, Sayyad Phúl and Piáre afterwards became powerful proprietors, but after three or four generations they dwindled into insignificance; and although the family can still be traced in three villages, they hold no property

3*rd.*—*Sayyad Sulaimán,* a powerful and wise Shia merchant, came from Naishapur, in the province of Khorasán, in North Persia, in 806 Hijri, or 1403 A. D., settled in mauza Atrora, and married into the family of Sayyad Phúl, just mentioned. He acquired much property, and his tomb and the

* Since this was written, I have had an opportunity of visiting this picturesque spot. There is a large tank which is annually emptied by irrigation operations. In its centre is a mound connected only by a causeway on one side, with the surrounding country. On this mound is a stone tomb, over which are eight roughly-shewn stone pillars, surmounted by a small brick dome, which has recently fallen in. The whole is over-shadowed by a fine old tamarind tree. On one of the interior cornices I found the following inscription in Persian (Arabic character) the existence of which is not generally known in the neighbourhood:—"This building was erected in 782 Hijri (1380 A. D.). This dome is within a reservoir, which is surrounded by fruit trees. The land is within Sinjhauli. The Qázi (to wit, Sayyad Táj) has assigned (wsqf) these (*i. e.*, the land and groves) for the support of the tomb, the Koran readers, the carpets, and carpet-spreaders, the lights, the mosque, and the well." This inscription shows that it was not during the Ghori dynasty that Sayyad Táj settled here, as tradition has it, but a hundred and fifty years afterwards, in the days of Fíroz Toghlaq, who founded the city of Jaunpur about 1359 A. D.

spot where he resided are still pointed out in the village. A fair is held there annually on the 17th of Rajjab, the anniversary of his death, where two or three hundred people assemble for the day to honor his memory.

There is still a numerous progeny extant, including the Pírpur and Kataria taluqdars. In three villages only, however, do members of this family still hold sub-proprietary rights.

The house of Pírpur.—The history of the Pírpur taluqa, owned jointly by Mír Báqar Husen and Mír Ghazanfar Husen is as follows:—

When Akbar Shah built the town and fort, which are still here known by his name, the descendants of Sayyad Sulaimán above-mentioned, who had greatly multiplied, were appointed hereditary chaudhris of the pargana, which also bears that name. At a subsequent period, the estates which the family had in the meantime created, became sub-divided into five portions, as per margin. Of these, the property of Nos. 1, 4, and 5, are held by the taluqdars whose names are mentioned above, although Chaudhri Mehndi Husen, claimant as heir of No. 1, still lives; while the lands of Nos. 2 and 3 are in the independent possession of Malik Hidáyat Husen. All these persons, *viz.*, Báqar and Ghazanfar Husen, Hidáyat Husen, and Chaudhri Mehndi Husen, are descended from the female line, or have married female descendants of the five brothers above marginally referred to.

1. Sayyad Fahím-ud-dín.
2. „ Ghulám Ali.
3. „ Fida.
4. „ Kabír.
5. „ Rasúl.

About one hundred years ago the portions of Nos. 4 and 5 were in the possession of Chaudhri Muhammad Háfiz; when he died, his widow, Bholi Bíbi, succeeded him. They had an only daughter, married to Khwája Badar Ali of Tájpur; and this person carried on the business of the property under his mother-in-law. About the year 1193 Fasli, or 1786 A. D., this Badar Ali was killed by the Panwárs in a fight, when his son Qásim Ali was an infant.

Previous to this, in the reign of Shujá-ud-daula, one Jamshed Beg, a Risáldár, had risen to rank in the King's army, and his history is as follows:—A Government official happened to be passing through the village of Jetupur, pargana Aldemau, during the reign in question, when the residents turned out and murdered him; a force was sent to exterminate the inhabitants, and amongst others, one Mákhan Singh of the Raghubansi tribe was killed. The infant son of this man was then carried off by the force and taken before the Nawab, and in a moment of caprice he took him under his protection, made a Muhammadan of him, and being himself a Mughal, gave him the name of Mirza Jamshed Beg. In process of time this man rose to command a Risála of 1,700 cavalry, and was deputed with his regiment to Akbarpur. In his regiment there was a subordinate officer, named Mirza Muhammad Ali Beg, who was in high favor with the Commandant.

In those days, the neighbouring taluqa of Aurangnagar of 57½ mauzas was in the kabuliyat of the Khánzádas of Hasanpur, and a friendship soon sprung up between this Muhammad Ali Beg and Rája Roshan Ali Khan, the head of that clan. The result of this friendship was, that Jamshed

Beg deputed Muhammad Ali Beg to obtain from his friend (the rája) the farm (the family alleged gift) of the Aurangnagar property for him (the Risáldár). During the remainder of Jamshed Beg's life he retained this farm, Muhammad Ali Beg, still familiarly remembered in these parts as the Mirzái Sáhib, managing it for him as his agent. After Jamshed Beg's death, for two or three years the Mirzái carried on the farm. In the interim he purchased the village of Pírpur from the Malikzádas, who were the old zamindars, and made it his head-quarters; and this was followed by having the kabuliyat of the Aurangnagar estate made out in his own name, under the designation of taluqa Pírpur.

We have seen above how, by the death of Badar Ali, his mother-in-law, Bholi Bíbi, was left alone to bring up her infant grandson Qásim, and to manage her property. At this time the Mirzái had established his reputation as a powerful and just administrator, and so it occurred to the lady in question to make over the management of the property, which had come down from Sayyad Basáwan, consisting of 40 mauzas, to him alone with the infant heir. This she accordingly did, and from that time that taluqa also got included in the Pírpur kabuliyat, which went on growing in the usual snow-ball fashion under its able ruler, until in 1225 Fasli, or 1818 A. D., when it had reached to 645 mauzas. The Mirzái had never married in these parts, and had no offspring, and he had brought up the child, Qásim Ali, as his own son; consequently on his death, in 1226 Fasli, or 1819 A. D., Qásim Ali succeeded him in the entire fine property that had been created during a long and energetic rule. After Qásim Ali had held the property for three years, he had to give place to the well-known Ghálib Jang; to whom, through royal favor, the property was then farmed. Qásim Ali sought the intervention of the British Government, and after a period of two years he was restored to possession, through the representations of the Resident of Lucknow, in 1231 Fasli, or 1824 A. D. During the remainder of his rule, which is still favorably remembered, he added 31 mauzas to the already large property, and died in 1233 Fasli, or 1826 A.D. The further vicissitudes of this estate need not be given: some 79 villages were taken from it by the Rájkumárs: at annexation it still contained 599, all of which have been retained by the owners. The Sayyad Basáwan mentioned above lived in the reign of Álamgír, and I have seen an original sanad, which is in the possession of the present owners, bearing that Emperor's seal, granting privileges to the said Sayyad in the thirteenth year of that reign, or (say) A. D. 1671.

6*th*. *Shekh Ahmad Qittál* (the slayer), a Shia, came from Lorestán, a province of Persia, along with Makhdúm Ashraf Jahángír (see PARGANA CHÁNDIPUR BIRHAR), and took up his residence in Lorepur Palhan. There were at one time eleven distinct branches of this man's descendants owning land, and they are marginally indicated by the name of their former estates; but the possessions of these have been absorbed into the taluqas of Samanpur and Pírpur. The taluqdar of the former place, Malik Hidáyat Husen, is the present representative

1. Lorepur.
2. Pírpur.
3. Háshimpur.
4. Ujára.
5. Asharfabad.
6. Sayyadapur.
7. Abdullapur.
8. Patti Kamál.
9. Amirta.
10. Kálipur Mahwal.
11. Unknown.

of the Lorepur branch and of the line. These people all assume the designation of Malik; but why, I cannot say: for it will be seen that their common ancestor was a Shekh.

The house of Samanpur.—Malik Hidáyat Husen, the present taluqdar, is eleventh in descent from Shekh Ahmad Qittál, the originator of the family.

The hereditary property of this branch of the family originally consisted of three mauzas, including Lorepur Palhan, the parent village. So matters remained till Malik Núrulla rose to influence, and between the year 1166 and 1170 Fasli, or 1759 and 1763 A. D., his revenue engagements included fifty villages, besides having some of the jágír villages of Iftikhár-ud-daula, mentioned in the Surharpur Report, in farm.

This state of things was continued during the lives of Maliks Rúhulla and Najaf. The latter was succeeded hy Malik Ramzán Bakhsh, who increased the property by adding to it in 1197 Fasli, or 1790 A. D., eleven villages, (Masenda, &c.,) the muáfi of Hikmat Husen Khan, resumed by order of Nawab Ásif-ud-daula. This property then consisted of 61 mauzas, the revenue of which was paid to the above-mentioned Iftikhár-ud-daula, who was muáfidar of 247½ mauzas, had an assignment, and was brother of the Bahú Begam.

In 1202 Fasli, or 1795 A. D., owing to the ill-conduct of Zafar-ud-daula, Bande Ali Khan, the son of the former muáfidar, and grandfather of Zain-ud-dín, one of the present agents of the Begam's trust, this jágír was resumed, and the revenue arrangements were entrusted to Mián Almás Ali Khan, the far-famed eunuch. This man entrusted the direct management of the whole jágír, including his own villages, to Malik Ramzán Bakhsh, who retained charge till 1212 Fasli, or 1805 A. D., when he was formally allowed to engage for 308 mauzas, under the name of taluqa Samanpur. Of these, as already shewn, 247½ were assigned villages, which had been resumed; and 61 were villages previously acquired.

Between that year and 1220 Fasli, or 1813 A. D., 24½ more villages were absorbed from the Akbarpur chaudhris and others into this taluqa. Ramzán Bakhsh was succeeded in 1231 Fasli, or 1824 A. D., by his son Tafazzul Husen, who, two years afterwards, added taluqa Reori and other villages to his estate, increasing it to 364 villages. Between that time and the annexation of this province, this taluqa was still further increased by the addition of twenty-two other villages. Malik Tafazzul Husen died after the mutiny, and was succeeded by his younger brother, Malik Hidáyat Husen the present taluqdar.

The notorious rebel názims, Muhammad Husen and Mehndi Husen, first rose to influence in the service of the late taluqdar, whose paid agents they formerly were; and there is little question that, had the annexation been but a little delayed, they would soon have appropriated their master's property. They made the late taluqdar, who was a puppet in their hands, join them with a contingent in the occupation of Gorakhpur, and when

they were afterwards driven thence by the Gúrkhas, the Malik was ignominiously brought home by his people, stretched on a charpoy, as if he were a corpse.

Chief Towns.

The following are the chief towns and villages in this pargana :—

		Number of houses.	Souls.
1.	Mubárakpur	631	3,150
2.	Akbarpur Shahzádpur	856	3,100
3.	Aurangnagar	243	1,200
4.	Mahárájganj	60	300
5.	Rasúlpur	30	150
6.	Lorepur	321	1,600
7.	Haidarganj	86	460
8.	Samanpur	130	650
9.	Barahpur	104	520

There are, besides, markets held at ten different places, but at which there are no residences, where the people periodically assemble to carry on trade.

Shrines, Fairs, &c.

1. *Masaúdpur* alias *Bhidon.*—Sayyad Masaúd, is said to have come from Arabia, and to have died at this place in 420 Hijri. He is traditionally believed to have made disciples of two famous local necromancers, named Sahja and Kálka. The tombs of these two men are at this place. Pilgrims who are beset by evil spirits, remain for a day and make offerings thereat, on their way to the greatest shrine of Kachhauchha, mentioned in the Chándipur Birhar Report, where these are finally cast out.

2. *Shah Ramzán's Dargáh.*—Shah Najm-ud-dín, Isfahání, alias Shah Ramzán, was one of the associates.

Distribution of property.

Landed property is now thus distributed in the pargana :—

Estates.	Proprietor.	Number of villages.
Pírpur	Báqar and Ghazanfar Husen ...	113
Samanpur	Malik Hidáyat Husen	143
Kataria	Karámat Husen	7
Birhar	The four Bábus	24
Meopur	The three branches	24
Dera	Rája Shankar Bakhsh	5
Morehra	The Thakuráin	8
Khaprádih	Rámsarúp Singh	2
Bhíti	Jai Datt Singh	1
Grants	Loyal Subahdars	3
Independent	Various	34
	Total villages ...	364

The area of this pargana was 263 square miles; 8 villages were added to it, and there are now 272. The population consists of 54,843 Hindus, and 9,083 Musalmans, being at the rate of 475 to the square mile, according to the census of 1869.

Only 129 square miles are cultivated; the soil, products and cultivation, do not differ from those throughout the district.

AKOHRÍ.—*Pargana* MAURÁNWÁN—*Tahsil* PURWA—*District* UNAO.—A large village eleven miles south-east from Purwa, and thirty-one from Unao. It is near a lake, and half a mile west of the road, leading from Unao to Rae Bareli. It is alleged to have been founded by Akbar Singh a Manwár Chhattri, from Dháranagar.

The population is 4,121, of whom 34 are Musalmans. There are very many Chhattris; in this ancient town there is no temple, mosque, or masonry building.

ALAMNAGAR* *Pargana.—Tahsil* SHAHABAD—*District* HARDOI.—A wild backward pargana, in the extreme north of Tahsil Shahabad, in the Hardoi district. The Sukheta stream on the west, and the Bhainsta on the east, separate it from parganas Shahabad, and Pihání. On the south it is bounded by pargana North Sara. On the north and north-west it touches the districts of Kheri and Sháhjahánpur. Its greatest length and breadth are ten and a half and nine miles. Only 19 of its 59 square miles are cultivated.

Four of its forty-three villages are uninhabited jungles, the property of Government. The surface is level. To the east and west, along the banks of the Sukheta and Bhainsta, spread almost unbroken belts of dhák (*Butea frondosa*) and thorn jungle that teem with níl-gáe, wild hogs, hares, pea-fowl, grey partridge, and bush quail. The cost and labour of guarding his crops from the depredations of wild animals is a heavy drag on the cultivator, so that wherever the neighbouring jungle is thickest, there rents are lowest. Down the middle of the tract, mid-way between the two streams, a partial clearance has been made, and is extending.

The proportion of light and sandy soil (*bhúr*) is far lower than anywhere else in the district, being only 14 per cent. of the cultivated area. Good loam (*dumat*), and clay, (*matiár*) abound. The water-supply is copious

Nowhere else in the district is so large a portion, 59 per cent. of the cultivated area, watered. Five-sixths of the irrigation is from wells, and the rest from tanks, ponds, and the Sukheta. The Bhainsta dries up too soon to be of much use, except to moisten the fields along its banks and by percolation to raise the water level in the wells. In two-thirds of the villages large kachcha wells, worked with bullocks and a leathern bag, are dug for from Rs. 2 to 8, and last from two to four years. In three villages lever wells with an earthen pot (*dhenkli*) are used, which cost from Rs. 2 to 5, and have to be renewed each year. The soil is especially adapted to the growth of sugarcane; and the nearness of the Rosa Factory at

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Sháhjahánpur, only sixteen miles off, will some day develope this backward branch of the agriculture of the pargana.

There is no scarcity of cultivators at present, but the pressure of population upon soil, only 258 to the square mile, is too light to stimulate the lazy Nikumbhs to stub their wastes and improve their careless tillage.

Less than six acres is the average area of cultivation to each plough, a lower one than anywhere else in the district. Roads are much wanted. A cart-track, for it is little more, runs through the pargana from north-west to south-east, on the way from Sháhjahánpur to Pihání. The staple products are millet, wheat, barley, gram, country cotton, and arhar. Of the 43 villages, 22½ are owned by Nikumbh Rajputs and 9 by Chamar Gaurs, 4 have been decreed to Government, 1 is held by Tiwári Brahmans, 2 by Káyaths, and 4½ by Muhammadans. The tenures are zemindari and imperfect pattidari.

The land revenue demand, excluding cesses, amounts to Rs. 24,517,—a rise of 89 per cent. on the summary jama, and falls at Rs. 1-15-7 per cultivated acre; Re. 0-10-5 per acre of total area, Rs. 11-6-3 per plough, Rs. 2-4-3 per head of agricultural, and Rs. 1-9-9 of total population.

The population is 15,221. Hindus to Muhammadans are 13,713 to 1,508; males to females, 8,398 to 6,823; and agriculturists to non-agriculturists, 10,965, or 72 per cent., to 4,256. Three-fifths of the Muhammadans are converted Ahírs (Ghosis). A fifth of the Hindus are Chamárs. Nikumbh Chhattris are rather less than a sixth; Brahmans, Pásis, and Ahírs, make up nearly a third. Of the other castes, Baniáns and Muráos are most numerous.

No melas are held. There is a village school at Karáwan (33), with a branch at Bijgáwan (32). Weekly markets are held at Karáwan on Wednesdays, and at Pára on Sundays. Until 1703 A. D., Alamnagar was included in the great Kheri pargana of Barwár Anjana, Sarkár Khairabad. Local tradition sketches the following outline of the pargana's past history. Thatheras held it until, at some uncertain period in the later days of Hindu dominion, a band of Gaur Chhattris, headed by Rája Kuber Sáh crossed the Ganges from Kanauj and crushed them out. Later on, about a generation before the fall of Kanauj, the Nikumbhs got a footing in the pargana in this wise.—A body of Kachhwáha Chhattris under the leadership of Naruk Sáh, left Arwal, in Jaipur, and sought service under the Túnwar rája of Delhi. By him they were deputed to reduce the rebel Bhais Ahírs of Pípargáon, in Farukhabad.

They did their work, and were rewarded in the usual fashion with a grant of the rebel tract.

To Nanhar Singh, son of Naruk Sáh, were born four sons,—Narpat, Magrú, Gajpat, and Jhagrú. Of these, Gajpat and Jhagrú were fortunate enough to render signal service to Sántan, the powerful Sombansi rája of Sántan Khera (Sándi). Sántan had fallen into disfavour with his chief, the rája of Kanauj, and was in durance there. The Kachhwáhas, Gajpat, and Jhagrú, procured his release. In gratitude for their help, Rája

Sántan conferred on them the title of Nikumbh (Nekkám), and added the more substantial benefit of 52 villages for Jhagrú Sáh in the neighbourhood of Barwár and Lonára in the Sandíla country, and of 52 more for Gajpat Singh in what is now pargana Sándi. Of these, the chief were Palia and Malhautu. The third son, Narpat Singh, remained with his father on the Farukhabad side of the Ganges. The fourth, Magrú Sáh, was rewarded for good service, with leave to settle in that portion of what is now the Alamnagar pargana, which had not been already appropriated by the Gaurs, and in and near Fatehpur Gaind in what is now pargana Shahabad.

Side by side, doubtless not without constant feuds, the Gaurs and Nikumbhs occupied this tract, until, in the reign of Akbar, the Gaurs, then headed by Rája Lakhmi Sen, waxed rebellious and were dislodged by Nawab Sadr Jahán, the illustrious founder of the line of Pihání Sayyads. The fortunes of the Nikumbhs fell as the star of the Sayyads rose. Village after village fell into the grasp of the Muhammadans, until at last all that was left to the Nikumbhs was Bahlolpur, their earliest settlement in these parts. So they called it Raho (the last left), and by this name is the ruined site of Bahlolpur still called. But the troubles of the Nikumbhs were not at an end. A deeper deep was in store for them. In the following reign, at a wrestling-bout between Gopál Sáh, Nikumbh, and Taj Khan, a Pathán in the service of Sadr Jahán, the Nikumbhs and Sayyads fell out. The Nikumbhs got the worst of it; Bahlolpur, too, passed away from them, and the Sayyads named it Alamnagar, in honor of the reigning Emperor Álamgír the first (Aurangzeb). The Nikumbhs did not recover their position until about ninety years ago, when Âsif-ud-daula resumed the revenue-free domain of the Pihání and Muhamdi Sayyads (then represented by the Sombansi pervert, Rája Ibádulla Khan), and gave to the depressed Nikumbhs and Gaurs an opportunity of again engaging for their lost possessions.

ALDEMAU *Pargana—Tahsil* KÁDIPUR—*District* SULTANPUR.

PART I.

Historical.—* The pargana of Aldemau is in shape an irregular square, and was considered to be one of the most productive, as it was undoubtedly the largest, in the Fyzabad district, in the extreme south-eastern corner of which it was situated; it is now in the extreme north-east of Sultanpur.

It contains 562 villages and 223,373 acres, or 349 square miles. It is traditionally asserted that there were two brothers, who were prominent leaders amongst the Bhars, named Alde and Málde, the former of whom built a fort and city on the high left bank of the river Gumti, calling the latter by his own name, and adding to it the common affix of Mau. The pargana takes its name from this city, which is now in ruins. But little is known here of the people of whom these brothers were the chiefs, further than that traces of them are still seen, such as old forts and ruined townships, in no less than forty-nine places in this pargana.

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As far back as can be traced, the pargana was sub-divided into ten tappas, *viz.*,—(1) Sarwan, (2) Rohiáwan, (3) Bewanna, (4) Harai, (5) Makraha, (6) Haweli, (7) Jatauli, (8) Karaunda, (9) Katghar, and (10) Imlak. The tappa is an old sub-division well known in the neighbouring districts of Gorakhpur and Azamgarh, and which was retained in the last settlement of the former: and persons of respectability and note of by-gone ages are mentioned in old documents, with reference to the influence they possessed in the tappa where they lived.

It is affirmed that during the rule of the Bhar leaders named above, eight members of different clans came to them in search of service, and were appointed to the management of, and located in the territorial divisions just indicated, by them, in the following order.

Jagnag Ráe, Raghubansi, a descendant of Rája Raghu, one of the ancestors of the illustrious Rám Chandar of Ajodhya, came, and was followed by Báwan Páude, Kantani, and these men were settled and employed in tappa Harai. Then came Sirípat Rána, Sakarwár, a horse merchant, from Fatehpur-Síkri, near Agra, where many of his clansmen still have villages, and joined the Bhars and was employed and settled in tappa Makraha. He was followed by Mán Singh, Bais, from Baiswára, who was settled in Hámidpur-Warri, (which, however, was not a tappa,) and founded a colony. After this came Johpat Sáh, Ujjainia, from Ujjain, and he found employment in tappa Rohiáwan. Then Kidár Sukul arrived, and was appointed managing agent of tappa Imlak, and was followed by Sarwan Tiwári, who was established in tappa Sarwan. Next came Dhodhar Upáddhia, who was located in tappa Katghar, while the Kurmis, who cannot be said, traditionally, even to have come from elsewhere, are found managing tappa Bewanna. Last of all came Mutkar Pánde, Sarwaria, and in him was vested the management of tappa Haweli.

As long as the Bhars continued to maintain their power, the persons above-mentioned, or their heirs, are said to have carried on their duties as dependents in the positions which had originally been assigned to them; but in process of time the Bhar supremacy languished as the Muhammadan power became gradually consolidated, and soon the aboriginal race lost their footing entirely.

It would appear that revenue engagements were then entered into on the part of the conquerors, with the parties found in actual management, and who were thus maintained in the possession of the jurisdictions which had been entrusted to their care by their now deposed masters.

This state of things is supposed to have gone on for a considerable period, and the next known phase of transition is, that the Sakarwár and Raghubansi colonies, having greatly outstripped the other parties, soon began to absorb the possessions of the Brahman and Kurmi families. I shall now give a brief account of the different original colonies to which allusion has been made, premising by noting that there are no data from which we can give the order or probable period of advent, and that the number of generations said to intervene, between the founder of the colony and the people now alive, is in each case liable to question.

I.—The Sakarwárs.—It is asserted that in the seventh generation from Sirípat Rána, reverenced as being the founder of this colony, lived Rána Bhimal Sáh, who had two sons, (1st) Bhimal Mal, and (2nd) Púran Mal. Of these, the former also had two sons, Kalián Sáh and Pirtumi Sáh.

Púran Mal was an adherent and courtier of the Emperors of Delhi in the days, it is asserted, of Tamerlane (A. D. 1399), but more probably of a successor; and by constant association with the Muhammadans at court he was led to embrace their religion. This man had two wives: first, a Hindu one before conversion, who had borne him Hindu offspring; and subsequently, a Muhammadan one, by whom he had two sons of the latter creed, named Dúle Khan and Bariár Khan. After the death of the brothers Bhimal Mal and Púran Mal, their offspring separated their interests, and ever since the Hindu branch of the clan has been known as Taraf Kalián, and the Muhammadan branch as Taraf Dúle. At this moment 16 villages of this pargana are mainly populated by the Hindu faction of this once powerful clan, while there are still 9 villages inhabited by the Muhammadan portion. How they have diminished before the rapidly rising and rival Rájkumár tribe, may be gleaned from the fact that official documents shew that at the end of the last century there were over 117 villages in the possession of the two branches. The two principal properties of the clan were—1st, Kaliánpur, which however became sub-divided some generations ago into four estates; and, 2nd, Allahdádpur, which became absorbed into the taluqa of Bábu Umresh Singh in 1248 Fasli. They are now proprietors of 6½ and sub-proprietors of 45 villages, and the present generation of these people consider themselves 31 removes from their common ancestor.

II.—The Raghubansis.—The now living members of this clan assert that they are in the thirty-fourth generation from Jagnag Ráe, their original founder, who, they think, came into the pargana from no greater distance than Ajodhya. This would make them of older localisation than the Sakarwárs; and this, it is believed, they really are. We have something like authentic information, that up to within 55 years back the people retained all the property they had ever possessed, which amounted to 69 villages. Since then, however, their proprietary possessions have been reduced to 18 villages, while they are sub-proprietors of 8, and they form the majority of the population in 15 villages.

III.—The Ujjainias.—It is said that when the Bhars were exterminated, this clan increased and multiplied to some extent in the pargana; but there is not much indication left now of by-gone prosperity, for we find from our oldest records that in the end of the last century they only held the settlement of a single village.

They are at the present time sub-proprietors of three villages and residents of four others, and they consider themselves to be in the twenty-fifth generation from the founder of the clan, who, they say, came from Ujjain. Other Rajput clans in Oudh also trace their origin to emigrants from that country, and amongst them the Bais of Baiswára are said to be descended from Chand, who came from Ujjain, when Bikramájít governed Málwa.

There seems to have been more intimacy between Oudh and Málwa in those ancient times than there is now: for, did not this same king restore the obliterated Ajodhya temples. We find, as I have just said, the descendants of one of that country populating a whole district in Oudh, and here is a clan in this district taking its name from the capital. And if we look back to the mythical age, we find the exiled Ráma wandering in these southern wilds, and we learn of one of his successors, Rája Dirgbans, the last of the solar line, leaving Ajodhya and taking refuge in the south, where he founded the Dirgbansi clan.

IV.—The Bais.—This clan never gained much head in the pargana, and fifty-five years ago, of which time we have something like authentic information, they had no proprietary possessions; but we find them, at the present time, sub-proprietors of nine and a half villages, of which the chief and also parent village is Hámidpur. Four only of these villages, however, are inhabited by the clan. They consider themselves in the twenty-seventh generation from Mán Singh, who came from Baiswára, and from whom they claim to descend.

V.—The Sukuls.—The offsprings of Kidár Náth Sukul profess to be in the twenty-sixth generation from that person, their accepted ancestor. Forty-four years ago they were still zemindars of two and a half villages; they are now proprietors of three and a quarter villages, and sub-proprietors of three and a half, while they inhabit ten villages.

VI.—The Tiwáris.—The offspring of Sarwan Tiwári say they are twenty-five removes from the common ancestor. They were zamindars of three villages forty-four years ago, and they still are of two villages. They are also sub-proprietors of two villages, while they form the majority of the population of six others.

VII.—The Upáddhias.—The progeny of Dhodhar Upáddhia were more prosperous than the other Brahmans, to whom reference has above been made. They now state they are in the twenty-fifth generation from their originator. Forty-four years ago they owned eleven and a quarter villages, and thanks to their prowess in the use of the matchlock and sword, which won for them the name of Talwarias, their possessions have remained intact. They, however, only inhabit seven of these villages.

VIII.—The Pándes (two families).—1*st.*—The descendants of Mutkar Pánde Sarwaria, in Haweli, think themselves now to be in the twenty-eighth generation from their progenitor, he who crossed from Gorakhpur (Sarwár). They held as proprietors two and a quarter villages so far back as forty-four years ago. They are still proprietors of a single village, and sub-proprietors of two and three-quarter villages, while they constitute the major part of the inhabitants of six villages.

2*nd.*—The offspring of Báwan Pánde Kantani, in Harai, consider themselves to be in the thirty-second generation from their progenitor. They had lost all superior rights, antecedent to the period of which we have authentic information, but they are still in possession of three villages as sub-proprietors, while they are found populating seven villages.

IX.—The Kurmis.—These people cannot say where they came from, and think that they belong to the soil. They are said to have been influential before the Bhar power began to decay, and they still talk of the days when their taluqa consisted of over fifty villages; but there is no authentic record of their independent proprietorship. They had lost it before the commencement of the present century. They are still sub-proprietors of three and a quarter villages. Asai Kurmi is said to have held rank in the Emperor Akbar's army, and to have had a grant of 52 villages conferred upon him in consideration of his military services.

X.—The Káyaths.—There is a considerable colony of this class in the pargana, who also trace back to the period of the Bhars, and, like the Kurmis, are not conscious that their ancestors came from elsewhere. They have, from time to time, improved their opportunities, and at present they own nineteen villages, besides being sub-proprietors of one or two others.

XI.—The Muhammadans.—There is a considerable difference of opinion as to the time when the Musalmans first settled in the pargana. The Hindu qánúngos affirm that it was only in the days of Akbar (1556—1605) that the faithful began to inhabit the pargana, some of whom came armed with rent-free grants, while others came as officials or retainers. But the Muhammadans themselves describe their advent to have taken place at a much earlier period, when the Sultan Sharqiya, or Eastern Kings of Jaunpur, held sway between 1399 and 1457 A. D.; and that the first of their faith who ventured here was one Sayyad Shujá Kirmáni, who came to Aldemau and expelled the Rájbhars.

Subsequently in the days of Taimur (A. D. 1398), or one of his early successors, he was followed by one Shekh Makhdúm Márúf, and most of the villages whose names have '*ábád*' affixed to them trace their origin to one or other of these two men or their offspring. The last-named individual and his descendants appear to have been men of religious vocations, and, as such, enjoyed considerable rent-free grants and much prosperity; and the remains of many of their tombs are still to be found amongst the ruins of what was once the city of Aldemau. After the days of Álamgír (A. D. 1707), when the Mughal empire began to wane and the Rájkumárs became dominant in the pargana, many of the descendants of the above-named Sayyad and Shekh migrated to Gorakhpur, Bareli, Patna, and elsewhere, finding these parts incompatible with their continued prosperity.

As far back as we can trace (1205 F.) with any regard to authenticity, the Musalmans (not being converted Rajputs) held proprietary rights in 35 villages in this pargana: they are now proprietors of 14¼ villages and sub-proprietors of none, while they constitute the majority of the population in four villages only.

XII.—The Rájkumárs.—Though last, not least, of the dominant races that have ruled in this pargana, we come to the Rájkumárs.

They were the last in order of all those that have been enumerated to establish themselves here, but they soon became by far the most powerful and the rights of other clans have rapidly declined in presence of their

continued prosperity until the present moment, when this fine pargana, (as well as others in this and other districts) may be considered as the zamindari of the clan.

It is affirmed that in the reign of Allá-ud-dín Ghori (A. D. 1153—56), but more probably of one of his successors of that dynasty, Bariár Singh, Chauhán, fled from his home and established himself first in the village of Jamuáwán and afterwards in Bhadayyán, both of which places are in the Sultanpur district.

The family annals have it that this occurrence took place in A. D. 1248, hence it could not have been in the reign indicated.

The clan to which Bariár Singh, the common ancestor, belonged, has now five branches, from which circumstance it is likened to the five fingers of a man's hand: these are the Chauhán, the Rájkumár, the Rájwár, the Bachgoti, and the Khánzádá, the three last of which own no villages in this pargana.

Opinions seem divided as to the birth-place of Bariár Singh; some say it was Sambhal-Moradabad, others Mainpuri (the undoubted country of the Chauháns), while, according to Sir H. Elliott, it was Sambhar-Ajmer. There is also doubt as to this man's reason for leaving his home. It is well-known that after the overthrow of the Hindus, under Rája Pirthwi, by the Muhammadans, the Chauháns were specially singled out for extirpation by the conquerors, and it is said that it was to seek an asylum from this fate that Bariár Singh sought refuge in these parts, changing the name of his clan the better to effect his purpose. That seems to be a proper and satisfactory reason for the act; but there is a much more romantic one, *viz.*, that the father of Bariár Singh, who had already twenty-two sons, aspired to the hand of a young bride, and the only condition on which she would agree to become his wife was that, in the event of a son being born, he should succeed to the title; and in due course this followed, which so much discomfited the twenty-two former sons that they all dispersed themselves over the country to push their fortunes, Bariár Singh's destiny having led him to Eastern Oudh. Those that rely on this version of the story relate that Bariár Singh accompanied Allá-ud-dín Ghori, whom he joined at Mainpuri, as he was on his way from Delhi to subjugate the Bhars, and that he assisted in the overthrow of Rája Bhímsen as an officer in the army; and it is affirmed that after this the conquered country was given to Bariár Singh for his services.

The Rájkumárs, through Bariár Singh, claim direct descent from Rája Kundh Ráj, the brother of Rája Pirthwi Ráj, the hero of Delhi (A. D. 1193). I give an abstract of the genealogical tree of the Fyzabad part of the clan from the ancestor just alluded to, down to the present date. It is a curious thing of its kind, and it professes to be correct.

Elliott's Glossary relates that Rája Sangat was the great-grandnephew of Rája Pirthwi, and he had twenty-two sons, and that these were superseded by the youngest in consequence of an agreement to that effect when their father took to himself a young wife. Now it will be seen that this tallies well with the tree, and with the family traditions, which show that

Rána Sangat Deo had twenty sons, who left their homes under precisely similar circumstances, and of whom Bariár Singh was one.

There is this inconsistency however, that, whereas Rája Sangat was only three removes from Rája Pirthwi according to the Glossary, there are sixteen removes between the latter and Rána Sangat Deo by the family tree.

Rája Pirthwi was killed at Delhi in A. D. 1193, while the advent of Bariár Singh into Oudh is described to have taken place in A. D. 1248. There are fifty-five years between the two dates, and assuming them to be right, there is every likelihood of the Glossary version being correct.

Bariár Singh had four sons, here known by the names of—(1) Asal, (2) Gogai, (3) Ghátam Deo, and (4) Ráj Sáh. (Sir H. Elliott gives them as Googe, Gage, Ghatum, and Raee). Of these, in the Fyzabad district, we have to do with the progeny of the fourth, Rája Ráj Sáh, who had three sons:

I.—Rája Bhúp Singh, Bachgoti of Dikauli, from whom descend, 1st, the Rája of Kurwár (one of the oldest principalities in Oudh), and the taluqdars Jai Datt Singh of Bhíti and Abhai Datt of Khajráhat, who are still called Bachgotis, whose history will be given in detail when I report on the pargana in which their property is chiefly situated; 2nd Makat Ráe's representatives, who hold Katáwan, Mahmúdpur, and other villages in pargana Sultanpur; and 3rd, the offspring of Jai Chand Ráj. This latter had a son, Ţilok Chand, who discontented with the lot of the younger branch, sought service with the Emperors of Delhi, voluntarily became a Musalman, and is the ancestor of the Khánzádás, the head of whom is the Rája of Hasanpur-Bandhua, in zila Sultanpur.

II.—Díwán Chakrasen Ráe, Bachgoti, the ancestor of the Dallíppur-Patti house, and not connected with this district; and

III.—Isri Singh, Rájkumár of Bhadayyán, zila Sultanpur, and from whom all the Rájkumárs of Fyzabad descend.

Advent into Fyzabad.—It is believed to be about 250 years since the offspring of Bariár Singh, having become too numerous to find room on the right bank of the Gumti, and powerful enough to encroach on the property of their neighbours, crossed over to the left of Fyzabad bank, and by degrees established six colonies. The first of these was under Bírbhadr Sáh, who planted himself at Dera, and from whom the rájas of that house spring. The second was Kírat Sáh, at Nánamau, the ancestor of the taluqdar of that ilk. The 3rd was Khánde Ráe, who fixed himself at Káyathwára, and from him the smaller communities of tappa Imlak descend. The fourth was Madhukar Sáh, who got Meopur, and from whom the taluqdars of (1) Meopur-Daharwa, (2) Meopur-Barágáon, (3) Meopur-Dhalla, and (4) Paras-Patti, all spring. The fifth, Hari Ráe, got Pákarpur, and to him trace back all the small clansmen of the south-east corner of the district. And the sixth, Jalap Ráe, at Barwáripur, from whom spring all the communities in the vicinity of Kádipur.

These families first obtained a footing by absorbing the smaller Káyath, Brahman, Kurmi, and Musalman zamindars, partly by purchase and partly by force, and they rapidly possessed themselves of the properties of the Raghubansis, Sakarwárs, Ujjainias, and Bais, and soon over-ran the pargana. From time immemorial these people have been notoriously turbulent; they are commented upon with regard to this in the histories of the reigns of Sikandar Lodi (A. D. 1488), of Sher Shah (A. D. 1540), and of Álamgír (A. D. 1658). Their doings within the recollection of people still living are quite in keeping with the reputation which they had so long ago established. The Rájkumárs of the pargana have long been divided into three great factions: 1st, those that followed the lead of the taluqdar of Dera; 2nd, those that followed the chiefs of Meopur; and 3rd, the Tirwáha communities, who always made common cause in resisting the aggressions of all enemies, whether they belonged to the first and second factions just named, or whether they were outsiders. There was deadly feud among these three factions down to annexation, and much is the blood that has been shed from their jealousies; but one faction would sometimes join another in resisting the third, or in attacking another clan.

This part of the pargana history would be incomplete, were I not to detail some of the chronicles of this powerful clan; and this I now propose to do, premising that I shall confine my remarks principally to times within the memory of men who are still alive.

I. *The house of Dera.*—At the commencement of the present century, Bábu Mádho Singh was the ruler of this estate, which then consisted of 101 villages. He was the youngest of four brothers: of these, the eldest, Beni Bakhsh, held the taluqa for three years, and died of small-pox at the early age of nineteen. He had already proved his metal, when the Dera house, assisted by Pírpur and Nánamau, was arrayed against, and under his leadership vanquished the Meopur party, backed by the Tirwáha communities who assembled to contend for the village of Srírámpur, about 1798. On that occasion 300 men are said to have been killed, and as many more wounded. There are still many rent-free tenures on the Dera estate granted to families who lost members in this well-remembered fight. The second brother was Balkaran Singh, who shot himself because he was not allowed by his elder brother to storm the position at Srírámpur, before the arrangements for the battle were complete. Of the third brother, all I know is that he died childless.

Bábu Mádho Singh is favourably remembered as the successful leader in the action at Masora, and as a proprietor who managed his property respectably; he died in the year 1823. He was succeeded by his widow, Thakuráin Dariáo Kunwar, a most remarkable woman, who after him for twenty-five years, through toil and turmoil, not only bravely held her own, but after the fashion of the landlords of her period, added to her estates, more so, indeed, than her husband had done in his lifetime. Such redoubted neighbours and contemporaries as Fateh Bahádur, Sarabdán Singh, and Shiuráj Singh (of the Meopur branch), although they hesitated not to attack a British military treasure escort on the highway, cared not to molest her.

She was a match for the Native Government officials, but it was one of her idiosyncrasies—an uncommon one in those days—to pay her revenue punctually. So secret and well-organized were her movements, that she would spend days with her friends in the old British territories, without her absence from Dera being even suspected. Twice a year regularly, she paid all her retainers, and daily, at ten o'clock, their rations were served out to them. Her management of the estate was unique. She quarrelled, soon after succeeding, with the old hereditary agent, Bandu Misir, and under some apparent misapprehension of her orders he was killed. This induced her to lease out her property on favourable terms, including even villages that had always been under direct management; and this system she carried out to the last, to the great benefit and satisfaction of her tenantry. This was, undoubtedly, a good system of management as far as the lady and her tenants were concerned, but it has created difficulties in the way of the settlement officer, who has been often much puzzled to know whether many of these long-existing leases originated in old rights, or in agreements above. Sleeman relates how Siuambar Singh and Hobdár Singh, the notorious leaders of the Gargbansi clan, fell while trying to regain from this extraordinary woman the taluqa of Barsinghpur, of which, with the assistance of the názim, she had dispossessed them in the year A. D. 1838. The direct line, as will be seen by the following statement, ended with the husband of this thakuráin.

Chhatar Singh had two sons.

1. Rám Kalandar Singh had 1 son. Rámprakás 2 sons.
2. Garul Singh had 4 sons.

1. Raghunáth. 2. Samundar Singh. 3. Hanumán. 4. Bhawanídín Singh

1. Gurdatt Singh 4 sons.
2. Jagdís Ráo childless.
6 sons
no descendants.
his son, Audán Singh, now lambardar of ¼ Banni.

1. Beni Bakhsh Singh (had a daughter Dilráj, who ascended the Gadi for 5 months).
2. Balkaran Singh } childless.
3. Gajráj Singh }
4. Mádho Singh (whose widow, Dariáo Kunwar, held for 25 years.)

1. Kunjan Singh his son.
1. Chhatrsál his 3 sons.
1. Rája Rustam Sáh, childless.
2. Ráo Bariár Singh. 3 daughters.
3. Shankar Bakhsh Singh (2 sons) heir.

Mádho Singh had left a niece, Dilráj Kunwar, married into a Gorakhpur family, the daughter of his eldest brother, Beni Bakhsh Singh; but it was known that the thakuráin disliked the next male collateral heir, Bábu Rustam Sáh, and it was supposed that she therefore entertained an intention of adopting a son from the Shiúgarh branch of the clan. This was so entirely contrary to the views and interests of the heir in question, that in 1847 he took the matter of succession into his own hands. He was then at the head of 300 men, in the service of the Mahárája Mán Singh, the názim of the day; and it is believed that, in what follows, he was assisted, if not instigated, by his master. There had long been feud between the thakuráin and Rustam Sáh, and the latter indeed, had attempted to take Dera by storm, in which assault his father, Chhatrsál Singh, was killed, in 1846. The son thereafter organised a system of spies to watch the thakuráin, and to achieve by stealth what he had failed in by force. His intention, openly admitted, was to kill her, if he could find her. He soon found the opportunity. The thakuráin determined to

pay one of her secret unattended visits to the Ajodhya fair, for the purpose of bathing; she was followed by the spies, who immediately communicated with their master. She was soon traced by the bábu to the Súraj Kund tank, where he suddenly rode up to her litter, and found her attended by the five men who carried her, and by a confidential retainer or two. She at once asked who the horseman was, and was answered, "I am he whom you are searching for, and who has long been looking for you." She invited him to dismount, which he did, and sat beside her litter. She then addressed him, begging him to remember that no disgrace had ever befallen the house of Dera—none had ever been lepers, one-eyed, or otherwise contemptible—and to look to it that he maintained the credit of the family: having thus said she laid her head at the bábu's feet, and added, "Now I am in your power and I am ready to die." Here a companion of the bábu's, who was in his confidence, rode up and suggested that the hour had come; but Rustam Sáh replied, that no one that placed their life in his hands should be hurt; so he desired his own men to convey her over the Gogra, where they had connections, and he set off for Dera. She was duly carried across the river, and it is related, as an instance of her indomitable pluck, that during the nine days she was kept there, she never drank water. She was then compelled to write a deed in favor of Rustam Sáh, which I have seen, and she was then released; but so great was the shock that her proud nature had sustained, that in a few months she pined and died. For a short time Dilráj Kunwar the niece, of whom mention has been made, attempted to obtain the property; but with the aid of the názim her claim was soon negatived. Rustam Sáh was put in formal possession by the názim, and expended Rs. 35,000 in propitiating the clansmen. The názim then moved from Dera, where he had been encamped, to Kádipur; Rustam Sáh and a large gathering accompanying the camp. There, in the presence of the official named, the bábu first discovered what the intentions of the former really were, and that he was being made a tool of; for he overheard a conversation in which the estate of Dera was spoken of as Mángarh, a name the názim had just given to it, calling it after himself! The truth at once flashed across Rustam Sáh's mind, and he replied, with his rough and ready wit, "Well, its proper name is Dípnagar, but henceforth let it be Mángarh or Be-ímángarh, as circumstances may indicate." A fight would instantly have ensued, and the rája, who related these facts to me not a fortnight before he died, assured me that he was ready at the moment to spring at the názim and murder him; but a pandit, who was present, interfered, saying that the moment was not propitious; and so the conflict was postponed. By the morning Rustam Sáh had sought an asylum across the British border. A few months subsequently final terms were made, and by an expenditure of Rs. 95,000 the bábu was duly installed as taluqdar of Dera. The estate consisted of 336 villages, paying Rs. 80,419 per annum to Government at annexation. In Mádho Singh's time, A.D. 1808, the property consisted of 183 villages, paying an annual rental of Rs. 26,615 to Government.

Rustam Sáh's services during the mutiny were excellent. He suffered much at annexation under the revenue policy of that day, and lost most of his villages. Still he gave shelter, and safe convoy to Benares, to a party of the Sultanpur fugitives. While I was in charge of the Jaunpur

Intelligence Department, before the re-occupation of Oudh, he offered to establish the British rule if I would go to Dera. Lord Canning would not then allow me to accept the offer, but some months afterwards Mr. Forbes was deputed on this duty. Throughout the rebellion Rustam Sáh was a staunch supporter of our Government, and for this he was made a Rája and had valuable estates conferred upon him in addition to his former possessions. In the recent death of this admirable landlord, the district has suffered a severe loss, and I shall greatly miss him, for at all times I found in him a practical, out-spoken, common-sense man, who could be consulted with confidence and satisfaction.

Dera is a highly interesting locality from its associations, mythical as well as historical. When Rám Chandar returned from his successful attack on Ceylon, it was necessary for him to seek absolution from the consequences of having killed Ráwan, the offspring of a Brahman, by bathing: and it was ordained that this ceremony should be performed in two places. The first of these places was to be indicated to him by his there seeing a crow bathe in the river, and in so doing it would become white. This incident is believed, by his admirers, actually to have occurred at Dhopáp, a ghát on the Gumti, in the village of Shahgarh, four miles from Dera. There, then, Rám Chandar bathed, and obtained his first absolution, subject to a second one in the Gogra at Nirmali Kund, near Guptár Ghát, Fyzabad. Subsequent to this purification, Rám Chandar is said to have crossed the Gumti at Dera the same evening, and here he is supposed to have performed the lamp-sacrifice (called Dípcharhána), and thenceforth the place was known as Dípnagar. Why the name was changed to Dera, no one can explain. Fifty or sixty thousand persons still flock from places two and three days journey distant, to seek like absolution for such sins as they may have committed. No produce is brought for sale. The village of Harsen, which adjoins Dera, is also reverenced for its associations; for it is said that after performing the sacrifice of lamps just referred to, Rám Chandar slept in this village; hence its name, from Har (Parmeshwar or Mahádeo), and sen, to sleep.

Overhanging this Dhopáp bathing ghát, and situated on the right high bank of the Gumti, is a fine old masonry fort, the river-face of which was of stone, some of which is still left, the past history of which seems to be disputed. One account is that its name is Garha, and the builder was, it is said, one of the Bhar sovereigns of Oudh, who imported stone by water for its construction from Naipál. Soon after the capture of Sultanpur it fell into the hands of the Musalman invaders, who have since restored it, partly in brick and partly in mud. The other account is that the fort was built by Salím Shah, *alias* Jalál Khan, and it is shown in our maps and is more commonly known by his name. He was the second son of the renowned Sher Shah, the successful rival and repeated vanquisher of the Emperor Humáyún, and the conqueror of the country from Bengal to the Panjáb, but who was killed at the taking of Kálinjar and buried in the well-known mausoleum in Sasseram tank. Salím Shah succeeded his father in A. D. 1545, and reigned nine years. He built, besides this fort, that portion of the Delhi palace, the name of which even Humáyún could not change, from Salímgarh.

This fort is undoubtedly of great age: trees have taken root in the masonry subsequent to its becoming a ruin even, and have since grown old and withered away. There is an old mosque behind the fort, originally of five domes, three of which only remain standing, which is still known as the Madarsa. In it there is a curious old monogram in stone of the names in Arabic of God and the Prophet. In the fort there is also a cutting in stone, in shape like a crown, but there is no inscription; and opposite this idol the sacrifice of goats is performed by numbers every year. It appears to me more than probable that this is the site of a considerable Bhar town, which was selected by the Muhammadan king named, from its commanding position, as a stronghold in the heart of the Bachgoti country, to overawe that people, who, it has been shown, were in these days turbulent.*

Five miles further up the river is Páparghát, ten miles south-east of Sultanpur. Here are the ruins of a city that Mansúr Ali Khan, Safdar Jang, attempted to build a century and a quarter ago; but, ere the walls had reached many feet in height, the plague broke out, and the work was suspended, never to be resumed. It was then that Fyzabad was founded by the Subahdar just named, and which was extended and improved by his successor, Shujá-ud-daula.

The Meopur house.—The second great faction of the Rájkumár clan are the descendants of Dál Singh, Taluqdar of Meopur, who lived about a hundred years ago, when the property consisted of 65 villages, paying Government Rs. 9,325. The greater part of his property was inherited by his son Zálim Singh, a few villages for subsistence having been given to a younger son, Umráo Singh, a notorious plunderer, the ancestor of the Rájkumárs of Paras-Patti.

Old Zálim Singh, ruled for many a long year, and increased his possessions according to the fashion of the period. A reference to the tabular statement below will show that he had five sons, and during his lifetime he is known to have made a distribution of his property amongst these. In the year A. D. 1809, war was declared between the rival houses of Dera and Meopur, regarding the possession of the village of Masora, pargana Birhar, and parties were organized for battle. Bábu Mádho Singh of Dera in person led the attack, and he was assisted by the Palwár clan and others; this party was successful on that terrible day, and old Zálim Singh, and his three eldest sons, Sangrám Singh, Subháo Singh, and Pahlwán Singh, were all killed; while the fourth son, Zoráwar Singh, received seventeen wounds.

Seven months afterwards, the battle was renewed, when Sarabdán Singh, the grandson of old Zálim, avenged the death of his father and grandfather, slaying the leaders of the rival faction and retaining possession of the field for the time.

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* Half a century after Salím Shah, the eldest son of Akbar, named Salím, rebelled and took possession of Oudh in A. D. 1600. (See Elphinstone.) He assumed the title of Sultan Salím, and made rent-free grants, the sanad for one of which is to be seen at Surharpur, in this district. On the death of Akbar he succeeded to the throne under the title of Jahángír. In the sanad just alluded to, pargana Surharpur and the Gaz Iláhi are both spoken of.

It will facilitate reference here to tabulate the descendants of Zálim Singh.

Zálim Singh of Meopur,
had five sons.

1st son or party.	2nd son or party.	3rd son or party.	4th son or party.	5th son or party.
Sangrám Singh had 2 sons Ranjít Singh, Sarabdán Singh had 2 sons	Subháo Singh had 5 sons.	Pahlwán Singh had 3 sons	Zoráwar Singh died childless,	Sagriáwan Singh 1 son
1 Shiudishtnaráin, Jagdeo Singh had 2 sons (became Muhammadan) Udresh Singh Chandresh Singh. Umresh Singh.	1st Shiuráj—2nd Fateh—3rd Raghubír and his share Singh 1 son Isráj Singh Bahádur dayal 2 sons died childless. 1st Lallu Sáh 2nd Abhaidatt Singh.		cost bloodshed.	Jarbandan Singh 2 sons Mádhoparshád and another.

1	2	3	4	5
Sarabjít had 2 sons Jagat Singh, one dead.	Sítalparshád 2 sons 1 Niddhi. 2 Chauhárja.	Bhaironparshád 1 son dead.	Shiuparshád had 2 sons.	Sarumán 1 son Algu.

Of the persons named in this table, the following are alive :—

Of the first party, Udresh Singh and Chandresh Singh, joint taluqdars of Meopur-Daharwa. Jagdeo Singh, became Musalman and abdicated in favor of his younger brother, Umresh Singh, who is now taluqdar of Meopur-Barágáon.

Of the second party, all except Subháo Singh, Sarabjít Singh, and Sítalparshád Singh. But just before annexation the possessions of this branch were absorbed by Udresh Singh and his brother, of the first party, and the descendants of Subháo have now only sub-proprietary rights left in a few villages.

Of the third party, Isráj Singh, and Lallu Sáh, the joint taluqdars of Meopur-Dhalla.

Of the fourth son, there was no issue.

Of the fifth party, Mádhoparshád and a younger brother are alive, but their possessions have been absorbed by the Meopur-Dhalla branch.

When the fourth son Zoráwar Singh, died, about forty years ago, the descendants of the first and third sons quarrelled about his share. He usually lived with the third party, and they considered themselves entitled to all his share. Sarabdán and Shiudishtnaráin of the first party opposed this, and arbitrators were appointed. Fateh Bahádur, of the third party, invited the two last-named persons to meet in the Bhaisauli grove and arrange matters. They went in good faith with half-a-dozen followers, thinking that as the rendezvous was in the British territory, there was little to fear. They had scarcely taken their seats on a charpoy when they were set upon by an armed party and murdered in cold blood. After judicial enquiry, the three brothers—Shiuráj Singh, Fateh Bahádur, and Raghubírdayal Singh, were outlawed by the British Government.

Shiuráj Singh subsequently met his fate in the following manner: Before annexation, Major A. P. Orr was Assistant to the Superintendent, Oudh Frontier Police; he had long been watching the movements of Shiuráj Singh, and he had traced him to the camp of the then názim, Mán Singh, at Amola, pargana Birhar. He determined on his capture. The only hope appeared to be by a stealthy approach, and a harassing forced march

had to be made. The weather was cold; it had rained all night, and so the legions that followed the názim had sought shelter in the neighbouring villages. Presently two Europeans, attended by one or two sawárs and runners, were seen to pass within a few paces of the názim's tent. They were challenged, and, as agreed upon, gave themselves out as belonging to a British cavalry regiment, which, they said, was encamped in the neighbourhood. They were allowed to pass on: one of the runners then pointed to a man under a tree, who was attended by one or two others, and said that that was Shiuráj Singh. One of the sawárs then seized the outlaw by the hair, the latter swore an oath, and a scuffle ensued; the sawárs were cut down, Shiuráj wounded in the thigh, and the confusion was complete. The European officers threw themselves on the protection of the názim, who fortunately sheltered them. The wounded outlaw was carried off westwards by his now assembled followers, and, as fate would have it, fell into the hands of Captain Orr's outstripped escort, who decapitated him. Thus ended a brave, though rash, encounter: but for the rain, Shiuráj Singh would have been attended, as usual, by his 200 desperadoes, and the result would have been different. Fateh Bahádur Singh was seized at Benares under disguise, and sentenced to transportation for life, but died the following day in the Jaunpur Jail, not without suspicion of having poisoned himself.

It will be seen from the details above recorded, that of the five sons of Zálim Singh of Meopur, the descendants of the first and third have absorbed the estates of the second, fourth, and fifth, while two of our great taluqdar houses have sprung from the first son, *viz.*, 1st, Udresh Singh and Chandresh Singh of Meopur-Daharwa, and 2nd, Umresh Singh of Meopur-Barágáon. Two great houses have also sprung from the third son, *viz.*, 1st, Isráj Singh, and 2nd, Lallu Sáh of Meopur-Dhalla. When I allude to the two last-named bábus as forming two houses, I must note that they hold under a joint sanad, but they have frequent disputes, and they have made a private partition of their holdings. They have now succeeded to the estate of the fugitive Raghubírdayal Singh, through his widow who held it, and died childless. Raghubírdayal left a second widow, but she was set aside on the plea of having been married when her husband was an outlaw.

At the time of, or shortly before, old Zálim Singh's death, the Meopur property consisted of 289 villages, paying Rs. 48,420 to Government; his offspring held no less than 548 villages at annexation, paying Rs. 1,45,356 per annum to Government.

Meopur-Khás.—This is the present village of the second great faction of the clan. It was first inhabited by Rájkumárs ten generations ago, when Madhukar Sáh crossed the Gumti and occupied it. The village contains 174 houses and 745 acres of land, and it is held in three portions by the three taluqdars whose estates have Meopur prefixed to their other names, and who cling to their respective ancestral portions, with much pride and pertinacity. There was formerly a mud fort here, the site of which is now marked by a much-reverenced mound of earth. But, although this was the parent village of this faction of the Rájkumárs, their great stronghold was the fort of Dwárka. This fort is in the south-east corner of the district, on the left bank of the Gumti, and overhanging it.

It is mentioned as follows by Dr. Butter:—

"This fort is garrisoned by 1,000 men, the followers of Fateh Bahádur, a notorious freebooter. His father Pahlwán Singh, his uncles Zoráwar Singh and Sangrám Sáh, and his grandfather Zálim Singh, carried their depredations so far, habitually plundering all boats that passed the fort, and having on two occasions intercepted the pay sent from Jaunpur for the troops at Sultanpur, that about A. D. 1812 it was thought necessary to make an example of them. Accordingly the 42nd Regiment Native Infantry, then stationed at Sultanpur, reinforced by artillery and infantry from Benares, and also by the Chakladar Ghulám Husen and his escort, the whole under the command of Colonel Faithfull, after breaching the fort, took it by assault, with the loss of an officer and 8 men killed. The place was then occupied for some years by a detachment from Sultanpur. Sarabdán Singh commanded the fort during the siege and assault; and he now lives in the Azamgarh district. Fateh Bahádur, then a boy, and now about thirty years of age, was present at the storming of the fort, and after the withdrawal, six years ago, of the British detachment, repaired and re-occupied it; he is now the terror of all Aldemau, which at different times he has ravaged. He is a troublesome subject to the Oudh Government, paying no more than the old assessment of his lands, Rs. 50,000, and being prepared for resistance or for flight, should any additional demand be made. Boats, unprotected by the presence of an European, are subjected to undue detentions and exactions when passing Dwárka and some other points on the Gumti." *

The old cantonment at Dwárka is still marked by an old well, and some pipal trees which grow on the site of the old lines. Mounds of earth and broken bricks show where the officers' houses stood, and there are the remains of the old fort which is still difficult of approach, from ragged and steep ravines. But the dense, thorny jungle, extending over thousands of acres, has disappeared, and cultivation is now carried up to the ditch and works. The natural position must have been very strong, and the artificial works, immense.

The house of Nánamau.—This is one of the six original families of the clan that crossed the Gumti, and settled at this beautiful spot on the left bank of the river, three miles above Dera. This taluqa is held by a coparcenary community, of whom Bábu Sítla Bakhsh is *primus inter pares.* The estate consisted of 73 villages at annexation, paying Rs. 19,172 to Government, and circumstances have led to its being taken under direct management. The taluqdar I have found intelligent and exceedingly useful in the way of communicating information, of which he possesses a great stock; and in arbitrating the disputes of his clansmen. He has always made common cause with Dera in the numerous faction fights. This property is deeply mortgaged, and is unremunerative, from the lands being split up and held by endless numbers of the coparcenary body.

There was formerly an image of uncut stone at Nánamau, dedicated to Mahádeo, and known as Narbadeshwar-Mahádeo. This stone was brought

* Dr. Butter's Topography of Southern Oudh.

from the Narbada river. Ishwar is one of the names of Mahádeo, and the name of this particular representation of that idol was Narbadeshwar, which became gradually corrupted into Narbadesur.* The image has, however, long since disappeared.

The Paras-Patti house.—This estate was formerly considered a taluqa, but it has now been ruled not to be one, as it has been subject to subdivision.

The family, as has already been recorded, is descended from Umráo Singh, a turbulent brother of Zálim Singh, and it therefore belongs to the Meopur faction. But Paras-Patti is situated close to Dera, and probably for this reason, ever since the two brothers just named quarrelled and separated, Umráo Singh and his successors, like the Thakurs of Nánamau, always joined Dera in their faction quarrels.

It remains to mention that besides many isolated villages held by individuals or petty communities, there are in this pargana twenty estates or mahals, made up of from five to thirty-two villages or fractions of such, and held by influential parties of this clan. These estates generally lie in a high belt of land, running along the left bank of the Gumti, the entire length of the pargana, and extending north from it to a depth of four or five miles.

From its position with regard to the river, this locality is known as the Tirwáha. These Tirwáha Rájkumárs formed the third great faction of the clan, and they were at once so numerous, so cohesive, and so well led, that they had little difficulty in holding their own, when it came to blows, either against Meopur or Dera. They were usually led by the chiefs of Barwárípur, Pákarpur, and Tawakkulpur.

Fairs and Shrines. At Hamídpur.—There is an *asthán* (spot or abode) in this village dedicated to the goddess of destruction, Debi. Fairs are half-yearly held, on the 24th and 25th of each Kuár and Chait, which are visited by four or five thousand persons, who never stay over the night: nor is produce of any importance brought for sale.

Begethua.—There is an *asthán* here dedicated to Mahábír, or Hanomán, the monkey-god. The country round about was formerly a dense jungle, and all trace of the shrine, which is deemed to be of immense antiquity, had confessedly been lost; but about a century ago, Rámparshád Dás, an Ajodhya Bairágí of renown, whilst traversing the woods, came upon this spot, which inspiration is believed to have pointed out to him as the long lost shrine. A weekly fair has ever since been held on Tuesdays, and in the estimation of Hindus the spot is thought to be second only to Ajodhya in sanctity. There is also a large annual fair on the first Tuesday after the twentieth day of the month of Sáwan, which is attended by about 20,000 persons, who come from considerable distances for the purpose.

* It has been suggested that Mahádeo is a vague, general name, and Ishwara distinctive name; as Parmeshwar, the Eternal Being.

There are two ponds here, named Makri-Kund and Hattia-Haran, which have important mythological associations. The story of these is, that one Makri was a fairy at the court of the god Indra, who incurred the displeasure of her master, and was visited with his curse, and, in consequence, became a tadpole, inhabiting this pond. To her many importunities that she might be released from this low state, Indra at length listened, and she was assured that, should she succeed in touching the foot of Mahábír, the monkey-god, she would be restored to her former self. During the war in Ceylon which followed between Rám Chandar, the hero of the Rajputs, and Ráwan, the champion of Buddhism (?) Lachhman, the brother of the former, was sorely wounded, and Hanomán was deputed to the Himalayas to fetch a charmed herb (múl-sajíwan) to effect his cure. On his journey Mahábír tarried at Begethua. Ráwan having heard of the deputation of Mahábír, despatched his own maternal uncle Kálníma, to intercept and detain him until the wounded Lachhman should die in the absence of the drug. On his arrival at this spot, Mahábír encountered Kálníma in the garb of a devotee, and being beguiled by the latter, he agreed to adopt him as his future preceptor and guide. But Mahábír was thirsty from travel, and he was accordingly referred to the Makri-Kund for water, and while he was drinking, the golden opportunity was accorded to the suffering tadpole for which she had waited so long. She was at once restored to her former fairy shape, and exhibited her gratitude by divulging to Mahábír the plot of his enemy. The monkey-god then conceived the design of murdering Kálníma, but having the fear of the consequences of taking the life of a Brahman before his eyes, he sought counsel of the fairy. She soon pointed out an escape from the embarrassment, and this was by simply bathing in the neighbouring pond, called Hattia-Haran, and having afforded this information she disappeared into the clouds. Having rejoined the devotee, Mahábír despatched him by driving him into the bowels of the earth, and he obtained the promised absolution by bathing in the pond indicated.

The Mansápur Fair.—About sixty years ago, Dámar Dás, Raghubansi of this village, gave himself up to prayer, and attained celebrity as a successful divine. He was succeeded by his pupil Nihál Dás, who also acquired fame. The latter excavated a tank thirty years ago, and having had water carried from all the different well-known Hindu bathing-places, such as Allahabad, Muttra, Gya, Hardwár, &c., in the presence of an immense assembly of men of the order, it was poured into this tank. Since then a bathing fair has been held at this place twice a year, on the 30th of Kártik and the 24th of Chait, which is attended by 20,000 people of the vicinity, when offerings are made on the site of the funeral pyre of Dámar Dás. The visitors rarely stay over the night, and no goods of importance are brought for sale.

The Bharonadi Fair.—A Brahman by name Dharmangat Pánde, a descendant of Mutkar Pánde, was murdered by the Rájkumárs of this village, and this sin was visited on the heads of the latter by the spirit of the deceased, for they soon lost the village. The memory of the Brahman martyr is still honored on the 25th of the month of Kuár, when a fair is annually held, which is attended by about 2,000 of the neighbours: no produce of note is brought for sale.

The Fair of Karre-Deo, at Aheta. When the Sakarwár Rajputs had taken the place of the subdued Bhar tribe in this locality, the former clan brought their hereditary idol, a stone image, and set it up in this village, and to this day offerings are regularly made to it on all occasions of marriages, births, and rejoicings generally, by both the Hindu and Musalman branches of the Sakarwár clan. There is an annual fair held on the first Tuesday after the 15th day of Jeth, more especially to do honor to the idol, when about 2,000 of the neighbours assemble for the day.

Dargáh Makhdúm Márúf.—Allusion has already been made, in treating of the Musalmans of the pargana, to Shekh Makhdúm Márúf. He lived in the town of Aldemau, when it was in its zenith, much respected and honored, and when he died, he was there enshrined. A large fair used annually to be held to commemorate his death, but this has been discontinued for many a year.

Juriya Shahíd, in the same locality, is a tomb, respected as that of a blessed martyr, where offerings used to be made by those afflicted with agué; hence its name. But for a century nearly, the place has lost its charm, and has consequently fallen into disrepute.

Aldemau contains 349 square miles, or 223,373 acres. Of this area, 112,480 acres are cultivated, 5,971 are planted with groves, 72,342 are barren. The Government revenue is Rs. 2,32,880, which falls at the rate of Rs. 1-9-0 per arable acre. The population is 187,308, being at the rate of 532 to the square mile. Of this population, 32,171 are Brahmans, 35,291 are Chamárs; but there is nothing on this point deserving of remark. Dostpur is the principal town. Several classes of professional thieves have their homes in this pargana.

ALIABAD *Town—Pargana* RUDAULI—*Tahsil* RÁM SANEHI—*District* BARA BANKI.—This town lies about thirty miles east of the Sadr, on the district road from Daryabad to Rudauli.

Population 1,734—Musalmans 933, Hindus 801. Longitude, 81° 41′ north; latitude, 26° 51′ east. The majority of the inhabitants are Musalman weavers. The town is supposed to be about five hundred years old, and was formerly celebrated for its cloth manufacture. It was a rendezvous for cloth merchants for all parts of the country, but the trade has declined with the introduction of English goods.

The size and number of the now dilapidated buildings attest its former importance.

ALIGANJ—*Pargana* BHÚR—*Tahsil* LAKHÍMPUR—*District* KHERI.—A town in a pargana of the same name in the district of Kheri, situated on the right of the road from Lakhímpur to Bhúr; has a good soil, is well watered from tanks and wells, and is surrounded by groves of mango trees.

Has a market on Tuesdays and Saturdays, at which articles of country

consumption are sold. There are the ruins of an old mud fort. Latitude 28° 9′; longitude, 80° 40′. Population 1,133.

ALÍPUR—*Pargana* DAUNDIA KHERA—*Tahsil* PURWA—*District* UNAO.—Lies twenty-one miles south of the tahsil station, and twenty-six east of Unao. The river Ganges flows three miles to the south of it.

It was founded by a Sayyad Musalman, whose name was Ali Akbar, some eight hundred years ago. The soil is principally loam with some clay. The site lies rather low, but the situation is pleasing. Climate and water good. Groves in abundance. Two markets weekly for corn. Goldsmiths, carpenters, and potters work here. There are mostly mud built houses. Population is as follows:—

Hindus	...	...	...	1,406
Muhammadans	...	...	...	22
		TOTAL	...	1,428

The Hindu population is divided as follows:—

Brahmans	...	...	...	330
Chhattris	...	...	...	311
Káyaths	...	...	...	12
Baniáns	...	...	...	18
Pásis	...	...	...	27
Other castes	...	...	...	708

AMÁNÍGANJ—*Pargana* MAHONA—*Tahsil* MALIHABAD—*District* LUCKNOW.—This was a market founded by Âsif-ud-daula, on his way to Rehar to fight the Rohillas; he founded one Amániganj in Malihabad, and on his return he founded Amániganj in this pargana, on the lands of village Banoga. Banoga was a village belonging to the Thánapati Panwárs, whose ancestor, Rám Singh, occupied it after slaying the Pási proprietors, and because of the immense woods round he called it Banoga.

It was in the Nawabi, the highway of the traffic from Lucknow to Biswán, and so on to Khairabad, and again from Biswán to Fyzabad. The amount of business done was very considerable. The annual bazar sales are now about Rs. 27,700, chiefly of agricultural produce. Manufactured country cotton stuffs take a small place.

One of the Government vernacular schools is placed here.

The population, including that of Banoga, is 1,600. The bazar consists of one regular street. There are no masonry houses.

AMETHI—*Pargana* MOHANLALGANJ—*Tahsil* MOHANLALGANJ—*District* LUCKNOW.—Amethi Díngur on the Lucknow and Sultanpur road at the seventeenth milestone from Lucknow, was the old head-quarters of the pargana which was known as the Pargana Amethi, till Rája Himmat Gir Gosháín transferred it to Gosháínganj, which he built and called after himself, in the reign of Shujá-ud-daula, in 1754. With a change in the towns came also a change in the name of the pargana, which was thenceforth known as the Gosháínganj pargana.

The town is situated off the road to the left and is buried in trees, and the visitor has to thread his way through the long winding alleys formed by the high walls of the agglomeration of mud houses which compose the town, coming sometimes across a gateway which leads into the court-yards of some impoverished Musalman residents, or the grass-covered dome of the tomb of some old Muhammadan saint. A larger proportion than usual, amounting to half of the whole population which numbers 7,128 souls, is Muhammadan, and the town contains several Musalman *muhallas*, two of which—the Malikzáda and Ansári—are very old. The date of the foundation of the town is unknown, but Amethi is a common name of a village and is probably of Bhar origin. It seems to have been an advanced post of the Bhar kingdom that was ruled by the Bhar Rája Báládatt, from Bahraich, as he maintained a force here to keep in check the two Bánaphar Rajput leaders, Álha and Údal, who had been sent by the Kanauj rája to subdue the country of Oudh. They must have met with a check, for they do not seem to have advanced further, and a great battle is said to have been fought on a plain on the borders of the pargana about twenty miles to the west, and which is known as the Lohúganj—'The town of blood.' Álha and Údal had a fortified camp in the village of Pahárnagar Tikaria. The next scene was the invasion of Sayyad Sálár in whose track Amethi fell; he sent forward one of his lieutenants, Malik Yúsuf, who took and held the town. It is his descendants that inhabit the Malikzáda *muhalla*, where the tombs of six martyrs (Shahíds) attest the severity of the resistance, he met with. Of these, the two best known are the tombs of Júgan Shahíd and Sej-ud-dín Gada Shahíd. In honor of the latter a festival is held in the month of *Jeth*, called the *Hara-tale* festival—The "under the Hara tree" festival. It is held on the same day as the festival in honor of Sayyad Sálár at Bahraich. The Musalman invasion seems to have led to no further result. Sayyad Sálár's defeat at Bahraich and his own death, as well as that of the Bhar Rája Báládatt, seems to have drawn off both parties. The next occupants of the town and the pargana were the Chamár Gaur Rajputs of the country near Kangari, whose invasion took place probably at the end of the fourteenth century. The most famous of this family seems to have been Rája Díngur, after whose time the town was called Amethi Díngur, and his tribe was known as the Amethia Rajputs. They, in turn, gave way before another invasion of the Musalmans, headed by Shekh Abid Husen, Ansári, and retired to their present seats in Kumhráwán and Haidargarh, in the district of Bara Banki. This Shekh was the father of the chaudhri family of Sahnípur, and some of this same tribe still inhabit the Ansári *muhalla* of the town. From this time the Musalman element in the place increased. Two celebrated saints lived here in the time of Jalál-ud-dín Akbar—Hazrat Bandagi Mián and Shekh Bahá-ul-Haq; and so widely known was the sanctity of the former, that the town began to be known as the Amethi of Shekh Bandagi Mián. When Akbar was on his way back from the conquest of Bengal, he turned aside to visit the saint and at his bidding, the platform on which he sat and on which his shrine is now built advanced six paces to meet the coming monarch; and in such reverence is his memory held that even the dispossessed Amethia Rajputs make offerings to his tomb on their visits to the place: some muáfi land

was granted by the Emperor Akbar, and is still maintained by the British Government. Besides these two, there is the shrine of Shah Yúsuf Qalandari Faqír and numerous mosques. The Hindu religion has been suppressed, as no Hindu has dared to build a temple. A resident of Amethi and a member of the family of Shekh Bandagi Mián's was Maulví Amír Ali Faqír, who in the last days of Wajid Ali's reign led a crusade for the destruction of the Hindu temples of the Hanomán Garhi at Fyzabad. An injunction was issued against his doing so by the King's Government. He did not obey and was killed in a fight that took place at Shujáganj, near Bhilsar, in the Bara Banki district, between himself and the King's troops, headed by Captain Boileau, that had been sent to stop him. The town now has a somewhat deserted-looking condition, due to the effect of old, unrepaired houses.

The annual sales at the bazars amount to Rs. 3,600, and the weaving trade flourishes. There are no less than ninety-five families of the weaving (Juláha) caste in the town, and the butchers drive a thriving trade in the sale of skins and horns and suet of cattle slain for the consumption of the Musalman population. No less than Rs. 1,200 worth of skins form the annual sale of skins at the rate of one a piece. The Government vernacular school is attended by some 110 pupils, and a small girls' school is attached.

The number of houses is 1,494.

AMETHI. *Pargana—Tahsil* RÁIPUR—*District* SULTANPUR.*—This large and important pargana is bounded on the south by the district and pargana of Partabgarh; on the north by the parganas of Isauli and Sultanpur; on the east by Tappá Asl; on the west by Pokha Jáis.

It is of a quadrangular shape, covering an area of 299 square miles, of which 131 are cultivated; 59 are barren, and the rest is arable. The population is 160,752, being at the rate of 538 to the square mile; of these only 5,491, or about 3 per cent. are Musalmans, 27,767 are Brahmans, nearly 17 per cent. This is a very high average for Oudh. 14,605 are Chhattris, and 14,724 are Chamárs, 23,372 are Ahírs.

It is an out-of-the way pargana, in which a colony of Chhattris has exercised undisturbed rule for many generations.

Of the 365 villages all but one are owned by the Chhattri clan, the Bandhalgoti, and out of them Rája Mádho Singh of Amethi has 318 villages, covering an area of 265 square miles, and paying a revenue of Rs. 1,96,417. His fort was taken after the mutinies in 1858; he was the last chief of any consequence whose submission was followed by pardon and restoration; he had saved several Europeans at the commencement of the outbreak, and was therefore treated with leniency. There are eighteen temples of Mahádeo, two of Debi; there are also six mosques, several of them costly erections, built by retired dancing girls.

Bond's History of the Mutinies, Vol. II, 533.

* By A. F. Millett, Esq., Assistant Commissioner.

The Bandhalgoti clan is not found out of Oudh, nor does it possess a single village beyond the borders of this pargana. Mr. Carnegy states that they are descended from a Dhárkarin, or female bamboo-splitter, who married one Chúka Pánde, a servant of the rája of Hasanpur. It is alleged that they still, on certain ceremonial occasions, make religious offerings to a specimen of the ancestral implement, the bánka or knife used in splitting the bamboo.

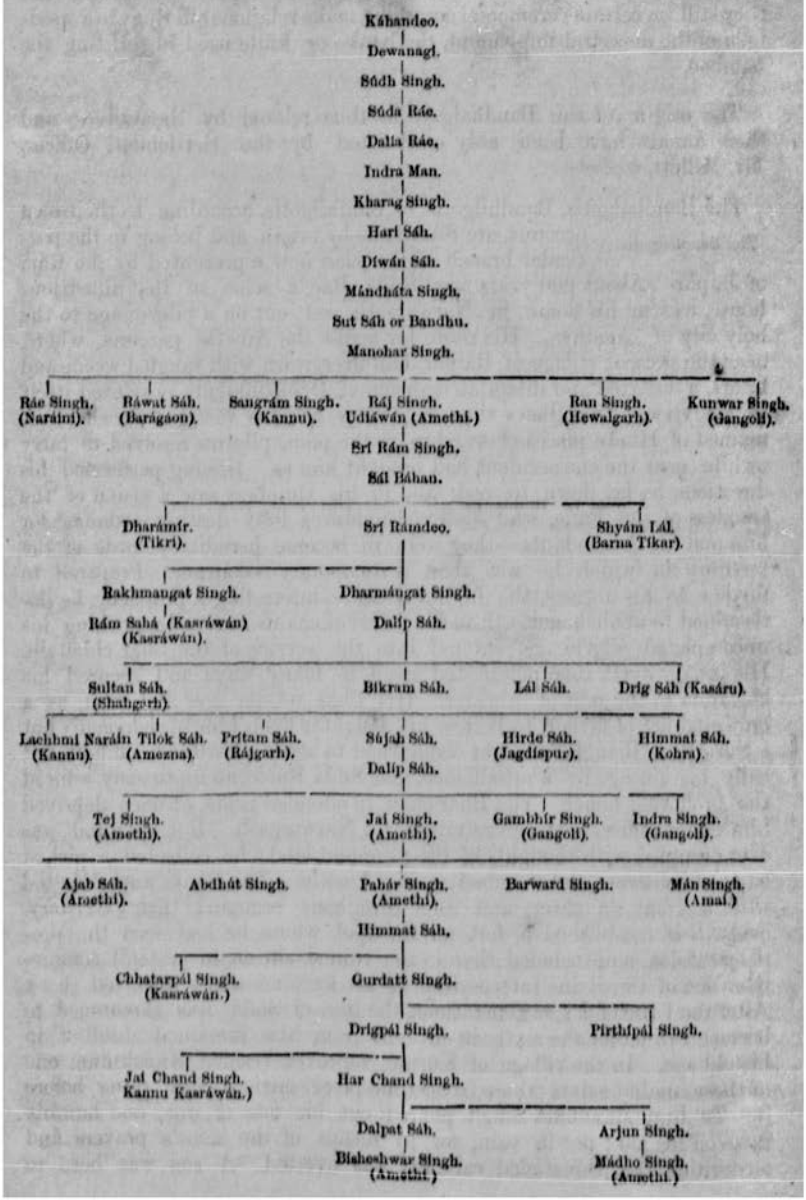
The origin of the Bandhalgoti is thus related by themselves, and their annals have been ably abstracted by the Settlement Officer, Mr. Millett, C. S. :—

The Bandhalgotis.

The Bandhalgotis, Bandhilgotis, or Banjhilgotis, according to their own account, are Súrajbans by origin, and belong to the particular branch of the clan now represented by the Rája of Jaipur. About 900 years ago, Súda Ráe, a scion of that illustrious house, leaving his home in Narwargarh, set out on a pilgrimage to the holy city of Ajodhya. His route lay across the Amethi pargana, where, near the present village of Ráipur, half overgrown with tangled weeds and briars, a deserted and dilapitated shrine of Debi suddenly presented itself to his view. The Bhars then held sway, and few vestiges anywhere remained of Hindu places of worship, so the pious pilgrim resolved to tarry awhile near the one accident had brought him to. Having performed his devotions he lay down to rest, and in his slumbers saw a vision of the Goddess of the Fane, who disclosed to him a lofty destiny ordained for him and his descendants,—they were to become hereditary lords of the territory in which he was then a temporary sojourner. Prepared to further to his utmost the fulfilment of so interesting a prophecy, he determined to abide henceforth in his future domains, and relinquishing his uncompleted pilgrimage, entered into the service of the Bhar chieftain. His innate worth soon manifested itself in many ways and secured his elevation to the post of minister. His Bhar master now designed, as a crowning act of favour, to bestow his daughter upon him in marriage; but a Súrajbans, though he might condescend to serve a barbarian, might not sully his lineage by a misalliance, and Súda Ráe contemptuously refused the profferred honor. The Bhar chief, in offended pride, at once deprived him of his office, and he returned to Narwargarh. But his mind was ever occupied with thoughts of the promised land; he collected a picked band of followers and marched against Amethi. The Bhars were defeated with a great slaughter, and the Súrajbans occupied their territory. Súda Ráe established a fort on the spot where he had seen the prophetic vision, and included therein the ruined shrine, in grateful commemoration of the divine interposition of his fortunes which occurred there. After the lapse of a few generations, the line of Súda Ráe threatened to become extinct for the sixth in descent from him remained childless in his old age. In the village of Kurmu, however, resided Kanakmun, one of those mighty saints whose irresistible piety carried every thing before it. To him Mándháta Singh poured out his tale of woe, and humbly invoked his aid; nor in vain, for by means of the saint's prayers and austerities the threatened calamity was averted. A son was born to

Mándháta Singh, and he was at first called Sut Sáh; but when he was taken to be presented to the saint, the latter suggested that his name should be

PEDIGREE OF THE BANDHALGOTI CLAN.



changed to one more expressive of the peculiar circumstances of his birth and he was therefore re-named Bandhu; his descendants to mark their recognition of the important place he holds in their history, have since called themselves Bandhugotis, the children of Bandhu, or popularly Bandhalgotis.

In the next generation this surname belonged to a single individual, for Bandhu was blessed with one only son, Manohar Singh. From this time, however, the family began to increase and multiply. Manohar Singh had six sons, Ráe Singh, Ráwat Sáh, Sangrám Sah, Ran Singh, Kunwar Singh, and Ráj Singh, who are conspicuous as having been the first to divide between them the lands they inherited from Súda Ráe. A family quarrel, whether regarding the partition or not is uncertain, arose between them, and they agreed to refer the matter in dispute to Tilok Chand, the illustrious Bais chieftain. Tilok Chand, say his panegyrists, was endowed with a happy faculty of settling every troublesome question presented to him in a facetious and off-hand way, at once hit upon the titular signification of most of the brothers' names. "Why," said he, "you all seem to me to be much on a par, so divide your estates between you, and dignify yourselves with titles corresponding by your names. Ráe Singh is already a Ráe, Ráwat Sáh, a Ráwat, Kunwar Singh, a Kunwar Ran Singh shall be Rána; Ráj Singh shall be Rája, and lest Sangrám Singh alone should remain untitled, I dub him Thakur." A partition was accordingly made, and each brother, with the exception of the eldest, whose share was as usual larger than the rest, received 56,000 bíghas. The following were the estates thus formed :—

Ráe Singh, Narâini.	Ráj Singh, Maráwar.
Ráwat Singh, Barágáon.	Sangrám Singh, Kannu Sangrámpur.
Kunwar Singh, Gangoli.	Ráj Singh, Udiáwán* and Bihta.

It is important to notice that all of these lie on the south and east sides of the pargana. The distribution of titles here alluded to, or a very similar one, is, I may remark, common to many Chhattri tribes. The Chandels divide themselves into four families, rája, ráwat, ráe, and rána, as also do the Gautam,† while the Amethias lay claim to the titles of rája, ráe, and rána.‡

The Bandhalgotis of Amethi or Udiáwán

Of Manohar's six sons, Ráj Sáh, the ancestor of the present head of the Bandhalgoti clan, is, by general consent, said to have been the *youngest*; if the same evidence bestows on him the title of Rája, it is solely because of the accident of name. But it was nevertheless from this very generation that his house began to take precedence of the rest. Ráj Singh succeeded in adding to the share he originally received those of his brothers Rám Singh and Kunwar Singh, (so say the legends, nor is there anything to discredit them) a circumstance which does not necessarily postulate any

* The estate of Ráj Singh and his descendants continued to be called Udiáwán until annexation; but it is now so much better known as Amethi that I shall throughout call it by the latter name

† Elliot's Supplementary Glossary, Chandel and Gautam.

‡ Chief clans of Rai Bareli district, page 24.

pre-eminence on his part. His two brothers are said to have died childless; and if at the time of their death, they were living in a state of union with him, he would be sole proprietor of the treble portion. The lead thus obtained at the outset his descendants were probably enabled to keep, and even increase, by the fact (evidenced by the genealogical table) that for some generations there was a single heir to their estate, which tended to preserve its importance; whereas it appears that, in the collateral branches, a contrary agency was at work in the destructive process of sub-division.

It was not till the time of Srí Rámdeo, fourth from Ráj Singh, that any troublesome younger sons required to be provided for. Rámdeo had two brothers, Shyám Lál, who received the Barna Tíkar estate, and Dharámír, who received that of Tikri.

The name of Dharámír refers this event to the reign of Sher Shah.* As Tikri lies on the extreme east, and Barna Tíkar on the extreme west, of the pargana, it would appear that up to this time the southern half of it only was in the occupancy of the Bandhalgotis. About half a century later, however, the Áin-i-Akbari (Akbar's Laws) shows they had spread over the entire pargana; nor are the traditions of the tribe inconsistent with the information thus obtained. Rámdeo's grandson, Rám Saháe, is said to have received as his portion Kasráwán, on the northern boundary of the pargana, while his great-grandson Sultan Sáh got Shahgarh, intermediate between Kasráwán and the older estates. The full extent of Bandhalgoti conquest was now reached; and henceforward, when new estates were required, they had to be formed by sub-divisions of those already in existence, until in process of time the 39 zamindars of Amethi became a proverbial expression.

Most of these changes were silently and gradually accomplished, for the history of even the principal branch of the family is for centuries wrapped in impenetrable obscurity. A faint glimmer of light at last breaks in upon it in the time of Gurdatt Singh, a little more than a hundred and twenty years ago. Gurdatt Singh followed the then fashionable practice of defying the local authorities, and rendered himself so conspicuous in this respect that in 1743 the Nawab Safdar Jang† deemed it necessary to march against him in person. Gurdatt Singh, shut himself up in his fort at Ráipur, where he offered a successful resistance to the besieging force for 18 days (a period suspiciously like that of the Mahábhárat), and then finding the post no longer tenable, made his escape into the neighbouring Rámnagar jungle. The Ráipur fort was now destroyed, and Gurdatt Singh's estate underwent one of those temporary dissolutions known as being taken under direct management. From this event, it is said, dates the establishment of the Amethi chief's head-quarters at Rámnagar.

Drigpál Singh, son of Gurdatt Singh, recovered the estate. He died in 1798, leaving two sons, Har Chand Singh, and Jai Chand Singh. The latter became separate proprietor of Kannu Kasráwán, the former inherited the remainder of Drigpál Singh's possessions, and in the well-known extent of

* See paragraph 332, Sultanpur Settlement Report.

† The account given to me says Shujá-ud-daula, but this raises a difficulty about dates,

his inheritance lies the first tangible clue to the progress of the Amethi taluqa. From his father he obtained 153 villages; and these alone he held until 1803. In the following year, however, having worked himself into the good graces of the Názim Sítalparshád, he was allowed to engage for the entire pargana, with the single exception of Rághípur. The present rája contends that he was thus put into possession of no more than had been taken from his grandfather in 1743; but there is no conclusive proof that such was the case, or that any of his predecessors had ever held the same position of authority. Nor did Har Chand Singh enjoy it long. In 1810, Saádat Ali Khan, aided by his díwán, Dayá Shankar, made a land settlement of the province, large estates were broken up, and the respective portions of them settled with their rightful proprietors. This measure led to the cancellation of Har Chand Singh's pargana engagement, and he was deprived of all but 48 rent-free villages. In the same year, very possibly chagrined at this degradation, he abdicated in favor of his son Dalpat Sáh. But the policy of Saádat Ali Khan was too strongly opposed to the spirit of the age to produce any permanent result, and before three years had well elapsed, Dalpat Sáh found himself in possession of all that his father had held before 1803. Arjun Singh, a second son of Har Chand Singh, was then alive; but forbearing to make any demand upon his elder brother, succeeded in making a comfortable provision for himself by the independent acquisition of Gangoli.

Dalpat Sáh died in 1815, and the estate he transferred to his heir Bisheshwar Singh was no larger than Drigpál Singh had held at the time of his death in 1798. Almost immediately, however, it swallowed up several of its weaker neighbours of an aggregate bulk equal to half its own; and then, as if worn out with the exhaustion consequent on such a mighty effort, remained in a state of torpidity for more than a quarter of a century.

Bisheswar Singh died childless in 1842, and the inheritance devolved on his cousin Mádho Singh, the present rája. The Amethi domains were thus augmented by the not inconsiderable estate of Gangoli, but it yet remained for them to receive their last and principal accession. In the year 1845, Mahárája Mán Singh was appointed to the Sultanpur nizámat, and the first events of his term of office portended but little good to the fortunes of the house of Amethi. The mahárája was not of a temper to possess the semblance without the substance of authority, and was prepared to make his power felt throughout his district. The ambitious young chief on the other hand, was equally determined to shape his course exactly in accordance with his own notions of propriety; and, if necessary, to resort to arms to prevent official interference. Hostilities were the natural consequence of such a state of things, and a grand battle was fought in the year 1845 between the forces of the názim and the taluqdar.

It was followed by an indecisive result however, and the combatants soon began to perceive that more advantage was likely to be gained by negotiation than warfare. Arrangements were entered into in the highest degree favourable to Mádho Singh; and in pursuance of them he was in the same year admitted to engage for the revenue of the entire pargana with

the exception of a few estates which enjoyed the protection of the Huzúr Tahsil. From this time he applied himself principally to the consolidation of his now immense domains. Those who readily bowed their heads to the new yoke were maintained in possession, unless they were so unfriended, or their credit was so poor, that they could not furnish the customary security for the payment of their rent, in which case they were without hesitation set aside. The bhayyas* had their villages either handed over to some experienced lessee accustomed to large and troublesome charges, or to the commandants of the názim's troops, who took a "qabz" of them, Kannu Kasráwán and Sháhgarh alone gave any serious trouble; the proprietor of the former was not finally overpowered until after three years of stout resistance; the latter, though it at first lost its independence, recovered it a few months before annexation.

In the land settlement which then took place, Amethi shared the fate of most large taluqas, and was almost completely broken up, but only to be re-constituted in the following year, immediately after the mutiny. At the commencement of the disturbances, Rája Mádho Singh distinguished himself by the protection and kindness he afforded to some fugitives from Sultanpur, who were endeavouring to make their way into Allahabad; but afterwards he warmly espoused the rebel cause; nor was it, until the British army under the command of Lord Clyde, was encamped before his fort, that he tendered his submission. At the land settlement, which shortly afterwards took place, he was admitted under the terms of the general amnesty to engage for his estate, and it is now confirmed to him by sanad. It comprises 321 out of 364 villages in the pargana, and pays to Government a revenue of Rs. 1,96,776.

The present owner of the Amethi estate is ordinarily and correctly styled rája; but how long the title has been in the family I cannot pretend to say with certainty. Ráj Singh and his descendants may quite possibly have borne it for many generations; there is no tangible proof that they did not, and as little that they did. Gurdatt Singh, the first of those who lived recently enough to be well remembered, is sometimes spoken of as bábu, sometimes as rája; Drigpál Singh, his successor, appears to have assumed the more lofty title, but it is doubtful whether he ever obtained any popular recognition of his right to it. Har Chand Singh and Bisheshwar Singh were unquestionably rájas; they are said to have formally received the necessary investiture from the Hasanpur chief. It is interesting to notice that the seal of the former (in which he bears this title) was engraved in the same year apparently as he obtained the lease of the pargana.

Dalpat Sáh, intermediate between Har Chand Singh and Bisheshwar Singh, is commonly called bábu, the explanation given of which is, that during the time he held the estate, his father Har Chand Singh was alive, and that it would consequently have been a breach of etiquette for him to adopt the title of rája.

The present taluqdar never troubled himself to get his claim to the

* The brotherhood.

dignity formally acknowledged by the Rája of Hasanpur; *before annexation it rested on his being the successor of those who had previously borne it; it has now been admitted by the British Government.†

The Bandhalgotis' early collateral branches.

I now pass on to the history of collateral branches, which may be distinguished into those collateral to Ráj Singh himself and those collateral to his descendants. Regarding the first a very few words will be sufficient. It has been seen that the estates founded by Ran Singh or Ran and Kunwar Singh fell almost immediately into the hands of Ráj Singh; and it was only in the matter of time that those of Ráe Singh and Sangrám Singh experienced a different fate. By partitions, mortgages, and grants to Brahmans, they gradually dwindled into insignificance, and what little of them then remained was included in the rája's general lease of 1846. Barágáon alone has retained its individuality, and some little importance, up to the present time. This may be partly due to the fact, that notwithstanding numerous partitions, no separate properties have been formed, and thus though a few heads may have now and then been broken in internal dissensions, a broad point has always been opposed to any aggression offered from without. At the same time Barágáon is not as large now as it once was, for up to nine generations ago it included also Kohra-Muhammadpur, which was then taken from it by Bábu Himmat Sáh, ancestor of the present holders. In the mutiny the zamindars of Barágáon rendered themselves a little conspicuous by evincing a disposition to be troublesome, and a body of troops had to be sent to their villages, where a large seizure of arms was made after the zamindars had pretended to have given up all they possessed.

The Bandhalgotis' later collateral branches.

Of the estates held by the cadet branches of Ráj Singh's house, four only, Tikri, Sháhgarh, Kannu Kasráwán, and Gangoli, are worthy of any special mention.

The Bandhalgotis of Tikri.

The interest that attaches to Tikri is connected with the history of its founder, which is thus told by his descendants. Dharámír received from his brother, Rája Rámdeo a moderate-sized estate of 42 villages; but he lived in stirring times, and being of a warlike disposition, he offered himself as an ally to Rája Hasan Khan, then preparing for the conflict with Ríwa. When the hostile armies were pitched in sight of each other, it was agreed that a general battle should be avoided, and that both sides, having appointed champions, should abide the issue of a single combat. Dharámír represented the rája of Hasanpur, and after a stubborn fight, in which he himself was covered with wounds, defeated and killed his adversary. In return for this signal service, Hasan Khan ceded to him five large villages, Sarwáwán and others, intermediate between Tikri and Hasanpur. It reads like a tale of western chivalry that his valour was

* Unless I am mistaken, he is mentioned under this title in some fiscal documents produced by his opponent in the Kannu Kasráwán case. In those produced by himself I do not think he is so styled.

† The facts concerning this title are very obscure, there is no doubt that this rája was popularly known as Lál Mádho, if he had any real claim to the title of rája it would have been popularly recognised whether the recognition by Hasanpur had been granted or not.—EDITOR

further rewarded with the hand of a Bachgoti bride.* Broken up by successive partitions on the one hand, and on the other, hemmed in by territory on which encroachment was out of the question, the importance of Tikri very soon declined; its present dimensions are indicated by its second name, Áthgáon. It was not, indeed, without difficulty that it managed to resist the attacks of others. About six generatons ago, Bábu Mán Singh, brother of the then taluqdar, received as his portion the village of Amai. According to one account he obtained Tikri also, but it was not in possession of the donor, and it was therefore a condition of the gift that he should forcibly establish himself in it. He did so, and the previous owners were driven out; but they took refuge in the surrounding jungles, and watching their opportunity surprised Mán Singh in Amai, and killed him. This act of retribution has never been forgotten, and the name of the village in which it was perpetrated has become a forbidden word, Badígáon, or other words of similar import being usually employed in referring to it.

This may explain how Tikri and many of its off-shoots continued independent until 1846.

In the sweeping changes which then took place they were re-absorbed into the present estate; but the old spirit of the ex-proprietors is yet but partially tamed, and if the rája holds any villages, the acquisition of which has been of doubtful profit and advantage, I am under the impression it is those to which I allude.

The Bandhalgotis of Sháhgarh.

Sháhgarh was founded by Bábu Sultan Sáh, brother of Bikram Sáh. It derives its name from a fort he built and called after himself. It is reputed to have consisted at first of 121 villages, and to have been distinguished as "Tafríq Sultan Sáhi." If this story were reliable, it would be of the greatest value in illustrating the growth of the Amethi taluqa. It would seem to imply that a regular partition occurred, and to define the magnitude of an individual share. The idea of such a partition receives some apparent support also from the fact that a few villages are now divided in fractional shares between Amethi and Sháhgarh. But reference to the history of those villages shows that up to a comparatively recent date they were held by other proprietors, and that they were then divided into two distinct portions, one of which was subsequently included in Sháhgarh, and the other in Amethi. Again, Sultan Sáh was one of four brothers, and if a formal distinction of shares took place, those of three juniors should have been exactly equal, whereas it is not pretended that they were even approximately so. It is highly probable, moreover, that the extent of Sultan Sáh's portion is considerably exaggerated, for it does not appear that Sháhgarh, with all its off-shoots and acquisitions, ever numbered more than 132 villages.

From 1803 to 1810 Sháhgarh was, with the rest of the pargana, leased to Rája Har Chand Singh, but was again taken from him by the land settlement of the latter year. It then comprised no more than 40 villages, and

* This account, it will be seen, differs from that given by the Bachgotis. I think it at all events exceedingly probable that this is the period to which the story of the Bandhalgotis being in the Hasanpur service must be referred.

it had become only half as large again, when in 1846 it for the second time fell into the hands of the Amethi taluqdar, in the general lease he obtained from Mahárája Mán Singh. To this summary mode of dealing with his estate, Balwant Singh, the proprietor, yields anything but a ready acquiescence, so to silence his opposition, Rája Mádho Singh seized him and held in confinement. In this sorry plight he remained at the time of General Sleeman's tour. "Mádhoparshád of Amethi," writes the Resident, "has lately seized upon the estate of Sháhgarh, worth twenty-thousand rupees a year, which had been cut off from the Amethi estate, and enjoyed by a collateral branch of the family for several generations. He holds the proprietor Balwant Singh in prison in irons, and would soon make away with him were the Oudh Government to think it worth while to enquire after him."

This passing allusion was not by any means the extent of the interest the Resident took in the fortunes of the luckless Balwant Singh. On his return to Lucknow he brought the matter before the Darbár, and though some time first elapsed, ultimately succeeded in procuring the release of the captive and the restoration to him of his estate. These events happened at a critical juncture for Balwant Singh, that is, about the end of the year 1855, for had they been delayed but a few months longer, Sháhgarh would have been in Amethi, at annexation, and so must have remained permanently incorporated with it.

When gratitude goes hand in hand with self-interest it seldom halts, and it is not surprising therefore that Bábu Balwant Singh was a warm adherent to the British cause during the disturbances of 1857. He distinguished himself by the good service he then rendered, and now holds the estate he recovered in 1855 with a title protected by a taluqdari sanad.

The Bandhalgotis of Kannu Kasráwán.

The common account of the origin of Kannu Kasráwán is, that it was given in the year 1798 as a chaurási to Bábu Jai Chand Singh, brother of Har Chand Singh. It consists mainly, as its name denotes, of the two estates of Kannu and Kasráwán. Of these the former was one of the six shares of the earliest recorded partition; but having gradually, with the exception of a few villages, become united with the share of Ráj Singh, it was afterwards conferred as a chaurási on Lachhmi Naráin, second son of Bikram Sáh, whose descendants are still resident in it. Kasráwán, also said to be a chaurási, has been already mentioned as having been given to Bábu Rám Saháe a little previous to the time of Akbar. Whether in the year 1798 Kannu was in the hands of Rája Har Chand Ráe is open to doubt, but it may be positively asserted that Kasráwán was not. Kannu fell an easy prey to Jai Chand, but it was not till eight years after that he established himself in Kasráwán, and even then it was with the assistance of his brother, at that time lessee of the pargana. These two estates together gave him but 60 villages, to which before Har Chand's lease had terminated, he added 24 more, thus completing the mystic number implied in the word chaurási.

How long this numerical exactitude continued is not clearly ascertainable; it is enough that the estate increased considerably during the following 30 years. It then began to exhibit signs of approaching decay,

and Lál Arjun Singh of Gangoli thought to find a fitting opportunity for making encroachments on it. He paid the penalty of the attempt with his life, for he was killed by Prágparshád, one of the sons of Bábu Jai Chand Singh. Prágparshád and his brother now deemed it prudent to leave their houses, but it would be erroneous to suppose that in so doing they were actuated by fear of the consequences of outraged laws, the breach of which they would have to atone whenever they were captured. It was simply that the názim at that particular time was friendly to the interests of the Gangoli chief. In the very next year another person was appointed to the office, who, without the slightest scruple, re-admitted the fugitives to engage for their estates.

The nominal inclusion of Kannu Kasráwán in the Amethi lease in 1846 the proprietors quietly ignored. Rája Mádho Singh accordingly availed himself of the influence of his friends at Lucknow to procure the issue of a sentence of outlawry against them, coupled with the confiscation of their estate; and even these orders only took effect in 1849, when after a good fight in which they were worsted, they were convinced that further resistance would be unavailing. Thenceforward they became as thorns in the sides of their victorious rival, who was compelled to fix military detachments here and there in order to check their raids. This desultory struggle was relieved by a single event of note; in 1853 Rája Mádho Singh contrived to bring about the death of Bikramájít, a brother of Prágparshád, and thus in some measure avenged the death of his father Arjun Singh.

At annexation the surviving brothers were for a while reinstated; but though Bhagwán Singh, son of Bikramájít, did good service with Sir Hope Grant's force in the mutiny, the restitution of his estate to him on re-occupation became impossible; it was in the rája's possession at annexation, on whom it was therefore necessarily bestowed in perpetuity. The circumstances of the family, however, received no little extra-judicial consideration; and the rája at last consented to make them a pecuniary allowance on the understanding that they should cease for ever to prosecute their claim to Kannu Kasráwán. As they infringed this condition, the rája declined to fulfil his part of the engagement, and they then instituted a civil suit against him, the termination of which was that they were declared to have forfeited all claims arising out of the agreement on which they sued.

The Bandhalgotis of Gangoli

Gangoli was, like Kannu, one of the estates formed by the first known partition which almost immediately passed into the possession of the present rája's ancestor. After the lapse of some generations, it was given by Jai Singh, the head of the family at the time, to his brother Indar Singh, whose descendants continued to hold it (except from 1803 to 1810) under independent engagement with local authorities until 1815. Lál Arjun Singh, son of Rája Har Chand Singh, then appropriated it. The correct account of this transaction is, that it was given to him by his father as a chaurási; but this slurs over the important difficulty of the so-called donor's want of control over it at the date of the alleged gift when Arjun Singh took it. Moreover,

it consisted not of 84, but 10 ordinary villages, for the support of a rája's brother remained to be rectified by several subsequent accessions. The story of Arjun Singh's death has been already told in connection with Kannu Kasráwán; he left to his son Mádho Singh the very respectable inheritance of 101 villages, acquired during a short period of 27 years. In 1842 Rája Mádho Singh also succeeded his cousin Bisheshwar Singh in Amethi; and his two estates becoming thus blended together, the separate existence of Gangoli terminated.

The Bandhalgotis of Bihta.

Occupying almost the centre of the Amethi pargana lies a cluster of villages, the principal of which is Bihta. The ex-proprietary residents style themselves Bandhalgotis, and their claim to do so, in the present day at least, is generally admitted, but otherwise they are thorough Ishmaelites, debarred all social intercourse with the remainder of the clan. They are indeed of all the Bandhalgotis the only ones who cannot point to the name of their ancestor in the general pedigree. As to their location in their present seats, they talk vaguely of a grant of land they received from the Emperor Akbar, or with more precision admit that they know nothing whatever about it. The Bandhalgotis say they represent a very old stratum of society more ancient even than the Bhars, an acme of antiquity which their namesakes leave unchallenged. A tappa to which Bihta gives its name is unanimously represented to be one of the oldest possessions of the rája's family, and yet the residents claim to have held it in the yet more remote past. From all these facts it would appear that with the single exception perhaps of the Bais of Udiáwán, the Bandhalgotis of Bihta are the oldest proprietary body in the pargana. This goes a very little way, however, towards explaining who they are. In the absence of all certain information it is permissible to supplement with argument the few facts we are acquainted with concerning them. In the first place they share with Sut Sáh's descendants the name of Bandhalgoti, and yet are altogether unconnected with them. The inference is that either the former or the latter are misnamed, and that it is the former rather than the latter; it is easy to understand why after their subjection they should endeavour to pass themselves off as kinsmen and equals of their conquerors, who on their side had little inducement to identify themselves with their defeated foes. But if they be thus deprived of the name they now bear, it becomes necessary to furnish them with another, not a very simple task perhaps, and yet not altogether a hopeless one. It is, under any circumstances, a reasonable presumption that their chief village was founded by them, and that it received their tribal denomination; if the antiquity of their proprietorship be not ever-estimated, it is further probable that it was the centre from which cultivation radiated, and that it gave its name to a larger tract, as the process of reclamation went on until it extended to the entire pargana; conversely then, some clue to the now lost name of the tribe should be found in that of the pargana and their chief village.

In their present state, Bihta and Amethi certainly bear little resemblance to each other, but this does not show there has always been the same dissimilarity. In the first place, it is an almost invariable rule that a pargana is called after a village, and it should therefore be possible to find

the site, occupied or unoccupied, of a former village of Amethi; but unless my present speculation be correct, I have searched for this in vain. I know of no grounds whatever for concluding that the Amethi of the maps marks the spot where the old village was; it simply denotes the head-quarters of a tahsil. Again, the pargana is properly speaking not Amethi but Garh Amethi,* and this points either to its containing two previously separate divisions of that kind, or to a similar conjunction of two of its constituent villages. In this instance, the latter seems the more probable as there is never known to have been a distinct pargana of Garh Amethi. A village of the name on the other hand is readily found; and that it is the particular one wanted is rendered likely by the fact that it contains "an old Bhar fort in a commanding position overlooking a lake," while the existence of a brick fort in Garh Amethi is expressly mentioned by Abul Fazl†. The eponymous village still remains to be discovered; and in its absence Bihta appears to be the most promising field of search; *firstly*, because Amethi being coupled with Garh was presumably contiguous to it, or at least in its vicinity, and Bihta, though it does not now adjoin Garh, is within a very short distance of it, and, so far as known, the intervening villages are of comparatively recent creation; *secondly*, because Bihta can boast of an extreme antiquity; and *thirdly*, because it is known to have been a place of some importance and the head-quarters of a tappa. That Bihta itself is identical with the missing village need only be doubted in consequence of the absence of nominal identity.

This brings one round again to the question whether that identity did not once exist. What leads me to suggest this is that there are unmistakeable signs of both names having deviated from earlier known forms: Bihta alone is now the name of the village, as that of a tappa, it is also recorded Bishta. There is the high authority of the Áín-i-Akbari, on the other hand, for reading Ain Bahti for Amethi†. Thus we have Bihta, Ainbahti, which differ from each other only to an extent that may be explained by the hypothesis that, in the former an elision of the initial short syllable has taken place—a process by no means unprecedented‡. Again, if in the one case *sh* has become a simple *h*, the same may very possibly have happened in the other. And if these changes be made, the names of village and pargana become respectively Ambishta and Ambihta.

The first deduction from these arguments is, that Bihta is neither more nor less than Amethi, the parent village of the pargana: the second is, that the pretended Bandhalgotis of Bihta were originally Ambashtas, one of the mixed classes enumerated in Manu's code.

EDITOR'S NOTE.—The proximity of two clans of Chhattris bearing the same name one of which asserts, and the other, the governing and landowning clan, denies identity of origin is an antiquarian problem which presents itself in every district in Oudh. In Kheri the present Janwárs of the feudal house of Oel Kaimahra, deny any connection with the others living round them, so the Bisens of Rámpur Dhingwas in Partabgarh ignore their lowly brethren, the best instance of all is that of the Tilok Chandi Bais who deny boldly that they are of the great Bais clan which spreads over all Oudh, see article Rai Bareli.

* It is called so in the Áín-i-Akbari, and also in documents of comparatively recent date.

† Compare also the loss of the *b* in the word Bamitha, which is correctly Bambhi (Elliot's Supplementary Glossary.—Bameethá).

‡ Compare the common English word press-gang, which is an abbreviation of impress gang.

It is somewhat opposed to this view that the Ambashtas are mentioned in the Vishnu Purána, and are there said to belong to the north of India, while atlases give a tribe Ambantx in the same region; but next to the Ambashtas in the Vishnu Purána list come the Parasikas, and these belong to the north also. At the same time, General Cunningham says that the native name of the famous Prasii of Palibothra is Palásiya or Parásiya; and he gives a derivative form of the one Palásaka, so that the corresponding derivative of the other is evidently Parásaka. Now I do not mean to assert that these two tribes are the same; I am at least warranted in saying that the presence of a particular tribe in the north or west is no argument against the existence of its namesake in the east. That the Ambashtas in the latter direction alone were referred to by Manu I do not say; on the contrary it is by no means impossible that they were connected with each other, for whatever may have been the case regarding the Parásakas, numerous instances might, I believe, be cited of branches of the same tribe being found at a very early period on opposite sides of India: the Kambojas of Cochin may serve as an example.

The Bandhalgotis. General remarks.

The history has now been sketched of each division of the Bandhalgotis as given in or suggested by their own legends; it remains to notice what is to be ascertained concerning them from other sources. Some twenty or "more generations ago," says Mr. Carnegy, in his Notes, "there were two brothers in the service of the then Chief of Hasanpur in the Sultanpur district. Their names were Kunnu Pánde and Chúchu Pánde. The first of these formed an alliance with an Ahírin, and from this union are descended all the Kanhpurias. The other married a Dharkárin in the rája's service, and from her are sprung all the Bandal, Badhil, or Banjhilgotis, including the great chief who is third in rank in the province. . . . . The Bandhalgoti tribe, on certain occasions, still make offerings to the implement of their maternal ancestor, the bánka or knife used in splitting the bamboo".

A comparison of this account with that given by the Bandhalgotis themselves raises the question whether they are of Súrajbansi extraction, and settled where they now are after conquest and expulsion of a horde of Bhars, or whether they are of aboriginal descent. From the foundation of their fortunes to the service of their common ancestor with the rája of Hasanpur a third origin is assigned to them. Sir H. Elliot says they are a tribe of Rajputs of Chauhán descent, but I do not know on what authority the statement rests, nor have I been able to find anything in corroboration of it. With regard to the theory which makes their Chhattri

In their case refutation is easy. They say they are descended from Sálibáhan, 42nd from whom was Tilok Chand, but that they the descendants of Tilok Chand alone survive, and that the other forty-one generations have left no other progeny. This is absurd, what really happened was that Tilok Chand was the chief of the clan when it was formally Hinduised, he of course was made a Chhattri just as the Gond chiefs have recently been made Chhattris, his clansmen were left in their sudra or aboriginal degradation just as the Gonds now are. In process of time the clansmen too became civilised, and assert their rights to be admitted as Chhattris within the polity established by Manu; so will the Gonds, in due time, both truly plead blood relationship to the chief, this the latter denies because he then would have to admit an aboriginal or at least a common and unclean ancestry for himself.

status of local development, the Bandhalgotis freely admit that one of their number was enlisted on the side of the Rája of Hasanpur in his dispute with the Baghels, and that in return for services then rendered, a tract of land was made over to him by the rája. Again while they describe their former home to have been at Narwargarh, the town of Hasanpur was, until the time of Hasan Khan, *i.e.*, just until the mutiny point in the annals of the Bandhalgotis and Bachgotis, commonly known as Narwal. And further, whereas the Bandhalgotis derive their name from Bandhu, there is contiguous to Hasanpur a village named Bandhua; and a slight eminence on the border of a tank between the two is still pointed out as the site of the residence of the Bandhalgoti servant of the rája. The story of the misalliance may seem to find some support in one form of the clan appellation, for Banjhilgoti is a very possible corruption of Bansjhilgoti, and though the exact word Banjhil does not exist, a very similar one Bansphor shows that the bamboo-splitting industry furnishes the basis of a caste distinction.

The obverse of the picture, however, is not quite blank. To trace the source of the Bandhalgoti traditions, it is curious that in claiming alliance with the Jaipur family they should hit upon as the home of their ancestor the very place it occupied before its removal to Jaipur, and the strangeness of the coincidence is enhanced by the fact that Súda Ráe's pilgrimage into Oudh agrees in date with the Kachhwáha migration†.

The imputed veneration of the bánka or bamboo knife is explained away by a trifling modification of the name of the instrument. By the elision of the final *a* the knife of the bamboo-cutter is transformed into the poniard *bánk*, of the warrior; and herein, whether consciously or unconsciously they furnish what is perhaps an indication of western connection, for the poniard, the professed object of their reverence is the symbol of Narwar,* the very State from which Súda Ráe is represented to have come. With respect to the Hasanpur grant, they assert that Dharámír was the recipient, and that he was not the ancestor of the whole clan, but a younger brother of the then chief, and founder only of a collateral branch, *viz.*, Tikri. Even he, too, they say, was the ally and not the servant of Rája Hasan Khan.

Respecting the alleged Pánde paternity of the Bandhalgotis, it may be noted that Bhansiáwán, by some pointed out as their first resting-place in Amethi, is still occupied by a Pánde brotherhood, and in Udiáwán, one of their very earliest acquisitions, tales are still extant of a Pánde proprietor. The Áin-i-Akbari, moreover, peoples pargana Garh Amethi with Bahmangotis, no doubt identical with those now called Bandhalgotis. This, however, is the third inference it has been seen possible to draw from their chameleon-like mutations each of them in some measure neutralizes the others. Regarding the termination "goti" also, the following points are I think, worthy of notice. It is commonly said to signify the got or gotra to which a tribe belong. "Properly those only are gotes," says Sir H. Elliot "which bear the name of some Rishi progenitor, as Sandilya, Bháraddwaj,

* See list of Symbols given in the second volume of Prinsep's Antiquities.
† Elliot's Supplementary Glossary, Amethias.

Bashist (Vasishtha), Kasyapa" but it has become the custom to call all sub-divisions of a tribe gots, and according to the Puránas there are no less than 10,000; now so far as my information goes, notwithstanding this vast number of gots, two Rajput tribes only, the Bachgotis and Bandhalgotis have assumed them as their ordinary designation; and these by some odd chance have contrived to settle not only in the same province, but also in immediate juxtaposition; this may of course be pure accident: it may be something more.

In the settlement report a common origin is assigned to the Bandhalgotis and Kanhpurias. This does not profess to follow the traditions of those concerned, which make Chúchu Chirch or Suchh, progenitor of the Kanhpurias only and ignores the Bandhalgotis altogether. The only circumstance bearing on the point that I can find is that *Kánh* is the eponymous ancestor of the Kanhpuria clan, and Káhandeo is the root of the genealogical tree of the Bandhalgotis. This may either be an indication of their common descent, or it may have given rise to the story which asserts it. Again, the name of the district which the Bandhalgotis now occupy suggested some connection between them and the Amethias, but all they have in common is that they both settled in places called Amethi. If one happened to pick up a new name by doing so, the other did not.

With respect to matrimonial alliances, the Bandhalgotis give their daughters to the Tilok Chandi Bais, Ráthors, Bhadwarias and Bisens of Manjhauli, and take the daughters of Bachgotis (of the more important houses) Dirgbansi, Bhále-Sultan, Raghubansi, Bilkharia, Jadubansi, and Bisens of Mánikpur; while there is reciprocity on this point between them and the Baghels, Gharwárs, Chauháns of Mainpuri and Panwárs.*

Regarding the localities in which Bandhalgotis are found, Sir Henry Elliot particularizes Banaudha and Bundelkhand, and says there are a few also in Haweli Ghazipur. The first are evidently those of Amethi; regarding the others, I have not been able to ascertain anything.†

The Amethi people are under the impression that there are namesakes of theirs in the vicinity of Guptár Ghát near Ajodhya, but local enquiry proves them to be mistaken in this respect. They are more correct in supposing that a Bandhalgoti colony lies a little further north near Manikapur. A trustworthy tradition ascribes their arrival in those parts to the commencement of the 14th century A. D.; and at one time they appear to have enjoyed considerable importance but a Bisen has occupied their gaddi for six generations, and they now retain few vestiges of their former greatness. As to their connection with this northern colony, the Bandhalgotis of Amethi make no positive statement; they do not altogether disown it; but, on the other hand, they do not admit that it belongs to their fraternity; some affirm it is an off-shoot of the house of Náráini; others profess ignorance as to its origin. Still further to the north, in the extreme west of Naipál is a peculiar dis-Hinduised and degraded tribe called Bujhal Gharti, their superstitions "are neither Buddhist nor Brahman, but yet

* This is what the Bandhalgotis say, I cannot vouch for its accuracy.

† The only books I have been able to consult are Oldham's Report and Census of the Ghazipur district, which, however, should be amply sufficient.

cognate with an early Brahmanism, which in its present state is either a rudiment of something that has to be developed, or a fragment of something that has fallen into decay." If Manikapur was colonised from Amethi, there is something more than the resemblance of their name to Banjhilgoti to indicate that these Bujhal Ghartis represent a continuation of the same northerly migration.

I have now given such information as I have been able to collect regarding the history of the Bandhalgotis. It is sufficiently clear on all but the two material points of their origin and antiquity. With respect to the latter, there is no inherent improbability in their statement that they settled in their present abodes as much as nine centuries ago. The account which makes the clan of mean origin gives it an existence of more than twenty generations, so that their own annals, which make the present rája twenty-sixth in descent from the founder, may easily be credited. Now in private life a generation may be calculated as equivalent to 33 years,* so that Súda Ráe must have lived between 800 and 900 years ago. To apply another test: Dharámír lived in the reign of Sher Shah, so Súda Ráe, who is placed just twice as far back in the pedigree, must have lived about the beginning of the thirteenth century, About the same result also is arrived at by following the legend which makes Ráj Singh a contemporary of Tilok Chand, if, indeed, it be not too dangerous to trust to light derived from such a historical will-o'-the wisp as the Bais chieftain; even according to the most moderate calculation therefore, it may be concluded that, whether the Bandhalgotis be of pure Súrajbansi origin, or a spurious tribe, "Nawa-Chhattris," as they are sometimes called, their settlement in the Amethi pargana must be referred to at least as early a date as the immigration of any of the acknowledged Chhattri clans of the district. But as to their origin, I forbear to express a decided opinion, leaving it an open question for those who choose to determine on the data I have furnished. I can only say of them as was once said of the Douglasses, that we do not know them "in the stream, in the root, but in the stem".

In order to complete this account of a great Indian county, I append a list of the principal religious edifices erected within its limits, or near to its borders:—

List of Hindu and Muhammadan Temples in Isauli and Amethi parganas.

Name of pargana	Name of village.	Name of temple.	Remarks.
Amethi ...	Rámnagar ...	Shiv ála ...	Built by Rája Mádho Singh, Taluqdar of Amethi, at a cost of Rs. 300, in 1272 Fasli.
Ditto ...	Sará Khimma ...	Ditto ...	Built by Bábu Rám, at a cost of Rs. 2,500 in 1269 Fasli.
Ditto ...	Ditto ...	Ditto ...	Built by Durga Bakhsh, at a cost of Rs. 1,500, in 1272 Fasli.

* Prinsep's Antiquities I, 251, 28 years is the average period allowed for these generations of rulers.

Name of pargana.	Name of village.	Name of temple.	Remarks.
Amethi ...	Ishwarpur ...	Ditto ...	Built by Pandit Lachhmandatt, at a cost of Rs. 1,000 in 1271 Fasli.
Ditto ...	Kakwa ...	Ditto ...	Built by Pandit Bhawánidín, at a cost of Rs. 1,000 in 1268 Fasli.
Ditto ...	Púrabgáon ...	Ditto ...	Built by Pandit Lachhmandatt, at a cost of Rs. 1,200, in 1266 Fasli.
Ditto ...	Púra Debídatt ...	Ditto ...	Built by Pandit Debídatt, at a cost of Rs. 1,500 in 1266 Fasli.
Ditto ..	Gauríganj ...	Ditto ...	Built some 40 years ago, at a cost of Rs. 1,500
Ditto ...	Ditto ..	Ditto ...	Ditto. ditto ditto
Ditto ...	Parsauli ...	Ditto ...	Built by Chandka Kahár, at a cost of Rs. 1,500, in 1260 Fasli.
Ditto ...	Bhatgáon ...	Temple of Debi	Built by Nand Rám Upáddhia, at a cost of Rs. 1,000, 60 years ago.
Ditto ...	Ditto ...	Shivála ...	Built by Mansárám, Gold-smith, at a cost of Rs. 1,200, in 1262 Fasli.
Ditto ...	Ráipur ...	Ditto ...	Built by Shiúdayál, Banián, at a cost of Rs. 500, in 1240 Fasli.
Ditto ...	Ditto ...	Ditto ...	Built by Pandohi, Banián, at a cost of Rs. 800, in 1242 Fasli.
Ditto ...	Ditto ..	Ditto ...	Built by Dewán Sobha Ráe, at a cost of Rs. 300, 45 years ago.
Ditto ...	Panduria ...	Ditto ...	Built by Rája Lál Mádho Singh, at a cost of Rs. 600, 25 years ago.
Ditto ...	Aksára ...	Ditto ...	Built by Musáfir, Kalwár, at a cost of Rs. 800, 50 years ago.
Ditto ...	Batinra Naktúr	Temple of Debi	Built by Rája Bisheshwar Singh, 40 years ago,
Ditto ...	Ráipur ...	Mosque ...	Built by Khwája Muhammad Panáh, at a cost of Rs. 1,500.
Ditto ...	Ditto ...	Ditto ...	Built by Bandi, prostitute, at a cost of Rs. 1,500.
Ditto ...	Ditto ...	Ditto ...	Built by Mangto, prostitute, at a cost of Rs. 1,200.
Ditto ...	Ditto ...	Ditto ...	Was built at a cost of Rs. 100, 60 years ago.
Ditto ...	Gauríganj ...	Ditto ...	Built by Chorhár in 1271 Fasli.
Ditto ...	Chandaria ..	Ditto ...	Built at cost of Rs. 200.

AMÍRNAGAR—*Pargana* MAGDAPUR—*Tahsil* MUHAMDI—*District* KHERI.—A large village in pargana Magdapur; is situated on the left side of the road from Lakhímpur to Muhamdi, having groves towards its north-east and south-east, and a well-cultivated country on its other sides. It lies about 5 miles from the right bank of the Kathna.

It has a market in which articles of country consumption are sold. Rája Musharraf Ali Khan, Taluqdar of Magdapur, is the proprietor of the village.

Area in acres	1,263·2
Population	622

Male	Adults	236	383
	Minors	147	
Female	Adults	130	239
	Minors	109	

AMOSI—**Pargana* BIJNAUR—*Tahsil* LUCKNOW—*District* LUCKNOW.—Amosi is situated near the centre of the Bijnaur pargana, about 8 miles from Lucknow, a little to the west of the Lucknow and Cawnpore road, and 4 miles from the town of Bijnaur.

It has no pretensions to be classed amongst the towns of Bijnaur, and is noteworthy only as the head-quarters village of a clan of Chauháns who invaded the pargana somewhere about the middle of the fifteenth century. They at one time seem to have occupied the greater part of the pargana, but gave way to the Shekhs of Bijnaur. The Chauháns say that the whole pargana was previously held by Bhars, whom they attacked and drove out, and they point to a large mound outside the village where they buried the fallen Bhars. The village contains a population of about 2,350 souls, of whom nearly all are Hindus, and many of them the proprietary cultivators of the soil. There are 388 houses, all kachcha; and the neatest among them, with its brick pillars and a verandah, is the small Government school at which some 65 boys attend. In the village is the door-post of the house of the old Chauhán leader, Brináik, whom they revere under the name of Brináik Bába, and make offerings to him on the occasion of any auspicious event, as the marriage or the birth of a boy. The village is surrounded on all sides by wide úsar (barren) plains. Of the population 82 are Musalmans, and 2,072 are Hindus.

AMRITAPUR—*Pargana* KHERI—*Tahsil* LAKHÍMPUR—*District* KHERI.—A village in pargana Kheri. Articles of country consumption are sold. The average sale of cotton fabrics is estimated at Rs. 4,000 annually. It belongs to Rája Anrudh Singh, Taluqdar of Oel.

Area in acres		628·59	
Cultivated		387·81	
Culturable waste		175·41	
Barren		65·37	
Population		837	
Hindus	Male	337	622
	Female	285	
Muhammadans	Male	109	215
	Female	106	

AMSIN *Pargana*†—*Tahsil* FYZABAD—*District* FYZABAD.—The pargana Amsin has an area of 68,311 acres, of which 42,543 acres are cultivated, 10,203 are fit for cultivation, and 15,505 acres comprise the unculturable waste and the sites of villages and towns.

The pargana is bounded on the north by the river Sarju or Gogra, on the south by the river Madha, on the east by Pargana Tanda and on the west by Parganas Haweli Oudh and Pachhimráth.

In the Nawabi there were 294 villages, 14 chaks, 1 jot in the pargana, of which 282 villages, 5 chaks and 1 jot were parent villages, and the remainder were dákhilis.

* By H. H. Butts, Esq., Assistant Commissioner.
† By Mr. Carnegy, Commissioner.

At annexation 301 villages were included in the pargana under summary settlement. These 301 villages are now demarcated as 135 villages only, the remainder being recorded as dákhili villages. In the recent rearrangement the pargana received 49 mauzas from Pargana Pachhimráth, and six mauzas from pargana Tanda, so that it now consists of 190 villages separately demarcated. The Government revenue is Rs. 63,085, being at the rate of Re. 1-9-6 per arable acre. For the slight alteration of boundaries effected recently see the table given in article Fyzabad. There are now only 181 villages.

When the Bhars held the country they are said to have managed this portion of district from their fort at Páli *alias* Saráe Dúla, and the pargana was then called "Páli" after the fort. Afterwards when Anúp Sáh, an officer of the Government, came to settle the boundaries of the parganas he found that there were two parganas known by the name of Páli, of which one was near Sultanpur. He therefore re-named this pargana "Sirwa Páli" (Sirwa being a village adjacent to Páli), both of which villages possess a certain local interest as sacred bathing places.

About 1170 Fasli, Roshan Ali Khan, the Chief of Hasanpur, in the Sultanpur district, acquired a large portion of this pargana, and made his local head-quarters at Amsin, where he built a fort, and whence he managed his taluqa. This fort being the strongest and best fortified place in the neighbourhood was afterwards used by the revenue officers of the native Government, and from it the pargana derived its present name.

To the north of the pargana runs the fine river Sarju *alias* Gogra, which separates the district from Basti zila. To the south there is a small river Madha, which flows into the Biswi nadi at Karampur and Chiontipára, Pargana Akbarpur. The latter disgorges itself into the Gogra at Shahrozpur, Pargana Maunáth Bhanjan in zila Azamgarh. The river Madha at the driest seasons is often devoid of water. It takes its rise in the Bara Banki district from a jhíl at mauza Basorhi. Further east, at Akbarpur, this small stream assumes the name of "Tons."

Jhíls and Tanks.—There is a considerable jhíl at Atraura, which reservoir is known by the name of Achhna, and it discharges its superfluous water into the Gogra at Tanda. Besides this there are jhíls of considerable size at Mahda, Bhadona, Dumáha, Gauhania, Durgápur, Bhadanli, Mednípur, Deora, Jijjwát and Darwán. There are some 1,216 jhíls and tanks of sorts in the pargana. The pargana is well covered with timber as a rule, the mango, bamboos, and the fig tribe being amongst the trees most commonly seen.

Jungles.—In former times there were five great jungles called Hardi (after the village of that name), Qázipur-Gurúr, Tikri, Khichhalwa, and Chandardíp. Of Hardi two-thirds is still uncleared, Qázipur has been given in grant to Umanda Singh, Barwár, and of this more than two-thirds has been brought under cultivation. *Tikri.*—This jungle has been made over in grant to Dalthamman Singh, Barwár. The name of the grant is Gangápur, and half of it has already been cultivated. Khichhalwa was granted to Raghubar Singh and Rámdín Singh, Barwárs, and half has been put

under the plough. Chandardíp has been included with Rustam Sáh's taluqa, and some two-thirds is under cultivation.

Communications.—Under the native Government there were two main roads; one from Fyzabad to Tanda, along the banks of the Gogra, has an almost unbroken avenue of very fine mango trees, planted, it is said, by Sítla Bíbi of Tanda, in memory of her departed husband, a banker at Benares. The avenue was made to shelter numerous pilgrims passing along the road to Ajodhya, and the planting is said to have been done in 1223 Fasli. The second road was from Akbarpur through Amsin Khás to Fyzabad, and is sparsely planted.

The present roads kept up by Government are all unmetalled. They are—

I.—From Fyzabad to Mahrájganj, from which place it branches into two, the one on the right leading to Akbarpur and Jaunpur, and that on the left, to Tanda and Azamgarh.

There are seven ferries on the Gogra in the pargana, *viz*:—

Sirwa, Uniár, Bára, Begamganj, Dalpatpur, Jarhi, Marna.

Nos. 1, 3 and 5 are those at which there is most traffic.

Towns, bazars.—There are no large towns, but there are nine villages in which bazars are held, *viz*:—

1.	Goshainganj	...	Saturday and Wednesday.
2.	Begamganj	...	Friday and Sunday.
3.	Tandauli	...	Monday and Friday.
4.	Uniár	...	Saturday and Wednesday.
5.	Mahrájganj	...	Tuesday and Saturday.
6.	Katra	...	Saturday and Wednesday.
7.	Aghánganj	...	Small bazars with no fixed days for open market.
8.	Mahbúbganj	...	
9.	Amsin	...	

Chungi used, under the Nawabi rule, to be levied at all these markets, the zamindars taking 4 annas, the qánúngos 1½ anna, and the chakladar 10½ annas in every rupee of chungi received.

Holy places and shrines.—There is a mela called "Singi Rikh (Rishi)" held in "Kártik-sudi-puranmáshi," and again in Chait-sudi 9th, at mauza Sirwa on the banks of the Gogra, and about two kos east of Begamganj *alias* Dilásíganj. The local history of the sacred character of this place is as follows:—

In the days of Rája Dasrath, king of Ajodhya, Singi Rikh, a holy man (muni) of Singi Rámpur (three kos east of Farukhabad on the banks of the Ganges, and where too a mela of Singi is held) came to Ajodhya. Dasrath had no children, and in consequence requested the intercession of the holy man, who offered up prayers in his behalf. The result was the birth of four children, of whom the eldest was Rám Chandar, the second Bhárath, the third Satrughna and the fourth Lachhman. In those times the city of Ajodhya is said to have extended from its present site to mauza

Sirwa, where the eastern gate was. At this gate, the rája sat in devotion until his prayer for children was complied with, and hence the reverence attached to the spot.

There is another fair at Ráni Ghát at Begamganj held in Chait-sudi 9th and again in Kártik-sudi-puranmáshi. This spot was fixed upon about 100 years ago by the Barwár chieftain Dilási Singh as a bathing-place for his clan, in consequence of their being excluded from Ajodhya by the enmity of the Súrajbansi Chattris. This Dilási Singh was the founder of Dilásíganj, by which name the village is much better known in the locality than under its more modern name of Begamganj. It was here that the unhappy European fugitives from Fyzabad, some 12 in number, were nearly all slaughtered by the 17th Native Infantry in 1857.

At mauza Kasba there is a shrine of Kálika Debi but no fair is held there. Kálika is said to have appeared there some 300 years ago in the form of a woman. A few people make offerings of ghí, &c., at intervals at the shrine.

Population.—The Brahmans are by far the most numerous class, and next after them the Rajputs. Besides these two there is no very marked preponderence of any one class. There are but few bankers or mahájans, and the few that do exist are men of small means whose floating capital is supposed to be about Rs. 3,000 each. The entire population is 98,452, being at the rate of 813 to the square mile.

Ancient history.—Traces of the Bhars are as numerous in this pargana as elsewhere, and they have as totally disappeared. Ruins of their buildings are still visible in mauzas Khíwár, Álápur, Tikri, Marnu, Mádhopur, Jijjwat, Badághpur, Bandhanpur, Basaura, Pakrela, &c.

CHIEF FAMILIES.

1. *The Barwár and Cháhu Chhattris.*—The Barwár and the Raikwár Chhattris are the aristocracy of the pargana. The former at one time were all powerful in the neighbourhood, and owned 159 villages. All these have within the last 30 years passed into the hands of the absorptive chiefs of Mahdona, and the present Barwár chiefs Dalthamman Singh and Nádir Sáh (the latter of whom is a hopeless lunatic) are comparatively speaking poverty-stricken gentlemen.

One history of the Barwárs is as follows :—

They are an off-shoot of the great Bais clan, and came from Daundia Khera in the Baiswára country some 300 years ago. The two founders of the family, and sons of Chhatar Sen *alias* Chúri Kúl, were—

(1).—Bariár Singh (hence the name Barwár Rajputs).

(2).—Cháhu Singh (whence the Cháhu Rajputs).

These two brothers, for some reason that is not known, were imprisoned by Akbar at Delhi. The elder of the two brothers, during his incarceration, had a dream by night, in which he saw a deity, who announced himself as Karia Deota, and promised them deliverance and future greatness, and at the same time pointed out the spot where his effigy was buried in the earth.

Soon afterwards, on their release, they sought for and found the effigy, and carried it off to mauza Chitwan in the Pachhimráth pargana, where they set it up as the object of their demestic adoration, and where it is still worshipped by both branches. Hereabouts the Barwárs rapidly became very powerful, and in 1227 Fasli they were found in possession of 123 villages 8½ biswas 6½ chaks, giving a Government revenue of Rs. 28,301, whilst the other branch, the Cháhus, held 36 villages 5½ biswas paying a revenue of Rs. 5,900. This vast estate, acquired chiefly *vi et armis*, and partly by purchase, afterward within the short space of ten years, *i. e.*, between 1230 Fasli and 1239 Fasli, with the sole exception of about two villages, passed away from the Barwárs, and became incorporate with taluqas Pírpur, Dera, Kurwár, and Mahdona. The Barwárs as a rule are now very badly off, though the chiefs Dalthamman Singh and Nádir Sáh have retained one or two villages in the Basti district.

Another account of the Barwárs, and given by Dalthamman Singh himself, is as follows:—

The family is an off-shoot of the great Bais clan, and some hundreds of years ago came from mauza Mungipátan *alias* Pathánpur south-west of Jaipur, where their Rája Sálbáhan had a fort.

They settled at mauza Chitwan Karia, six miles south of Begamganj. The Bhars held the country in those days, and had a stronghold at Tikri. This the Barwárs besieged, took, and razed to the ground and upon the ruins thereof they founded a village, and called it Diroa. By degrees the Barwárs acquired a considerable estate, which they called taluqa Tandauli, and which the king of Delhi granted to them rent-free on account of military services rendered by the family.

The story of this military service is somewhat similar to the old legend of the battle of the Horatii and Curiatii, when the armies of Rome and Alba met. It is as follows:—

The king of Kanauj had a beautiful queen named Padmani, the fame of whose charms reached the ears of the emperor of Delhi and inflamed his desires. Ten of the Barwárs, who were amongst the bravest and most heroic of the monarch's soldiers, volunteered to go and carry off the fair lady. Furnished with a boat, provisions, arms, and money, they arrived at Kanauj, surprised the queen as she was bathing and conveyed her to their boat. Great was the consternation, and a large army set off in pursuit. By keeping the middle of the stream the Barwárs managed to escape attack, but so soon as they had to leave the river and journey by land, the whole army was upon them. The Barwárs were said to have been almost invulnerable heroes and of surpassing strength. As the army came up, one of the brothers turned, and single-handed engaged and checked the whole host whilst the other nine sped on with their prize. The contest ended after a time with the death of the heroic Barwár. The army again hurried after the fugitives, when another hero (Sáwant) turned round, and devoted himself after the manner of the first one, slaughtering numbers of the enemy before he himself fell. In this way eight out of the ten Sáwants fought and died, and by their so doing, enabled the two surviving heroes to enter Delhi with their lovely prize. The king, astounded at this display of

valour, loaded the two survivors with honours, and ordered them to select a rent-free jágír of 14 kos circumference. They replied that, being Hindus, they preferred a jágír in the vicinity of Ajodhya, whereupon at once a farman was made out, giving them a jágír, extending from Tanda on the east to Marnapura *alias* Jaláluddínganj on the west, and from Chitwan on the Madha river to the south, to the banks of the Gogra on the north. This jágír of course they had to go and conquer for themselves, which they did, and their estate was made a distinct pargana, and called Páli. After the lapse of many years a Subahdar of Oudh ordered the Barwárs to pay a revenue equal to one-fourth of the rental. Some of them refused to do so, and in consequence a portion of their estates, equal to the revenue demanded, was confiscated and made into a distinct pargana, called Aurangabad-Naipur.

About 136 years ago an ancestor of Dalthamman Singh increased his possessions by purchasing the two muháls, Tikri and Bharsari, consisting of 17¼ mauzas of the Aurangabad-Naipur pargana, from their impoverished proprietors. Dalthamman Singh is the representative of this branch, Nádir Sáh of the branch that owned taluqa Tandauli.

The Barwárs were notorious for the practice of infanticide. Two daughters of the chief family, who were suffered to live, have married, the one the Janwár ex-rája of Ikauna in the Bahraich district, the other, the Raikwár rája of Rámnagar-Dhameri in the Bara Banki district. The Barwárs generally selected wives from the Palwár, Kachhwáha, Kausik and Bais* Thákurs. In 1220 Fasli there was a severe fight at Rájápur between the Barwárs under Fateh Singh (ancestor of Nádir Sáh) and Mádho Singh, Taluqdar of Dera, The dispute was about the possession of taluqa Áhankárípur, which Dera claimed by purchase from the Barwárs. Some 200 persons were killed, but Mádho Singh gained the day, and has held the taluqa ever since.

There is found a goodly sprinkling of Barwárs in mauzas Tandauli, Kanakpur, Salon, Dewápur, Kumbhia, Bhadauli, Barauli, Mahrájpur and Chachakpur. The Cháhu branch of the family is most numerous in mauzas Dalpatpur, Jurhi, Baraipára, Álápur and Máya. The two branches marry into the same families, but not with each other.

II. *The Raikwár Chhattris.*—The next most powerful Rajput family is that of the Raikwárs.

The tradition is that about 300 years ago Gajpat Ráe and Ghína Ráe came from Rámnagar-Dhameri, in the Bara Banki district, to mauza Samda in this pargana, to arrange a marriage with the Bais Chhattris, who have since disappeared. The mission was successful, and the lady Bais received as

NOTE ON THE BARWÁRS BY THE OFFICIATING COMMISSIONER.

We have here two stories of the origin of the Barwárs, both of which allege a Bais origin. The one that they are an offshoot from Baiswára, the other that like the Bais of that ilk, they also came from Mungipátan. They date their advent 300 years back, during which time they have passed through 20 generations.

There is no doubt that the Baiswára family would deny the connexion, and it is to be observed that the latter are not worshippers of Karia Deota. It is far more probable that like numerous colonies who are known as Bais in this district, they are of equivocal indigenous descent, and both the Barwárs and their brethern the Cháhus are unknown, except in the centres where we here find them located.

The heroic tradition which Dalthamman Singh relates has, I have not the smallest doubt, been appropriated from some other clan. P. C.

* *Note.*—This is strange when they urge a Bais origin.

her dower mauza Bilwári in this pargana. Here the Raikwárs settled. After some years Gajpat Ráe took service with Dári Shah, a malikzáda and zamindar of mauza Sirwa. This malikzáda, being childless, on his deathbed adopted Gajpat, who performed his funeral obsequies and succeeded to his zamindari. In 1193 Fasli the Raikwárs added ten villages to their estate, and until 1229 Fasli they remained qubúliatdars of 14 villages. In 1230 Fasli Mír Ghulám Husen, Chakladar, had these 14 villages included in the Barwárs taluqa, but the Raikwárs still retain under-proprietary rights in them.

The descendants of Ghína Ráe in like manner became powerful, and in 1219 Fasli they were in possession of 34 villages 13½ biswas, called taluqa Reori. Between 1222 Fasli and 1233 Fasli, however, the whole of these villages came into taluqa Samanpur, the property of Malik Ramzán Bakhsh. In one of the pattis of the old Raikwárs taluqa, the original Raikwár proprietors are still found as under-proprietors.

The Gajpat Ráe branch are well-to-do, and the Ghína Ráe family are fairly off at the present time. The Gajpat Ráe branch are found in mauzas Sirwa and Gauhania. The Ghína Ráe branch are found living in mauzas Reori, Uniár, Bithúra and Mádhopur. There were in former times several taluqas of 8 or 10 villages each belonging to Chandels, Brahmans, Bais and Káyath families. All have long since been broken up, and their history offers nothing of interest.

III. *The Súrajbansi Chhattris.*—The Súrajbansi Chhattris had formerly a considerable taluqa of 40 villages in this pargana. The taluqa was called Narma Pawári. They lost 21 villages between 1185 Fasli and 1254 Fasli, and the remaining villages all passed away from them in 1255 Fasli. Full details of this clan will be found under pargana Haweli Oudh.

Mauza Tema.—There was a severe fight in 1259 Fasli for the possession of this village, between Bábu Jai Datt Singh, taluqdar of Bhíti, and Rája. Rustam Sáh, taluqdar of Dera. The fight took place at mauza Tejápur, and some 150 persons are said to have been killed. Bábu Jai Datt Singh gained the day.

IV. *The Káyaths.*—There is a curious legend of the qánúngos of this pargana. It is, that 400 years ago the rája of Gaur, by name Narpat Dás, a Gaur Káyath, was treacherously brought by the Brahmans into the power of Bakhtiár Khilji, a General of Shaháb-ud-dín Ghori, king of Delhi, by whom he was incarcerated, near Delhi. Narpat Dás had 12 sons who were given 12 parganas as qánúngos, and 12 muháls in zamindari. In Azamgarh there are 3 parganas—Ghazipur one—Benares one—Mirzapur one—Durbhunga one—Gwalior one—and in Oudh four, of which one is Amsin.

NOTE BY OFFICIATING COMMISSIONER.

Under the head of Gaur Káyaths in Elliot's Supplemental Glossary there is curious confirmation of this legend. It is there set forth that Nasír-ud-dín, the nephew of Balban, introduced several Gaur Káyaths from Bengal into the western districts, about 600 years ago, when he appointed them qánúngos of Nizámabad. Bhadoi, Kol, Ghosi and Chiriakot, in Súba Allahabad.

In this notice Sir Henry confines his remarks to his own territory, the N.-W. P. But our local tradition carries the legend further P. C.

General remarks.—The population is generally poverty-ridden, and when one comes to consider that the far greater portion of the pargana belongs to taluqdars, this is not a happy result of the taluqdari tenure. It would rather lead one to believe that the taluqdars are a hard rack-renting class.

The general and indeed almost sole occupation of the population is that of tilling the soil. The people in this part of the district use tiled roofs in preference to thatch. It is quite the exception to see a thatched dwelling.

Cultivation is very good throughout the pargana. All crops are cultivated except bájra and múng, which are rarely seen. The area in cultivation, kharíf and rabi is about equal, sugar-cane is very largely cultivated, cotton and indigo but rarely, and the poppy (opium) is not a favourite crop.

Wheeled traffic.—Wheeled traffic is almost unknown. One very rarely sees a two-bullock cart and never a four-bullock one. The few carts there are belong to the taluqdars and rich zamindars. The stores in demand at the local bazars, and the exports and imports by river Gogra, are carried on men's heads or on ponies.

Alluvion and diluvion.—For the last 100 years there has been no diluvion to any extent. Two years ago there was a slight alluvion in three villages, *viz.*, at Sirwa, Rasúlpur, Bharípur and Uniár. The pargana has high steep banks along the Gogra with the deep stream at the foot of the bank, and consequently is not so subject to change by fluvial action as the opposite lowlands of the Basti district.

Irrigation.—There are 1,379 wells in the pargana, from which and jhíls (which as before stated are numerous) the lands are artificially watered. In the north of the pargana, along the Gogra, the wells have to be sunk a great depth before water is reached, *viz.*, 34 feet. In the south, however, water is found at 20 feet; nearly all the wells are masonry, as others do not stand.

Education.—There are several village schools established in the pargana, *viz.*, at Dilásíganj Goshainganj, Tandauli, Júri, and other places.

Forts.—There were no forts in the pargana, but there were several fortified houses (kots), notably one at Tandauli belonging to Mahárája Sir Mán Singh, one at Tejápur belonging to Rája Rustam Sáh, at Samdakot of Jahángír Bakhsh, at Uniár the kot of Malik Tafazzul Husen, at Lachchígarh the kot of Bábu Jai Datt Singh, and at Dharmpur the kot of Thakuráin Raghunáth Kunwar.

Exports and imports.—Urd (vetch) is the chief export by the river Gogra, and cháwal, (rice) dhán, (paddy) and makái (Indian corn) are imported by the same route.

Cattle.—The horned cattle to the north of the pargana, where the grazing on the river manjhas is abundant, are above the average; but as a general rule the cattle are a very inferior and starvation-dwarfed set of animals.

The transfer of landed property in the pargana has been wholesale.

The Barwárs, Raikwárs, and Súrajbansi Chhattris, who formerly held the whole, have now only six villages.

The following table shows the present proprietary possession :—

Caste of owner.	Number of villages.	Nature of tenure.	Date at which formation of estate commenced.
Brahman (Mahárája Mán Singh) ...	79	Taluqdari ...	1823
Bachgoti	8	Ditto ...	1821
Rájkumár	10	Ditto ...	1763
Gargbansi	44	.....	1819
Musalman	21	Ditto ...	1813
Khánzáda	1	Ditto ...	1813
Barwár, Raikwár	6	Zamindari ...	From very remote times.
Súrajbansi	1	Ditto ...	Ditto.
Rájkumár, Káyath	7	Ditto ...	Ditto.
Rent-free	3	Ditto ...	Ditto.
	180		

It appears then that 163 of the 180 villages have been taken possession of by six taluqdars, generally during the last 60 years, and that the great body of old yeomen proprietors are now, it appears, living in these villages. It is to be hoped that the landowners do not press them severely.

ANSÁRI—*Pargana* HAIDARGARH—*Tahsil* HAIDARGARH—*District* BARA BANKI.—A village on the road between Rae Bareli and Haidargarh. It was founded by Rája Raipál Singh. It is pleasantly situated on a plain. The population is 2,093.

ANTÚ—*Pargana* PARTABGARH—*Tahsil* PARTABGARH—*District* PARTABGARH.—This town was founded by Ant Khan, a cavalry officer in the service of Bharak Chand, the taluqdar of Partabgarh. The road from Bela to Amethi passes through it; the Sai river is 3 miles distant, and Bela 13. The population consists of 1,752 Hindus.

ARJUNPUR*—*Pargana* KATIARI—*Tahsil* BILGRÁM—*District* HARDOI.—A village of 331 mud houses, chiefly occupied by Qanaujia Brahmans, on the Hardoi and Farukhabad border, between the Rámganga and the Ganges, 7 miles north-east from Farukhabad and 16 west from Sándi. Only noteworthy as being the parent village, *per gáon*, of the Katiár Chhattris in the Hardoi district. (See Katiari.) Population 2,649.

ARWAL*—*Pargana* KATIARI—*Tahsil* BILGRÁM—*District* HARDOI.—A Bais village of 518 mud houses, between the Rámganga and Ganges, 11 miles south-west from Sándi. The Bais Chhattris claim to have acquired it, with Karanpur and Álampur peaceably by purchase from Bhurjis (grain-parchers) 800 years ago, in the time of their ancestor, Chálhat Deo of Karni Gráspur near Kanauj. The population amounts to 2242.

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

ÁSAISH *alias* KAHISH—*Pargana* BÁNGARMAU—*Tahsil* SAFIPUR—*District* UNAO.—Is a village in the pargana of Bángarmau, tahsil Safipur, 14 miles north-west of the tahsil, and 33 in the same direction from the station of Unao. The road from Sitapur through Bángarmau to Sandíla passes about one mile from this place on the west. There is no large town near, nor any river. It is said to have been founded by one Ása, of the Gaddi caste, in the time of the Emperor Humáyún, more than 300 years ago, but the exact date is not known. The name is probably derived from Ása, the founder. The soil is mostly loam. The town is on a plain. The scenery pleasing, climate good, and water fresh. It is now known as Káhish, but official records still bear the name of Ásáish. At an early period one Ahli Thákur, an officer in the rája of Mitauli's service, came here, and putting all the rightful owners to death by treachery, took possession of the place. There are none of his descendants left here now. Hindus and Musalmans live amicably. There is no saráe, tahsil, thána, bazar or school here, but there are three fairs in the year, one in March, one in October, and one in August, each lasting one day, at which toys, sweetmeats, &c., are sold.

Population	...	...	...	1,815
Hindus—				
Brahman	...	...	..	188
Chháttri	...	...	...	221
Banián	...	...	...	15
Káyath	...	...	...	16
Pási	...	...	...	141
Other castes	...	...	..	1,062
	Total	...	...	1,643
Musalmans	...	...	...	172
	Total	...	...	1,815

There are 236 mud houses.

ASHRAFPUR KACHHAUCHHA—*Pargana* BIRHAR—*Tahsil* TANDA—*District* FYZABAD.—This place is only famous in connexion with the ancient saint, Makhdúm Sáhib. It is pleasantly situated near the sacred mound (see Birhar,-Rasúlpur). The population is 2,350, of whom 1,318 are Musalmans, all Sunnis and 1,032 are Hindus. There are two masonry mosques.

ASIL—*Pargana* (*See* TAPPA ASL.)

ASIWAN *Pargana—Tahsil* MOHÁN.—*District* UNAO.—This pargana lies to the north-east of Unao. It is 18 miles long by 9 broad; its area is 100 square miles, divided into 119 townships; the population is 60,188, being at the rate of 601 per square mile. The land revenue is Rs. 84,462, which is Re. 1-5-4 per acre.

The neighbourhood is generally picturesque, 2,730 acres are covered with groves, but a portion is rendered barren by the saline element in the soil.

The land is high and rather sandy. Water to the north near the river Sái is found at about 20 feet, to the south at 45 feet. The land is mainly

owned by village communities; only 10 square miles belong to taluqdars. A fine masonry Thákurdwára at Katra, and a good mosque at Rasúlabad are worthy of notice; the latter was built in 1083 H., A.D. 1664, as an inscription testifies. Several tombs of Sayyad Masaúd's followers are pointed out in this pargana. The Gamhelas are among the principal proprietors in it. They are described as follows by Mr. Elliot:—

"The Rasúlabad and Asíwan parganas are full of a caste called Gamhelas, who profess to be descended from the Mahrors, but to be illegitimate, an Ahír woman having been their ancestor. The Mahrors too agree in this story, but the Gamhelas are so enormously numerous, that it is difficult to conceive that they should have all descended in so short a time from a single pair. They are found in great numbers in Rohilkhand, and are considered the best cultivating class in these parts.

"They do not wear the sacred cord or take the title of Singh, and marry solely among each other. The Mahrors call themselves of the Kasyapgotra, and though all their neighbours, as well as they themselves, agree in the above account of their origin, no difficulty is made by the smaller clans, such as the Gahlots, Janwárs, &c., in giving their daughters to them in marriage, and almost all of the neighbouring clans are ready to marry their sons into these Tilok Chandi Rajputs. But the greatest family in the district belonging to the second or grantee class of occupants is that which takes its name from Rasúlabad. The founder of the house was Sayyad Anwar, one of the Naishápuri Sayyads, who inhabit Mohán in the Unao district. He held several important posts under the Mughal Government, such as the Government of Gwalior and Biána and the Faujdari of Khairabad, and his son Mujáhid Ali Khan was appointed in 1670 Faujdar of Baiswára. It was about this time that Hari Singh, the Dikhit rája of Parenda, went into rebellion, and threw the country into disturbance by his raids. Pariar has always been a very sacred place in Hindu estimation, and then, as now, thousands of pilgrims came from the north to perform their devotions there. From Mohán to Pariar the road lay through a wild uncultivated country, and on the very borders of Dikhitána, and here the rája's followers lay in wait to plunder any wealthy pilgrims. It was to protect them that in the year 1672 Mujáhid Ali Khan built the fort of Rasúlabad half-way between Mohán and Pariar.

"Within its precincts rose a mosque, the inscription on the face of which contains the number of the year. Soon after Saádat Khan was made Governor of Oudh, Mujáhid died and was succeeded by his nephew Mutáhir Ali Khan. Saádat Khan was a native of Naishápur himself, and was naturally willing to use his influence in behalf of his countrymen. He obtained from the king the grant of a large estate, containing 121 villages, which Mutáhir Ali enjoyed throughout his life-time. The estate was not compact, some of its villages lying as far off as the Bijnaur pargana in Lucknow, and on his death these outlying portions were resumed, and the remainder, consisting of about 70 villages, which lay contiguous to Rasúlabad, were made into a separate pargana. The offices of chaudhri, qázi, and qánúngo were all bestowed on different members of the family. These offices they have retained, but when the official support of the court was

withdrawn they had not power to maintain themselves in possession of the land, and gradually the greater part of their villages reverted to the original owners. The present head of the house, Chaudhri Mansab Ali, was a man of considerable weight in the country, and would have restored the influence of the family; but the conspicuous part he took in the rebellion, opposing Sir H. Havelock's advance at Unao and Bashírganj, sending in his adherence to the Nana, cutting up our outposts, and murdering his prisoners in cold blood, made it impossible to extend the terms of the amnesty to him in their fullest sense. His life was spared, but his estates have been confiscated, and a small portion of them, with the town of Rasúlabad itself, has been given to the younger branch."

Colonel Sleeman writes* as follows about a Nawabi Governor of the district:—

"The brief history which I propose to give of Bakhsh Ali, the late contractor for the Rasúlabad district, is as follows:—Muqaddara Aulia, one of the consorts of the king Nasír-ud-dín Haidar, was the daughter of Mr. George Hopkins Walters, a half-pay officer of one of the regiments of British Dragoons, who came to Lucknow as an adventurer. He there united himself (though not in marriage) to the widow of Mr. Whearty, an English merchant or shopkeeper of that city, who had recently died, leaving this widow, who was the daughter of Mr. Culloden, an English merchant of Lucknow, one son, now called Amír Mirza, and one daughter, now called Sharíf-un-nisa. By Mr. Walters this widow had one daughter, who afterwards became united to the king in marriage (in 1827), under the title of Muqaddara Aulia.

"Mr. Walters died at Lucknow, and the widow and two daughters went to reside at Cawnpur. The daughters were good-looking, and the mother was disposed to make the most of their charms, without regard to creed or colour.

"Bakhsh Ali, a Dom by caste, who had been by profession a drummer to a party of dancing girls, served them as a coachman and table attendant. At Cawnpore he cohabited with Mrs. Walters, and prevailed upon her to take her children back to Lucknow as the best possible market for them, as he had friends at court who would be able to bring them to the notice of the sovereign. They were shown to the king as soon as he succeeded his father on the throne in 1827. He was captivated with the charms of Miss Walters, though they were not great, demanded her hand from the mother, and was soon after united to her in marriage according to the Muhammadan law. A suitable establishment was provided by the king for her mother, father-in-law, brother, and sister; and as His Majesty considered that the manner in which Bakhsh Ali and her mother had hitherto lived together was unsuitable to the connection which now subsisted between them, he caused them to be married in due form according to the Muhammadan law. The mother and her three children now changed their creed for that of Islamism, and took Muhammadan names.

"By a deed of engagement with the British Government, bearing date

* Volume I., 325.

the 1st of March 1829, the king contributed to the five per cent. loan the sum of sixty-two lacs and forty thousand rupees, the interest of which at five per cent. our Government pledged itself to pay to the four females.

"Sharíf-un-nisa and her brother and his son continued to live with Bakhsh Ali, who, upon the wealth and pension left by Muqaddara Aulia to her sister, kept up splendid establishments both at Lucknow and Cawnpore.

"At the latter place he associated on terms of great intimacy with the European gentlemen, and is said to have received visits from the Major-General commanding the division and his lady.

"With the aid of his wealth and the influence of his brother doms (the singers and fiddlers who surround the throne of his present majesty), Bakhsh Ali secured and held for some years the charge of this fertile and populous district of Rasúlabad, through which passes the road from Lucknow to Cawnpore, where, as I have already stated, he kept up bands of myrmidons to rob and murder travellers, and commit all kinds of atrocities. This road became in consequence the most unsafe of all the roads in Oudh, and hardly a day passed in which murders and robberies were not perpetrated upon it.

"Proof of his participation in these atrocities having been collected, Bakhsh Ali was in October 1849 seized by order of the Resident, tried before the King's Court, convicted and sentenced to imprisonment, and ordered to restore or make good the property which he was proved to have taken, or caused to be taken, from travellers. His house had become filled with girls of all ages, whom he had taken from poor parents, as they passed over this road, and converted into slaves for his seraglio. They were all restored to their parents, with suitable compensation; and the Cawnpore road has become the most safe as well as the best road in Oudh."

The most disgraceful passages of the above sketch from Lucknow life have been omitted. It is instructive as showing how the vices and corruption of the court re-acted upon the province and caused the ruin of fertile districts.

ASÍWAN—*Pargana* Asíwan—*Tahsil* Mohán.—*District* Unao.—This town is situated 16 miles north-west of Mohán and 20 miles north of Unao, on the unmetalled road leading from Lucknow to Bángarmau. Safipur lies 8 miles to the south-west. It is said to have been founded by a dhobi or washerman called Ásun, who gave it his own name eight hundred years ago. The population is 5,817 as follows:—

Musalmans	1,656
Brahmans	539
Pásis	205
Ahírs	321
Baniáns	250
Káyaths	4
Other Hindus	2,842

There are no resident Chhattris. There are 1,228 houses, of which 51 are of masonry; there are 9 mosques, 10 temples of Mahádeo and 2 of Debi. There is a good masonry caravanserai built by Qamar Ali Khan. Markets

are held twice a week, and the annual sales of grain amount to Rs 14,500. Coarse cloth called "dhotar" is manufactured. The situation is rather flat, but the climate is healthy, and the water good. This town has no history worthy of relation. Qamar Ali, formerly Darogha under king Nasír-ud-dín, resided here.

Habíb-ur-Rahmán was a chakladar under the Oudh king, and holds a large estate under the English. Another native, Ghulám Ali Khan, constructed a mosque and saráe.

ASOHA PARASANDAN *Pargana—Tahsil* PURWA—*District* UNAO.—One Asa Rikh, a devotee who used to reside here, founded the town and called it Asohára Qila. See also Elliot's Chronicles of Unao, pages 13 and 14, "Mythic age." This pargana, like the others, is first heard of under this name in the time of Akbar Shah. There are no traditions ascertainable connected with this pargana. There is a tomb of one Hazrat Shah in village Kantáb, and also a temple to Mahábír. At the latter place a fair is held every year in the month of Jeth, where some 2,000 persons congregate. The Bais are said to have driven out the Ahírs and settled themselves on the lands of this pargana. The soil to the south and east is mostly sand, to the north and west loam and clay.

The crops chiefly grown are bájra and barley. The Sai river runs through this pargana, which is 12 miles long by 10 miles broad, and comprises 42 villages.

The area in acres is	...	...	...	28,358	3	0
Taluqdari	...	...	...	9,111	0	0
Zamindari	...	...	...	11,519	0	0
Pattidari	...	...	...	7,728	3	0

The land revenue amounts to Rs. 34,237. The assessment falls at Rs. 1-3-3 per acre. There are 1587 acres under groves. The last census returns give 31,323 as the number of inhabitants.

The Sengar Chhattris are the principal inhabitants of Asoha. Elliot writes as follows:—"In the year 1527, when Bábar Shah was still engaged in reducing the many independent chiefs of Hindustan, and before his great victory over Rána Sanga, several of the Afghán leaders who had served under the preceding Lodi dynasty, came in and submitted to him. Among these was Shekh Báyazíd, who received a jágír of a crore of dáms (2½ lacs of rupees) in Oudh. Subsequently, he seems to have been put in a kind of general command of this province (he might be called the subahdar, only that that term is hardly correct for this date), and to have taken advantage of it to rebel.

Joined by his brother Márúf Farmúli, and by another Afghán, Shekh Bíban, he opposed Bábar's crossing the Ganges at Búngarmau, and made a long running campaign of it, till at last he was subdued. This Shekh Báyazíd had in his service two Sengar Rajputs whom he brought from Jagmohanpur, across the Jumna, by name Jagat Sáh and Gopál Singh. They raised and commanded a cavalry regiment which was cantoned near the village of Simri, in pargana Asoha, and after his defeat, they settled quietly down in the pargana, making Kántha their head-quarters. For

eleven generations they remained peaceably there, keeping the Lodhs, who had been the original zamindars, in subjection. During this time they were joined by another family of the same clan, who followed them from Jagmohanpur, and settled in Parsandan. In the eleventh generation, the Lodhs who had never thoroughly acquiesced in their loss of position, suddenly rose against the Sengars, and killed the majority of them, but allowed the women and children to escape. The fugitives did not think it safe to go to their brotherhood in Parsandan but fled to Jagmohanpur, and returning thence with an accession of strength, the sons of the murdered Sengars, Askaran on Gopál's side, and Gurbír, on Jagat Sáh's side, recovered their father's possessions in the country. Ever since the time of Salím Shah, the Pathán of Amethi Díngur, &c., had been growing very powerful, and had established their authority over a great part of the three parganas of Asoha, Gorinda, and Parsandan. This invasion has left its traces in the double names which a great number of the villages of these parganas bear, and the original Hindu name, and another the Muhammadan. The Sengars, however, had returned from Jagmohanpur in such strength that they were no longer inclined to submit to these encroachments, and in a great fight near Bani, the Pathán were defeated and driven across the Sai.

Part of the Sengars who had returned with Askaran settled in Kántha, and the rest removed to Manora. The Parsandan family also broke up into two branches, one of which removed to Kusahri and received the title of Chaudhri of pargana Gorinda. Thus the clan was divided into five branches, Parsandan, Kusahri, Manora, and the two houses of Kántha. This division remains to the present day, except that in Kántha itself, the descendant of Jagat Sáh, Umráo Singh, took a leading part in the rebellion, and lost his landed property, and Ranjít, descendant of Gopál is now the sole proprietor there. From these four centres the families, branching out, founded or took possession of other villages. The following statement shows the number of villages possessed by members of each branch in 1262 F. S.:—

Parsandan	...	...	...	Eight villages.
Kusahri ...	...	...	...	Three ,,
Manora ...	..	...	...	Nine ,,
Kántha ...	...	...	...	Eight ,,

Askaran's son Pránu had two sons, the youngest of whom, Kapúr, was renowned for his bravery. He defeated Angad Singh, a Naihesta Bais taluqdar, who attempted to encroach on his ancestral estate. The bard commemorates his valour, and the power of his opponent, in the following couplet:—

"Angad tore Dhák mon rahe na koi bhír,
Bethar Ráwat jab rahe aur Kántha rahe Kapúr.

Angad, no man stood thine onset before,
But in Bethar the Ráwat, in Kántha Kapúr."

ASOHA—*Pargana* ASOHA PARSANDON—*Tahsil* PURWA—*District* UNAO.—Is a village 10 miles north of the tahsil station and 32 miles east of Unao. There is nothing known of its foundation excepting that it was peopled by a sage named Aswasthámа* (a personage in the well-known poem

* In the pargana article the foundation of Asoha is ascribed to Asa Rikh.

Mahábhárat.) It takes its name from its founder. Surface uneven, soil dumat, (loam) and matiár (clay), jungle none, groves of mango trees and mahua trees all around the place.

Climate healthy, water fresh.

Population—

Hindus ... 1,250 } Total 1,251.
Muhammadans ... 1 }

Temples 5.

Latitude 26° 38′ N.
Longitude 80° 56′ E.

ATEHA *Pargana—Tahsil* PARTABGARH—*District* PARTABGARH.—This pargana is the most northerly in the district; the river Sai flows to the south. Its area is 79 square miles, of which 41 are cultivated; its population is 44,643, or 565 to the square mile. Of these 5,488 are Brahmans 5,255 are Chhattris, 5,471 are Alírs, 4,934 are Chamárs. The major portion of this pargana belongs to Kanhpurias. The trans-Sai portion of the district always possessed strong forts, Ateha, Sujákhar, and others, the former was gallantly defended by the rebels in 1858.

The Settlement Officer writes as follows:—

In this pargana are included 68 villages held as follows:—

	Taluqdari.	Mufríd.	Total.
Kanhpuria	43	13	56
Brahman	1	2	3
Káyath	0	2	2
Sayyad	0	1	1
Shekh	0	1	1
Pathán	0	2	2
Government villages ...	0	3	3
Total ...	44	24	68

Mr. King writes:—

"The Bhars were here again, as everywhere, and in Ránki their fort is pointed out. The landholders are Kanhpurias, mainly of Sáhu's posterity.

Landed proprietors.

"The villagers of Dára, Ambikápur, and Cháhin trace their descent from Úran, third son of Kánh aforesaid. The villages of Khánipur, Rehua, Ráha, Tíkar, Udaipur, and Muraini are noted for the salt-producing earth, and are full of Lonias.

Salt villages.

"There is but one large estate in the pargana. In 1180 Fasli, Jhám Singh was Taluqdar of Ateha, which appears to have been but one estate, and by his violence and oppression drew the attention of the Bahú Begam, in whose jágír of Salon this pargana was. Jhám Singh was forced to fly: but in 1184 Fasli, he was caught and imprisoned at Fyzabad for 12 years. His mother got one village allotted to her for her maintenance, *viz.*, Rámpur Kasia on the Sai river.*

Taluqa Ateha.

* The scene of Brigadier Wetherall's exploit in November 1858, when the fort was fired by Thelwall's Sikhs.—P. C.

"The fugitive chief's estates were handed over to Bijai Singh, zamindar of the village of Lakehra, who held them up to 1205 Fasli. Jhám Singh never recovered anything; and, after gaining his liberty, died in 1214 Fasli. His son Dirgpál formed an alliance with a freebooter, Zabar Singh of Bundaha, and so disturbed the country that it was found necessary to keep him quiet by giving him three villages. From this he rose speedily, and by the year 1243 Fasli, his son Rám Ghulám had acquired all the villages known as the Mustafabad Iláqa. In consequence of the misconduct of Shiuambar Singh, taluqdar of Rájápur, a small estate of nine villages, Rám Ghulám, in 1256 Fasli, got this estate and whole pargana in revenue engagement. He was himself in opposition to the názim in 1262 Fasli, and in 1263 Fasli his engagement included only the Mustafabad estate. In 1264 he got only 11 villages out of the 28 of which that estate was composed.

The Mustafabad estate.

"In 1266 Fasli, Rám Ghulám adhered to the Baiswára chieftain Beni Mádho; and his estates were confiscated and bestowed on the rája of Tiloi for services rendered to Government, with which I am not acquainted. Thákur Rám Ghulám is now admitted to interviews with the officers of Government, and he has a provision of Rs. 1,800 per annum secured by grant of four villages noted in the margin in Unao. He is a very good specimen of the Oudh baron, and I consider it a very unfortunate thing that he should not have had an opportunity of distinguishing himself as a taluqdar.

Thákur Rám Ghulám Singh.

1. Achal Khera.
2. Panáhpur.
3. Barohi.
4. Jamoka Bángarh.

"Jhám Singh aforesaid had two sons, Dirgpál and Barwand; of the former we had traced the descendants. Barwan's issue is found in Shiuambar Singh, taluqdar of Rájápur, a small estate of nine villages paying Rs, 6,199 revenue. These villages were acquired gradually since 1209 Fasli.

The Rájápur estate.

"The Umrár estate is held by Ishri Bakhsh, a relation of the Kanhpurias. He traces his descent from an uncle of Jhám Singh. It is not an old estate; it now consists of six villages and pays Rs. 6,065 revenue.

The Umrár estate.

"The estate was acquired by the Káyaths as most of this class have acquired them, by service and the favour of Government officials. Lakhápur and Puránípur, however, are said to have belonged to these Káyaths for a long time.

The Ateha estate.

"Ránki is the only place of antiquarian note in the pargana. It is undoubtedly a place of great antiquity, as I have in my possession two coins which were recently dug out of the ruins, one of which is an undoubted Bactrian, while the other, at least as old, has at present defied all attempts at identification by those who possess some knowledge of the subject. At the same time, I am given to understand that no coin answering to the appearance of the one in question is to be found in Prinsep's standard work on Indian antiquities. From the extent of its remains Ránki must at one time have been a very large and populous place. At one end are to be seen the ruins of the old fort

Ránki.

surrounded by a wide and deep fosse. Mr. Benett has recorded that Ránki is "the traditional seat of the Government of Rája Bharthari, elder brother of Bikramájít. This unfortunate prince was cheated by his brother out of a magic fish, the digestion of which gave the knowledge of all things that occurred in the three worlds. He dissembled his disappointment and retired to the distant solitudes of Oudh, where he founded the city of Ránki. The present inhabitants say that Ránki is the Bhar name for a wine-seller. Two or three hundred rupees expended in excavations on this spot would amply repay the outlay in the acquisition of antiquities which would now be invaluable. The siege and capture of Rámpur in 1858 were described as follows:—

"The column under the orders of the Brigadier, consisted of the 1st Troop of royal horse artillery, a company of foot artillery with siege guns, a party of the 79th Highlanders, the Beluch Battalion, 9th Punjab Infantry, and the 1st Sikh Cavalry and Dehli Pioneers, and immediately in its line of march to join the head-quarters division, under the Commander-in-Chief, lay the important position of Rámpur, which consisted of a fort surrounded on three sides by a very strong intrenchment, constructed across the neck of a bend of the river Sai. The fortifications consisted of a line of six bastions, connected by curtains, of a total length of 700 yards, behind which was a kind of citadel; the whole being surrounded by a dense jungle, which concealed a village protected by a small mud fort. The approach to the place was difficult, on account of the jungle being thick and swampy; and, in one place, it became necessary to construct a causeway before the troops could advance. The force arrived before the place at 10 A. M. on the 3rd of November, at which time the strength of the enemy consisted of about 4,000 men, most of them sepoys of the late 17th, 28th, and 32nd Native Infantry, many of them still wearing the uniform of the Government, and carrying its arms. Soon after 10 o'clock the heavy guns were put in position, and, under cover of their fire, a wing of the 9th Punjab Infantry, under Captain Thelwall, advanced towards the works on the face next the river. Here they were received by a heavy fire of grape; but Captain Thelwall, believing he should achieve a great success by a rapid movement, instead of waiting for his supports, gave the word to his Sikhs to charge, and in a minute those hardy soldiers dashed into the intrenchment, through the embrasures, capturing two guns, which they immediately turned against the flying enemy. The sepoys rallied, and seeing that their assailants were but few in number, made a vigorous attempt to drive them out, but two companies of the 79th, with four companies of the Beluches, came opportunely to the assistance of their comrades, and the attack was repulsed: but the rebels fought with great bravery, and disputed the advance inch by inch.

"A series of hand-to-hand fights ensued, and in the midst of the struggle, a large mine containing 8,000 lbs. of powder, said to be the principal magazine, blew up, and hurled many of the combatants into the air. Colonel Farquhar, in command of the Beluch battalion, was shot through the knee while bringing up the support, and his leg had to be amputated. The fight continued with unflinching determination on both sides until 3 o'clock in the afternoon, when the enemy, having made one last and fruitless effort to expel the

British troops, gave up the contest, and fled through the jungle, pursued, as well as possible, by the cavalry. No guns could be sent after them; but in the struggle and flight the loss of the enemy amounted to 300 men. Upon gaining possession of the fortifications, the captors found seventeen guns and five mortars, most of which were rendered unserviceable; they also discovered a foundry for casting cannon, an establishment for making gun carriages, and a laboratory for gunpowder.

"The colours of the 52nd Native Infantry, which had been carried off by the mutinous sepoys, were also captured, and the rebel bearer of them cut down by a Beluch in single combat. The loss on the side of the British force was comparatively trifling; and after dismantling and blowing up the fortifications the column pursued its march to join the Commander-in-Chief at Amethi."

ATEHA—*Pargana* ATEHA—*Tahsil* PARTABGARH—*District* PARTABGARH.—The place was founded by Thákur Jodha Singh, who cut down the forest. A road from the town joins the Partabgarh and Rae Bareli road at Lalganj; another road from Salon to Ateha passes through it. The Sai river is six miles to the south, and Bela, the sadr station, is twenty-six miles to the east.

This was a famous place in the old times, many a battle having been fought here. Ranjít Singh, the ancestor of the last taluqdar, Rám Ghulám Singh, left the old fort here, in accordance with a treaty made with the imperial general, and fixed his residence in Rámpur. This happened nine generations ago.

There is a temple here dedicated to a local deity, Bhainsa Swar; on its altar are offered buffaloes and goats, and the shrine is greatly reverenced by the Kanhpuria Chhattris. There is also an imambára and a vernacular school with 30 boys. The population consists of 858 Hindus and 138 Muhammadans.

ATRAULI*—*Pargana* GUNDWA—*Tahsil* SANDÍLA—*District* HARDOI.—Atrauli (2,615). A good sized Bais village, of 376 mud houses, eleven miles north-east from Sandíla. It is one of 81 villages said to have been wrested from the Gaurs by the Bais eleven generations ago.

There is a weekly market, and a village school averaging 38 pupils.

ATWA PIPARIA AND MAGDAPUR *Pargana—Tahsil* MUHAMDI—*District* KHERI.—These two parganas present much uniformity of soil and cultivation. They lie—the latter south, and the former north—between the rivers Kathna and Gumti.

In each there is low, swampy land along the banks of the former river, succeeded by a belt of sál forest to the westward, from two to three miles broad; through this the surface gradually rises, and when cultivation is reached, the soil is high dry loam; it sinks again in the centre till water in the wells is found at only 9 or 10 feet from the surface. Towards the

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

Gumti the surface rises again, and in the south-west corner almost assumes the form of sand-hills for a mile or two; thence going northwards along the Gumti, the level gets lower and the soil firmer very gradually. The two parganas form the two halves of a parallelogram running north and south between the two rivers, whose highest elevation and poorest soil is at the south-west corner, whose best land is in the extreme northern belt, and whose level sinks gradually from south-west to north-east; the highest part is about 530 feet above the sea.

The entire area of Atwa Piparia, including the Government grants and forests, is 64 square miles; that of Magdapur is 56 square miles.

History. Atwa Piparia formed part of pargana Barwar and of the great estate given to Sadr Jahán by Akbar. (See History of Pargana Barwar).

In 1190 Fasli the rája of Muhamdi was taken prisoner, the estate was then broken up, and engagements were taken from the old zamindari body consisting of Brahmans and Báchhil Chhattris. The latter are descendants of the famous Chhípi Khan, whose history is related in that of Barwar. The Báchhil Chhattris are said to have had 282 villages on each side of the Gumti, and to have held Barwar, Kámp, and Gola. They were much reduced however, a number of them managed to get engagement for their villages on the break up of the Muhamdi ráj; among them was the father of Bhagwant Singh, the famous rebel. He was permitted to engage for both the parganas, but in 1836, owing to some quarrel with the officials, he was deprived of part of the estate and commenced a life of dacoity. He had a fort at Atwá near the river Kathna, in dense jungle, which extended then and now down the river to Nímkhár and upwards to the Tarái; while across the Kathna stretched the Kukrá Mailáni forests which reach the lower range of the Himalayas.

On a little hillock in this spur of the great jungle Bhagwant Singh settled himself, and thence creeping down along the river in the shelter of the forest, he used to emerge at night and plunder villages as far south as Sandíla, in Hardoi.

Sleeman describes, as follows, what happened on one occasion:—

"Bhagwant Singh, the last Báchhil Rajput, who held the estate of Atwa Piparia, had been for some time against his sovereign; he had committed many murders and robberies, and lifted many herds of cattle within the bordering district of Sháhjahánpur; he had given shelter in his own estate to a good many atrocious criminals from that and others of the bordering districts.

"He had, too, aided and screened many gangs of Badhiks. In 1841 A.D., the Resident, Colonel Low, directed every possible effort to be made for the arrest of this formidable offender, and Captain Hollings, the second in command of the 2nd Battalion of Oudh Local Infantry, sent intelligencers out to trace him. They ascertained that he had with a few followers taken up a position two hundred yards to the north of the village of Ahrori, pargana Gopamau, in a jungle in the Bangar pargana, about twenty-eight

miles to the south-west of Sitapur, where that battalion was cantoned, and about fourteen miles west from Nímkhár. Captain Hollings made his arrangement to surprise this party, and on the evening of the 3rd of July 1841 A. D., he marched from Nímkhár at the head of three companies of that battalion, and a little before midnight he came within three-quarters of a mile of the rebel's post. After halting his party for a short time, to enable the officers and soldiers to throw off all superfluous clothing and utensils, Captain Hollings moved on to the attack. When the advanced guard reached the outskirts of the robber's position about midnight, they were first challenged and then fired upon by the sentries. The subahdar in command of this advanced guard fell dead, and a non-commissioned officer and a sepoy were severely wounded. The whole party now fired in upon the gang and rushed on.

"One of the robbers was shot, and the rest all escaped out on the opposite side of the jungle. The sepoys believing, since the surprise had been complete, that the robbers must have left all their wealth behind them, dispersed, as soon as the firing ceased and the robbers disappeared, to get every man as much as he could. While thus engaged, they were surrounded by the Gohár (or body of auxiliaries which landholders used to send to each other's aid on the concerted signal) and fired in upon from the front and both right and left flanks. Taken by surprise, they collected together in disorder; while the assailants from the front and sides continued to pour in their fire upon them, and they were obliged to retire in haste and confusion, closely followed by the assailants, who gained confidence and pressed down as their number increased by the quotas they received from the villages the detachment had to pass in their retreat. All efforts on the part of Captain Hollings to preserve order in the ranks were in vain. His men returned the fire of their pursuers, but without aim or effect. At the head of the auxiliaries were Pancham Singh* and Mirza Akbar Beg of Deoria, and they were fast closing in upon the party, and might have destroyed it, when Girwar Singh, Tumandar, came up with a detachment of special police of the Thuggee and Dacoity Department.

"At this time the three companies were altogether disorganized and disheartened, as the firing and pursuit had lasted from midnight to daybreak; but on seeing the special police come up and join with spirit in the defence, they rallied, and the assailants, thinking the reinforcement more formidable than it really was, lost confidence and held back.

"Captain Hollings mounted the fresh horse of the Tumandar, and led his detachment without further loss or molestation back to Nímkhár. His loss had been one subahdar, one hawaldar, and three sepoys, killed; one subahdar, two hawaldars, one náik, and three sepoys, wounded and missing; Captain Hollings's groom was shot dead, and one of his palanquin-bearers was wounded. His horse, palanquin, desk, clothes, and all superfluous clothing and utensils, which the sepoys had thrown off preparatory to the attack, fell into the hands of the assailants. Attempts were made to take up and carry off the killed and wounded, but the detachment was

* Of Ahrori

so hardly pressed that they were obliged to leave both on the ground. The loss would have been much greater than it was, but for the darkness of the night which prevented the assailants from taking good aim; and the detachment would have been cut to pieces but for the timely arrival of the special police under Girwar Singh. Four months after, in November, Pancham Singh, of Ahrori, himself cut off the head of the robber Bhagwant Singh, with his own hand, and sent it to the Governor Farid-ud-din with an apology for having, by mistake, attacked Captain Hollings's detachment. The Governor sent the head to the king with report, stating that he had, at the peril of his life and after immense toil, hunted down and destroyed this formidable rebel. His Majesty, as a reward for his valuable services, conferred upon Farid-ud-din a title and a first-rate dress of honour."

After the murder of Bhagwant Singh, the estate of Atwa Piparia was held under the direct management of the chakladars, or the villages constituting it were let out to farmers.

Musammát Gaura, widow of Bhagwant Singh, was allowed to hold the village of Atwa revenue-free up to annexation. The regiment of Captain Fida Husen was posted to the Muhamdi chakla. He was entrusted with the management of the entire estate from A. D. 1850-51 up to annexation in 1856. He holds it still. Fida Husen Khan obtained from Rája Ashraf Ali Khan, who had no concern with the estate, a deed of gift for it in lieu of a sword. In reality the possession of Fida Husen Khan was no more than that of a Government manager; but the summary settlement of 1858-59 having been made with him, and a taluqdari *sanad* having been granted to him, he has thereby obtained a permanent, hereditary, and transferable proprietary title. The entire pargana belongs to Fida Husen Khan, except one village held by qánúngos; two hamlets have been decreed in subordinate right to members of the Báchhil clan. There are 30 mauzas; the population is 8,796, or 201 to the square mile, leaving out the grants.

History of Magdapur.

Ahírs are the most numerous caste, but Kisáns and Muráos are present in more than average proportions.

The history of Magdapur is the same as that of Atwa Piparia up till 1851; then the Rája of Muhamdi obtained possession as a farmer. There is a separate article on this pargana.

Six years afterwards, at annexation, the Rája was recognized as the proprietor of the whole pargana, except six villages held by Báchhil Chhattris, Brahmans, and others. The area of the pargana is 56 square miles. Of these 36 villages the summary settlement demand was Rs. 5,177-3-0, or 2 annas 9 pie per culturable acre. The population is 9,949, of whom Ahírs form 22 per cent.

Two unmetalled roads pass through the pargana, both leading by different routes from Lakhímpur to Muhamdi. There are no towns, trade, or manufactures worthy of notice. Rice and millet are the principal crops.

AURANGABAD—*Pargana* AURANGABAD—*Tahsil* MUHAMDI—*District* KHERI—A town from which a pargana in the district of Kheri derives its name, was founded by Nawab Sayyad Khurram in the time of Aurangzeb, Emperor of Delhi, and called after his name Aurangabad. It is situated

about six miles north of the road from Sitapur cantonments to that of Sháhjahánpur; it is about twenty-eight miles north-west of the former and thirty-eight miles east of the latter.

Latitude 27° 47′; Longitude 83° 27′.

Tieffenthaler describes it as "having a brick built palace enclosed with a wall, and adjoining a fort of quadrangular ground plan, and having hexagonal towers." This building and fort were built by the said Nawab at the time of the foundation of the town. The former, in a decayed state, is in the possession of the descendants of the founder, and the latter is in utter ruins The walls of one solitary bastion are standing, and a part of it after necessary repair is occupied by the local police station. Its site is surrounded by an open fertile country, though the land is not of the best quality. Since 1785 it has been Government property, and has been declared such by a judicial decree, dated 27th September 1866. A small market is held here twice a week, on Tuesdays and Sundays; articles of country consumption are exchanged and sold. The annual average values of Native and European cotton and silk fabrics do not exceed Rs. 500 and Rs. 400 respectively.

Population 2,842—Hindus 1,944, Muhammadans 898.

AURANGABAD—*Pargana* AURANGABAD—*Tahsil* MISRIKH—*District* SITAPUR.—Contains 3,000 souls, and is the residence of the Taluqdar Mirza Agha Ján, whose ancestor, Bahádur Beg, acquired the surrounding country in jágír from the Emperor Aurangzeb, in whose honour he named the town. It had been previously in existence under the name of Balpur Pasau having been founded by the Panwár Rajputs.

The town is four miles to the east from Nímkhár and the Gumti. A bazar is held twice a week; cotton and salt are sold to a considerable amount, the annual value of the sales being put down at Rs. 66,060.

The climate of the place is salubrious, the soil good. It contains only one pakka mosque. To the north there is a tank, held holy by the Hindus.

The boys attending the school number 46. The kachcha houses are 589, and few pakka.

AURANGABAD *Pargana—Tahsil* MUHAMDI—*District* KHERI.—This pargana is the most southerly in Kheri, projecting into the Sitapur district; it is bounded on the north by Magdapur, on the east and west by the Kathna and Gumti; the latter a navigable stream. It lies high, the town being 484 feet above the sea, the same elevation as Lakhímpur; the drainage is good.

At the time of the assessment the pargana consisted of 114 regularly demarcated mauzas, of which nine were jungle grants along the banks of the river Kathna. Subsequently, certain grants were amalgamated with adjoining villlages. Therefore 107 villages, including 4 muáfi villages, have been separately demarcated; they comprise an area of 61,377 acres, out

of which 32,835 were under crops, being 60·05 per cent. of the total assessable area of 54,681 acres. Of the 6,696 acres unassessed, 1,199 are under groves and 759 were held revenue-free. The percentage of irrigation is only 20·55, which is smaller than what has been found in other parganas. The reasons appear to be that 47 per cent. of the cultivated area is under kharif crops, to 38 per cent. in the adjoining pargana of Pasgawan. There is much high and undulating land in this pargana along the river Gumti where wells cannot be used, and, except in very dry years, much irrigation is not resorted to for the wet cultivation on the lower levels of the Gumti. The average number of acres of cultivation to each plough is 5·66; 1·33 acres of cultivated land to each head of the population.

The pargana comprises a total area of 116 square miles, with a population of 248 to the square mile; but if the area under grants be deducted in order to obtain better data, then the area assessed will stand at 99 square miles, and population at 283 per square mile. The general features of the pargana will be best understood by drawing a line from north to south through the centre of the pargana passing through Qasba Aurangabad, dividing it into equal parts; when the half of the pargana lying to the west of this line will be found to consist of high, arid, sandy plains, undulating and broken over the river Gumti, along which are ranged the poorest class of villages, and those owing to the sailáb cultivation along the river.

The eastern half of the pargana consists of villages of the first and second classes, with dumat soil generally of different shades of fertility. Here water is nearer the surface, and kachcha wells stand for a year or more, according to locality. Dofasli crops are met with in the "jhábar" depressions by the river, and the cultivation is much superior in every respect, reaching up to the edges of the belt of jungle grants.

Aurangabad, in common with all the parganas lying between the Gumti and the Kathna, greatly requires irrigation; the two streams above-mentioned lie much below the level of the country.

Aurangabad was one of the seats of the great Sayyad ráj which governed the country from Pihání to the Gogra. Their history is told under district Kheri. In Aurangabad they met the advancing forces of the Gaur Chhattris and were defeated.

The population of the pargana is 28,823, of whom Musalmans are only 1,737; this is rather remarkable, as Musalmans have been the chief proprietors for many years. Brahmans number 3,696; Chhattris, 2,021.

The soil being light, cultivators of good caste are very few.

The town of Aurangabad with its ruined fort, and the monument erected over the spot where the Sháhjahánpur fugitives were massacred in 1857, are the principle objects of interest. The metalled road from Sitapur to Sháhjahánpur runs through this pargana.

AURANGABAD *Pargana—Tahsil* MISRIKH—*District* SITAPUR.—Pargana Aurangabad is bounded on the west and south by the river Gumti, which

separates it from the Hardoi district, on the north by pargana Misrikh, and on the east by Kurauna. Its area is 60 square miles.

With the exception of a few villages to the north-east, the pargana is a poor one. If it be divided into two parts by a line running paralled to the Gumti and about 4 miles from it, we shall find that the villages between the line and the river are very indifferent. The soil is bhúr, there is no tarai, and the sand which is blown over them from the river banks is very destructive to vegetation. The other part of the pargana is good, especially the villages round about and including Aurangabad Khás. Irrigation is rare. There are no lakes, forests, tanks, or rivers within the boundary of the pargana. The percentage of first class crops is small.

The area is thus classified :—

	Acres.
Cultivated land	24,806
Culturable ,, ...	8,550
Muáfi ,, ...	90
Barren ,, ...	4,856
Total ...	38,302

and on this the incidence of the Government demand is as follows :—

	Rs. A. P.
On cultivated	1 3 7
,, malguzari	0 13 7
,, total area	0 11 10

The population numbers 19,365, which is thus distributed :—

Hindus ...	agricultural	10,037
	non-agricultural	7,068
Musalmans ...	agricultural	834
	non-agricultural	1,426

The Musalmans thus are 11½ per cent. of the entire population. There are 323 souls to the square mile. To each head of the agricultural population there are about 2½ acres of cultivation and 3 acres of malguzari land. The people live in 4,064 houses, to each of which there are thus 4·7 inhabitants. Two roads run through the pargana, one from Sitapur through Rámkot and Misrikh, the other from Khairabad through Machhrehta. They meet at Nímkhár (see *Town History*) on the Gumti, which is fordable at that place during the dry weather, and from which a road runs to Hardoi. Water communication is afforded by the Gumti. The principal bazars are held at Aurangabad Khás and Nímkhár or Nímsár, to the histories of which towns the reader is referred for particulars regarding the markets, as also the sacred buildings and old fort at the latter town. The pargana produces nothing beyond the ordinary staples of the province. No manufactures are carried on; no mines or quarries are worked.

Aurangabad is not mentioned in the "Áin-i-Akbari," because its formation into a pargana dates only from the British annexation. But under Todar Mal the lands were included in Nímkhár, which embraced the lands of six muháls, namely, *Maholi*, *Misrikh*, and *Nímkhár* in *Sitapur* and *Kasta*, *Atgáon* and *Sikandarabad* in the Kheri district, and which formed part of Sarkár Khairabad. All this territory of Nímkhár was granted by the

Emperor Aurangzeb in jágír to one Mírza Bahádur Beg, who founded a new town where Balpur stood, and called its name Aurangabad, in honour of his royal patron. This was in 1670 A. D. The Mirza did not long possess this enormous property. What remained at his death was divided between his two sons, the elder taking what is now known as the Aurangabad taluqa, the younger taking the Qutubnagar estate.

As the pargana stands now, it consists of thirty-four villages, seven of which are a recent addition from Misrikh, and these are distributed as follows: twenty-seven, taluqdar of Aurangabad, one, taluqdar of Saádatnagar, Rája Shamsher Bahádur Beg, one, Musalman zamindar, one, Goshaín zamindar, four, Káyath zamindars. Rája Shamsher Bahádur got his villages on the occasion of a marriage. It is noticeable that there are no Rajput zamindars in the pargana, and that too, though before the time of Mirza Bahádur Beg above-mentioned, it was owned by Panwár Rajputs.

For notices of the Qutubnagar and Saádatnagar taluqdars, the reader is referred to the history of pargana Misrikh, in which their estate and ancestral villages are situated.

AURÁS—*Pargana* MOHÁN—AURÁS—*Tahsil* MOHÁN—*District* UNAO.—Lies sixteen miles north-west from tahsil, and twenty-six miles north from sadr station Unao. An unmetalled road from Unao to Sandíla passes through it. The Sai runs past one mile to the south, where it has lately been crossed by a masonry bridge.

Some five hundred years ago the merchant tribe called "Ursaha," residents of Sandíla, made this their route for traffic. At that time there was a great wood here. Rám Mal, one of the tribe, had the jungle cut down and peopled the village, calling it *Aurás* after the tribe of Ursaha.

The soil is principally loam; in some places it is very light. The surface is level, there is no jungle near, climate good, and water fresh. A school for Urdu and Nágri established here by Government. There are 46 boys—41 Hindus and five Musalmans. There are two markets weekly, where are to be obtained corn, tobacco, vegetables and English and country-made cloths. Annual sales amount to about Rs. 500. Earthenware, gold and silver trinkets, are the principal manufactures. The population is divided as follows:—Hindus, 1,330; Muhammadans, 47: total 1,377.

There are 307 mud-built houses.

Latitude 26° 54′ north; Longitude 80° 33′ east.

B.

BABHNIPÁIR* *Pargana—Tahsil* UTRAULA—*District* GONDA.—The smallest pargana in the Gonda district, covers an area of 42,985 acres, or 67 square miles. It lies on the southern frontier, and is bounded on the north by the parganas of Manikapur and Búrhapára, on the south and east

* By Mr. W. C. Benett, C. S., Assistant Commissioner.

by the North-Western Provinces district of Basti, and on the west is co-terminous with pargana Nawabganj. In shape it is a long, narrow strip running east and west, and broadening in the centre, with a greatest length of seventeen and a greatest breadth of seven miles. The eastern half of its northern frontier is washed by the river Bisúhi, which is separated from the cultivated tracts by a narrow belt of jungle. The rest of the pargana is densely populated and under minute and careful tillage. The whole is a perfectly level, slightly raised plain, with no distinctive natural features beyond a number of small lakes which accumulate the water of the rains. Irrigation is very general, and water found within from 10 to 20 feet of the surface: 6,700 acres are irrigated from wells, of which 737 are of brick; while 492 tanks and ponds water 5,415 acres, giving a total irrigated area of 12,115 acres, or nearly half of the whole cultivation.

The pargana may be divided into two distinct tracts—the jungle belt which has been apportioned between six Government grantees, and the old cultivated villages on which land revenue has been assessed. The latter number 135, with a total area of 36,647 acres, of which 24,924 or 69 per cent., are under cultivation; while the grants cover 6,327 acres, of which only 2,017, or 32 per cent., having been brought under the plough, the total proportion of cultivation to non-cultivation being 62½ per cent. over the whole pargana. The land is all of a good dumat, or mixture of clay and sand, never rising to pure clay, or so sandy as to be incapable of tillage: 18,865 acres are under autumn and 18,655 under spring crops, while 11,535 acres bear two harvests in the year.

The principal agricultural products are autumn rice and wheat, and the areas under each of the main crops are shewn in the following table:—

Autumn rice.	Winter rice.	Wheat.	Gram.	Alsi.	Poppy.
13,140	3,350	4,795	3,530	3,090	960

The population amounts to 31,029, or 463 to the square mile, and is distributed according to the settlement, which on this point are more trustworthy than the census returns over 575 hamlets and detached houses. There is not a single place of importance, or one village of above 1,000 inhabitants, and the people are wholly engaged on agriculture. The census gives 7,675 inhabited houses, with an average of 4·04 persons to each; while the number of inhabited houses according to the settlement returns is only 5,365. Hindus are in an overwhelming majority, counting 29,785 souls against 1,244 Muhammadans. The most numerous castes are Brahmans, Chamárs, Ahírs and Kurmis, who number by the settlement returns respectively, 4,169, 4,510, 3,740, and 2,994 persons. The pargana is utterly undistinguished either for any manufacture or commerce. There are no roads, except the rough cart tracts which connect the villages with one another, and enable them to pour their surplus rice and oil-seeds into the marts of Nawabganj or Sháhganj on the banks of the Gogra.

The only place of any religious importance is the new shrine of Chhipia,

which is treated in a separate article. The old limits of the ráj, were once much more extensive than they are at present, and successive losses reduced it at annexation to the three small tappas of Pipra, Chánda, and Babhnipáir Khás. Since then there has been no change in its boundaries. In 1800 A. D., the Government demand was Rs. 7,723, which rose in two years to Rs. 12,744. This seems to have exhausted the riches of the place, and for the next fifteen years the revenue remained steadily at about Rs. 8,000. In 1818 A. D. it rose again to Rs. 10,520, and continued to increase from Rs. 16,000 (1821 to 1826) to Rs. 20,000 (1829 to 1836). In 1837 Rája Darshan Singh was názim, and screwed up the demand to Rs. 27,558, an extortion from which the pargana did not recover for the remainder of native rule; for, though the same official managed to collect Rs. 20,991 in 1842 A. D., the average receipts till annexation varied from Rs. 13,000 to Rs. 15,000 per annum. When we took over the country it was found that 17,802 acres were under cultivation at a rent of Rs. 34,868, and the land revenue was fixed at Rs. 21,655. Within fifteen years the increase of cultivation has been enormous, and when the land was re-surveyed for regular settlement in 1871, it was found that 26,941 acres were under cultivation at an admitted rent of Rs. 61,756.

It was impossible to take full rents at once from the villages recently reclaimed from the jungle, and the Settlement Officer proposed a progressive demand as follows:—

			Rs.
1873 to 1877	...	...	42,055
1878 to 1880	...	...	42,825
1881 to 1883	...	...	44,100

and for the remainder of the thirty year settlement Rs. 44,390; the rates being in the final year Rs. 1-12-6 per cultivated acre, and Rs. 1-5-0 per acre on the whole area of the assessed portion of the pargana. The Government grants have not yet come under assessment.

The present Rája of Babhnipáir is the head of the only legitimate family of descendants from the old Kalhans Rájas of Khurása, whose sway extended from Gonda far into the Gorakhpur district. As the famous Ratan Pánde (See Gonda pargana article) was sitting dharna on Achal Naráin Singh, the last Kalhans Rája, for his sins and profligacy, the younger Ráni, who was born of a Chhattri house in the present pargana of Rasúlpur Ghaus,* took compassion on the old man's sufferings and offered him food and drink. This he declined, but in return for her civility he prophesied to her the coming ruin of her family, and exhorted her to fly for safety to her father's house, adding that her progeny should be Rájas; but that even as his eyes had sunk in through fasting, so should every chieftain in her family be blind. The curse has only been partially fulfilled, as though there have been one or two blind Rájas of Babhnipáir, the majority of them have been unaffected in their eyesight. Bhing Singh, the posthumous son of Rája Achal Naráin Singh, was born a few months after the fall of the Khurása ráj, in what is now the Basti district, and when he grew up possessed himself of a small chieftainship, embracing the present parganas of Rasúlpur Ghaus, Babhnipáir, Búrhapára, and part of tappa Hathni

* Of the Basti district.

in Manikapur. He was soon afterwards stripped of the Búrhapára pargana by Aláwal Khan, the aggressive leader of the Patháns of Utraula, who after a long struggle, which utterly depopulated the pargana, finally expelled the Kalhans. Sixth in descent from Bhing Singh was Madhukar Singh, whose sons, Ráj Singh and Himmat Singh, divided the inheritance, the former taking Rasúlpur Ghaus with the title of rája, the latter, as bábu, Babhnipáir. The grandson of Ráj Singh, Kesri Singh, was killed in battle by Rám Singh, Rája of Bánsi, who forcibly possessed himself of the pargana of Rasúlpur Ghaus. The murdered man left an infant grandson, Shujá Singh, who was adopted by his cousin, the childless Bábu Rám Singh of Babhnipáir, and transferred the title of Rája to that pargana. His son, Abdhút Singh, held the ráj till 1821 A. D., and was succeeded by the blind Rája Jai Singh, who died only a few years before annexation. As he had no children, his nephew, Indrajít Singh, became Rája, but did not enjoy the honour long, and was succeeded by his infant son, Rája Udit Pragásh Singh, during whose minority the ancestral estates are held in the guardianship of the Court of Wards. Almost all the villages are held by Brahman birtias, who, however, enjoy the minimum of rights. If the village was held at grain rents, they were allowed one-tenth of the landlord's share in the produce; and if money rents were agreed upon, they simply paid the full value of the village without getting any drawback, as was usual in the case of birtias in other parts of the district. Sometimes the villages assigned them in birt were entirely withdrawn from them, and they were allowed instead small plots of rent-free sír. They were all Brahmans and as Brahmans generally do, have increased in numbers, till the rent is barely enough to keep them alive: they know no trade, can get no service and to plough they are ashamed.

BACHHRAWÁN—*Pargana* BACHHRÁWÁN—*Tahsil* DIGBIJAIGANJ—*District* RAE BARELI.—This town is situated on the road from Rae Bareli to Lucknow, but three other roads exist from this town to Sultanpur, Unao, and Haidargarh.

The country is rather bare of trees, but the soil is fertile. The population is 4,934, of whom 1,136 are Kurmis and 928 Brahmans; these all worship Shiva. There is a Government thána; a school attended by 55 pupils. There are five temples to Mahádeo, and a market three times a week.

BACHHRÁWÁN *Pargana—Tahsil* DIGBIJAIGANJ—*District* RAE BARELI.—This pargana derives its name from the principal town which was founded by Bachhráj Pánde, the chaudhri of the place. This pargana also, like others of this estate, was in the possession of the Bhars, notwithstanding they were subdued successively by Malik Táj-ud-dín of Masaúd's army and the Bais Rájas. The pargana was at length taken from them in 820 Hijri, when Sultan Ibráhím of Jaunpur totally annihilated them. At that time one Qázi Sultan, descendant of Qidwá-ud-dín, (who had entered Oudh at the invasion by Qutub Shah of Delhi), joined with a few attendants the Sultan of Jaunpur in his expedition against the Bhars, and therefore was granted the zamindari of this pargana, and he took up his residence in the village Thulendi (which was founded by Thúla, a Bhar názim of the place), appointing it the head-quarters of the pargana. Ibráhím of Jaunpur then divided the whole of this pargana into two tappas or divisions, tappa

Ashan and tappa Sidhauli, each of which he placed under the charge of a collector or ámil, and called this pargana Thulendi.

This arrangement remained till the time of Nawab Ásif-ud-daula, when Rája Niwáz Singh, a Brahman názim, transferred the head-quarters of the pargana from Thulendi to Bachhráwán, and since then it has been called pargana Bachhráwán. Now the pargana comprises fifty-eight villages; its length from east to west is twelve miles and breadth from north to south nine miles, and its area is ninety-four square miles. It is bounded on the east by pargana Hardoi; on the west by parganas Nigohán of Lucknow and Mauránwán of Unao; on the south and north by parganas Bareli and Kumhráwán, respectively.

The pargana was formerly nearly all in the possession of the descendants of Qázi Sultan, but gradually they were deprived of the greater portion of their estates by the Kurmis and Bais. The Kurmis, called Jaiswárs, came from the neighbourhood of Kanauj some four hundred and seventy-five years ago, when a great famine had caused much distress in that country. One Kesho Dás, the ancestor of the present Kurmis of this pargana, entered the service of Bachhráj Pánde Chaudhri, the founder of the village Bachhráwán, and the latter having been killed by the then governor of the place, Kesho Dás joined the governor; he gave proofs of fidelity, and was therefore nominated to succeed the Chaudhri Bachhráj Pánde. He obtained a good estate in zamindari, but his descendants gradually incurred debts, and have mortgaged and sold a great portion of the so-acquired estate to Chandan Lál a Khattri banker of Mauránwán; the villages so transferred being combined together, are called the taluqa of Thulendi.

The Bais Har Singh Ráe, the son of Karan Ráe, separated himself from his brothers in Nahesta, and brought Sidhauli and some other villages into his possession by the sword; his descendants increased their possessions by degrees, till one descendant, Rája Hindpál Singh, came to hold the taluqa of Karauli-Sidhauli, and another, Thákur Bhagwán Bakhsh, the taluqa of Udrahra. Of the ancestors of Rája Hindpál of Karauli-Sidhauli, Bhán Singh was the most powerful, and to his estate belonged the Pargana Sissaindi, which was granted to the ancestors of Rája Káshi Parshád, the present taluqdar, as a gift. The descendants of Qázi Sultan now possess only six villages, and these also are mortgaged to the Thulendi taluqdar.

The system of tenure is as follows:—

Taluqdari	...	...	...	44½
Grant	...	...	...	1
Zamindari	...	...	...	5½
Pattidari	...	...	...	7
			TOTAL ...	58 villages.

The area of the pargana is 60,395 acres, and the Government revenue Rs. 1,40,192, the rate per acre being on an average Rs. 2-5-0.

The population is composed of all castes, high and low. The Muhammadans are chiefly of the Sunni sect. The higher caste Hindus—Brahmans, Káyaths, and Chhattris—belong to the Shaivi creed, and are more

numerous than those of Vaishnavi and Shákti faith; of the lower castes, the Kurmis number nearly 5,000 in this pargana, and they are well skilled in the art of agriculture, and rank next to Káchhis and Muráus in this respect. But there is nothing in the caste statement to account for the high jama. The total population of the pargana amounts to 50,867, of which 48,090 are Hindús and 2,777 Muhammadans; this is at the rate of 563 to the square mile. Of the rivers, the Sai forms the boundary between this pargana and pargana Mauránwán of Unao, and then flows away to pargana Bareli. It is of no use for purposes of irrigation, but on the contrary sweeps away the standing crops when it overflows its banks. There is another river in this pargana, called Naiya, which dries up altogether after the rainy season is over. These are the only two rivers. The soil is chiefly loam and clay; bhúr or sandy soil is scarcely found, save in the western parts near the river Sai. Irrigation is carried on for the most part by tanks. Water is found at an average depth of 32 feet.

This pargana is very fertile owing to its having a good number of tanks. During the king's reign salt was manufactured in twelve villages, about 280 maunds, of the value of Rs. 171 per annum; but it is not made now, though the manufacture of saltpetre is still carried on in eleven villages; the outturn amounts to 1,050 maunds per annum. The pargana abounds in groves of mango and mahua trees. Other trees are met with—jámun, kathal, gúlar, tamarind, bel, bargad, pípal, and babúl; but these are neither plentiful, nor are they of much value. There are six markets held in this pargana, *viz.*, Girdháraganj, (2) Hasanganj, (3) Kundanganj in village Karanpur, (4) Rámpur Sidhauli, (5) Rájamau, (6) Shekhpur Samodh. The first is held on Tuesdays and Fridays, the second, third and fifth are all held on Saturdays and Wednesdays, the fourth is held on Mondays and Fridays, and the sixth on Sundays and Tuesdays. The fourth, fifth and sixth, *viz.*, of Rámpur, Rájamau and Shekhpur, are not of any importance. On the day they are held, the traders of the few neighbouring villages assemble and carry on their business. The usual articles offered for sale are corn and cotton. The markets of Girdháraganj, Kundanganj and Hasanganj are of most importance and best known, as they stand exactly on the roadside from Bareli to Lucknow. There are saráes also for the accommodation of travellers and merchants, and there are some shops in these ganjes in which necessaries can be purchased at any time. In all these three markets on the days they are held almost every kind of commodity is brought from other districts, as salt and cotton from Cawnpur, utensils from Mirzapur, cotton from Benares, Tánda, Farukhabad, &c.

The cattle market is that of Girdháraganj, and the cattle dealers attend this market chiefly in the rainy seasons from beyond the Gogra, and from the district of Tirhut. Nothing is exported from this pargana except gur and rice, which are sometimes bought to be sold again at Cawnpur. No fair is held throughout this pargana, and neither is there any place of pilgrimage for Hindus or Muhammadans.

In the village Thulendi there stands the tomb of Táj-ud-dín, who was of Masaúd's army, and two reservoirs, one called Chhota Hauz (small reservoir), and the other Bara Hauz (large reservoir), both erected by the same Táj-ud-dín. The remains of a mud fort built by Sultan Ibráhím of Jaunpur are also to be seen in Thulendi.

BADO SARAI—*Pargana* BADO SARAI—*Tahsil* FATEHPUR—*District* BARA BANKI.—Bado Sarai is situated on the district road from Rámnagar to Daryabad, about twenty miles north-east of the sadr, and is said to have been founded some five hundred years ago by Baddú Shah, a faqír. It lies 3½ miles west of the river Gogra.

Latitude 27° north, and longitude 81° 30′ east.

There are several *muhallas* or wards—muhalla Rastogián (a caste of Baniáns), muhalla Bázdárán (formerly king's regimental bandsmen), muhalla Mahá Brahmanán. To the west of the river lies the shrine of Malámat Shah, faqír, who died about one hundred and fifty years ago. It is not visited by people from a distance, but is considered a place of great sanctity in the neighbourhood. Offerings are daily made, and the disciple in charge, after putting aside what he requires for his own use, leaves his hut at dusk, and with a peculiar cry calls the jackals, who dispose of the remainder. The people credit the jackals, with a supernatural sagacity, in distinguishing between the gifts which have been offered up from sincere motives, and those which the donors have given only to be seen of men, asserting that the animals eat the former and refuse the latter. A religious tiger is also said to come over from Bahraich and pay an annual visit to the shrine. There are a great number of petty Musalman proprietors. During the reign of Nawab Asif-ud-daula, the pargana of Bado Sarai was held as a jágír by one Afríd Ali, an eunuch, who gave away numerous plots of ground rent-free to the Musalman inhabitants of this town, and of Katra, a Muhammadan village situated half a mile east of Bado Sarai.

At a distance of four miles east-south-east of the town is the temple of Jagannáth Dás, of the caste of faqírs called Sattnámi.

In front there is a fine brick tank, in which thousands bathe during the fair held in April and October.

BADO SARAI *Pargana—Tahsil* FATEHPUR—*District* BARA BANKI.—This pargana lies west of the Gogra river, east of pargana Bhitauli and Daryabad. It partly consists of the high lands west of the old bank of the river, and partly of the low tarái extending to the present channel. This part of the pargana requires no irrigation. Its area is forty-eight square miles, of which twenty-four are cultivated, There are fifty-six villages with a population of 27,413, or 571 to the square mile. Of these, 4,550 are Musalmans. The pargana is called from the town, which see.

It anciently was the property of the Raikwárs: its administrative history is that related by the qánúngos: it is reprinted here as a specimen of the official annals of an Oudh district, they merely record the changes of oppressors.

Formerly the parganas Bado Sarai, Rámnagar, Muhammadpur, and Lálpur-Rámpur Mathura (trans-Gogra), formed pargana *Sailuk*. The Amil of Oudh resided in Bado Sarai, whither the collections were brought. The qánúngos all belonged to one family. On Súrat Singh's ancestors acquiring power, the other parganas were separated from Bado Sarai.

1207 *to* 1225*F.*—In 1207F, Bado Sarai, then containing one hundred mauzas, was given in jágír to Mír Afrid Khan Khwája Sará, and was retained by him up to 1225F. In 1226 it was again made Khálsa. The jágírdar's collections were Rs. 44,000 of which grant to—

Rája Bhawáni Singh, father of Súrat Singh.

Mirza Mehndi Ali Khan, Názim	...	Rs. 7,000
Balance to Jágírdar ...	...	,, 37,000

1239*F.*—Bado Sarai was *leased* along with pargana Daryabad to Amirt Lál Páthak of Saráe. This chakladar plundered the two parganas in such a way, that a large portion was thrown out of cultivation, and the zamindars compelled to mortgage their estates; and in 1241F. the collections were Rs. 16,967 less than those of 1240F.

Estimates of Páthak's collections.

1239F	...	76,805	14	6
1240F	...	76,475	0	0
1241F	...	57,205	0	0

1241*F.*—Amirt Lál Páthak died, and on account of the state into which the parganas had fallen, no farmer would renew the contract. Ehsán Husen Khan, son of Subhán Ali Khan, Kamboh, was appointed to make the collections "*amáni.*" The two districts began to recover, and in 1244*F.* were incorporated in the nizámat of Sultanpur under the control of Rája Darshan Singh, who retained them till 1250. No increase or decrease of the capabilities of the two parganas seems to have taken place in this interval; no villages were thrown out of, or brought into cultivation. 1251*F.*—Bado Sarai along with pargana Daryabad Rudauli was contracted for by Rája Imdád Ali Khan. He transferred the taluqas of Kajri and Marochih from pargana Bado Sarai to Islámabad *alias* Haraha, pargana Daryabad. 1251*F.*—Owing to these transfers the jama of 1251*F.* was Rs. 35,605 (Bado Sarai alone). 1252, 1253, *and* 1254*F.*—Bado Sarai with chakla Daryabad was in Rája Mán Singh's contract: things remaining as before. 1255*F.*—In accordance with the remonstrances of the Resident, the whole iláqa was made *amáni*, pargana Bado Sarai and chakla Daryabad Rudauli were entrusted to Munna Lál, Káyath of Lucknow.

1244 to 1250F.

1256 *and* 1257*F.*—Girdhára Singh, Kumedan (Commandant), on the security of Gur Saháe, Díwán, nominally *amáni*, really by contract collected for two years. No enquiry was made, and as much was extorted as could be got, and some villages were in consequence thrown out of cultivation.

1258, 1259 *and* 1260*F.*—Bakhtáwar Singh, *amáni*, made his collections after enquiry as to capacities, &c., reducing the amount to Rs. 28,872.

During the three years of Bakhtáwar Singh's tenure the pargana recovered from Girdhára Singh's extortions. 1261*F.*—Bado Sarai alone was entrusted to Muhammad Husen of Lucknow, *amáni*, whose collections are estimated at, in 1261, Rs. 34,156; in 1262, Rs. 34,456.

There are several kinds of soil and cultivation, &c. Chief productions—sugarcane, wheat, rice.

BAHRAICH DISTRICT ARTICLE.*

ABSTRACT OF CHAPTERS.

I.—Natural features. II.—History. III.—General, Material, Social, Economical, and Administrative aspects. IV.—Land tenures.

CHAPTER I.

NATURAL FEATURES.

Latitude, Longitude, Area, Position, and Boundaries—Re-distribution of territory between Bahraich, Gonda, and Bara Banki—Physical features determined by the course of the Gogra and Rápti—Centre plateau—Its limits—The plain of the Gogra—Evidence of fluvial action—The Kauriála river—The Girwa—The Sárda and the Sarju—The old course of the Sarju—Other affluents of the Gogra—The Tirhi—The soil of the plain of the Gogra—The Rápti—The Bhakla—Navigation of these rivers—The Bhinga and Tulsipur Tarái—Lakes and swamps—Forests—Tulsipur forest—Ikauna jungles—Climate—Prevailing winds, &c.—Rainfall—Hailstorms—Roads—Imperial roads—First class district roads—Second class district roads—Forest roads—Main ferries on the Gogra—Minor ferries on the Gogra—The Girwa and Rápti ferries—Market towns.

Latitude and longitude and area.

The Bahraich district lies between latitude 28° 22′ 50″ and 27° 4′ 3″ north, and longitude 82° 10′ 46″ and 81° 8′ 46″ east, and had an area of 2,682 square miles prior to some minor rectifications of boundary which are to be noted.

Position and boundaries.

It is one of the frontier districts of Oudh, its northern boundary marching with the Naipál State for a distance of 80 miles.

This line which runs in a south-east direction, parallel with the trend of the Himalayas, forms one of the sides of the very perfect triangle, which comprises the district. The western side of this triangle is provided by the Kauriála river, called in the lower part of its course the Gogra, the base by the Gonda district. The apex is at Kates near Bharthápur, and 94 miles from Rohonda, near Bahramghat, which forms the southern extremity of the base, the northern end being at Sandhaura Tarái near Durgápur. The base is 55 miles long in a direct line, but its line is more irregular than the sides of the triangle. The population is 774,640, being at the rate of 285 to the square mile.

* The Bahraich article is mainly drawn from the Settlement report by Mr. Boys, C. S. The editor has contributed little except to Chapter III.

TABLE No. I,

District Bahraich, area and population.

Tahsil.	Pargana.	Number of mauzas or townships.	Area in British square miles. Total.	Cultivated.	Population. Hindus.	Muhammadans	Males.	Females.	Total.	Number of persons to each square mile.
Bahraich.	Bahraich	329	333	137	84,777	17,391	53,680	48,488	102,168	307
	Ikauna	213	261	146	75,799	3,622	40,813	38,608	79,421	304
	Bhinga	157	305	136	67,171	7,357	38,737	35,791	74,528	244
	Tulsipur	32	93	17	10,128	318	5,573	4,871	10,446	112
	Total ...	721	992	436	237,875	28,688	138,803	127,760	266,563	266
Kurésar.	Fakhrpur	314	383	205	125,899	14,200	74,045	66,054	140,099	366
	Hisámpur	363	298	168	107,486	22,105	67,928	61,663	129,591	435
	Total ...	677	681	373	233,385	96,395	141,373	127,717	269,690	366
Nánpára.	Nánpára	314	521	260	124,100	24,472	78,385	70,187	148,572	285
	Charda	177	212	139	58,326	6,965	34,031	31,260	65,291	309
	Dharmánpur ...	66	304	50	22,627	1,094	13,552	10,769	24,321	81
	Total ...	557	1,037	449	205,053	33,131	125,968	112,216	238,184	229
	District Total ...	1,965	2,710	1,258	676,313	98,124	406,744	367,693	774,437	285
	Europeans	...	...	...	...	...	20	14	34	...
	Eurasians	...	...	...	...	...	5	1	...	...
	Prisoners and employés in jail ...	...	..	...	...	...	156	7	163	...
	Grand Total ...	1,965	2,710*	1,258	676,313	98,124	406,925	367,715	774,640	285

Redistribution of territory between Bahraich and Gonda.

Subsequent to the commencement of settlement operations the excrescences of the district on the south have been lopped off and made over to Gonda, so that now the border line between the districts is fairly straight. Gonda has compensated Bahraich for these cessions by the transfer to the latter district of 32 villages comprising 64 square miles of the Tulsipur pargana. This additional bit of territory gives Bahraich a portion of the first of the hill ranges, the watershed of which forms here the boundary between Naipál and British India; recent negotiations with Naipál have, it is believed, brought the boundary down to the foot of these hills.

At the same time that this re-distribution of territory was made, the

* 2,598 according to Settlement Report.

Bhitauli estate, the only Cis-Gogra part of Bahraich, was transferred to Bara Banki, and the district thus made conveniently compact and symmetrical; as redefined, it measures 2,598 square miles, but this is exclusive of grants and forests.*

Re-distribution of territory between Bahraich and Bara Banki.

The physical features of the district are well marked and are determined by the course of the two fine rivers which flow through it, the Gogra and the Rápti. A belt of comparatively high table-land, raised some 40 feet above the level of the country on each side of it, runs through the district in a south-east direction, forming the watershed of these two rivers.

Physical features determined by the course of the Gogra and Rápti.

The centre plateau.

This belt is very well defined, and has a nearly uniform breadth of about 12 or 13 miles.

The river Bhakla, called in the lower part of its course the Singhia, an affluent of the Rápti, determines its limits north-eastwards, while its south-western bank runs from the Chakia jungle past Sara and Nánpára to Bamhni; thence making a bend eastwards it reaches Bahraich itself, which is built on its very edge. Near Bahraich the Tihri, a drainage stream, takes its rise, and flows for some distance under the bank; then, keeping to the north-east of Baghel Tál, leaves the district not far from Gangwal.

Its limits.

This belt of high ground comprises the western portion of pargana Charda, the eastern half of Nánpára, nearly the whole of pargana Bahraich, and about half the southern half of Ikauna. It measures about 670 square miles in extent.

The great plain of the Gogra stretches away from the edge of this high ground to the river itself, which flows in a direction south-east at a distance varying from 10 miles in the north to 35 in the south. Common tradition asserts, and the whole face of the country supports the theory, that in ages past the Gogra flowed immediately under the high bank described above, and that it gradually receded westward until it reached its present course.

The plain of the Gogra.

The numerous channels with which this alluvial plain is scored in all parts testify to the fact that it has been subjected at different times to fluvial action. These channels, of which some now form mere drainage streams and some are dry throughout the greater part of the year, have a general direction, tortuous as their courses are, parallel to that of the river and thus suggest the notion that at sometime or other they formed the actual bed of the river which has now deserted them, while such lakes as the Nigri, Ganaur, Anárkali, Chittaur and Baghel Tál, can never have been scored out by anything but a very large volume of water such as now finds its way in the Gogra, known in the upper part of its course as the Kauriála.

Evidence of fluvial action.

* The area is differently stated at 2,710 and 2,636 square miles in statistical tables of 1873, pages 11 and XXV, at 2,652 in census table No. III, prepared in December 1874. The attempt to attain accuracy is hopeless.

The Kauriála issues from the hills of Naipál at a place called the Shísha Páni or "Crystal Waters," some 24 miles north of Bharthápur. Flowing deep, clear, and silent through the gorge which affords it an outlet from the mountains, it finds itself within sight of the plains through which it has to run its course; it then sweeps violently down, rapid after rapid, over immense boulders, which it has during the course of ages brought down with it from the hills.

The Kauriála river.

Almost immediately after it debouches, the stream splits into two, the Girwa flowing eastward with a volume of water superior to that of the main stream. Even in the cold season when the waters are at their lowest, in most places it is with difficulty that an elephant can cross these streams, parted though they are, so violent is the rush of water. After a course of about eighteen miles through the midst of fine sál forests and over rough stony beds, the twin streams enter British Territory at the very extreme north-western corner of the district where the Kauriála is joined by the Mohán. A few miles below Bharthápur, they reunite; from the point of junction their bed is sandy.

The Girwa.

Almost immediately below the confluence of the Kauriála and Girwa, the stream is joined by the Suheli from the Kheri district, but it receives no affluents of any importance from the Bahraich side until, after forming the boundary of the district for about 47 miles, it is joined at a point just above Katái Ghát by the Sarju.

The Sárda.

This stream, which enters the district from Naipál about 22 miles from the Kauriála down the frontier line, is separated from the latter by a high tract of forest land; it flows almost due south with an exceedingly tortuous course of 70 miles (from point to point 30 miles only), and falls into the Kauriála at the place noted above. Less than eighty years ago, however, this stream, instead of joining the Kauriála in this district, flowed in a distinct channel of its own, and united with the Gogra in the Gonda district. It was a European merchant trading in timber who found the Sarju channel a difficult and tedious road, and by way of securing more expeditious river transit for his logs turned the stream into an old channel which ultimately conducted its waters into the Kauriála.

The Sarju.

The old stream flowed from a point just below Takia Ghát between Bitinhiyán and Patruyia and between Kakaraha and Khaira Kalán, whence its course is marked to the present day by the Chhota Sarju. This last mentioned stream still conveys surplus surface water southwards in the old channel, passing within a mile of Bahraich itself and running through the Hisámpur pargana. It ultimately joins the Gogra at Paska in the Gonda district.

The old course of the Sarju.

At Katái Ghát, just below the confluence of the Kauriála and Sarju the united streams are swelled by the Chauka and Daháwar from the Kheri district, but the river, now called the Gogra, receives no more affluents from the east side after the Sarju as long as it remains the boundary of Bahraich at

Other affluents of the Gogra.

Bahramghat; however, it is joined from the west by a branch of the Chauka, which with it, forms the Duáb in which lies the Bhitauli estate above-mentioned.

The Tirhi. The Tirhi may also be considered as belonging, so far as Bahraich is concerned, to the plain of the Gogra; it is an unnavigable, sluggish, weedy stream, flowing from Chittaur Jála, about 3 miles from Bahraich town, in a southernly direction until it passes into Gonda.

The soil of the plain of the Gogra. The whole of the Gogratic plain consists of alluvial soil of various dates, but in many parts, more especially in the north and particularly in the valley of the Sarju, almost annual deposits of fertilizing soil are left by the retiring floods.

The Rápti. The Rápti, whose valley lies on the northern side of the plateau described above, enters British Territory from Naipál, about midway between the two extremities of the frontier line of the district, and has a course of 81 miles (from point to point 42 miles) from Gulariha in Charda to Qalandarpur in Gidrahiyán iláqa. It is a very sinuous stream, and it is continually changing its course, but it flows in a deep channel confined by high banks, and only in more than ordinarily wet seasons overflows to any great extent. These overflows, however, are sufficiently frequent to keep the alluvial soil of the villages within their range fresh and productive.

The Bhakla. The Bhakla is a Tarái stream which comes from the Naipál lowlands, and in the dry weather is fordable at all points, but a sudden fall of rain commits such a volume of water to it to be carried off that it rises some 20 feet in less than as many hours. It swirls down on these occasions with such violence that several attempts of the district authorities to bridge it have failed. It flows for the greater part of its course almost immediately under the high banks previously mentioned, and it joins the Rápti under the name of Singhia, just above Sahet Mahet. The Duáb included between these two streams is one of the most fertile portions of the district. For the river traffic see the sections on the trade.

All of these rivers are navigable. The Rápti and the Kauriála for boats carrying 1,200 local maunds, or 20 tons, the others for smaller boats throughout the year, but during the rains large barges ascend the river Sarju to Khairi bazar and thence carry grain.

The smaller boats used will carry 200 local maunds, or 3 tons, and require 2 feet of water when loaded; they are hollowed out of rough trees, cost about Rs. 80, and will last with care and with none but minute repairs for twenty-five years. They are owned solely by Gorias, vulgarly believed to be a branch of the Kahárs, who hire out their boats and their own services, if the owner is not the oarsman; half the hire goes to the former, half is divided among the latter.

Except the grain traffic there is nothing of any importance. Sugar comes up from Azamgarh. There is no river side population. The fisheries

are small; for instance, 8 miles of the course of the Sarju have been let for years for Rs. 40, now raised to Rs. 100 per annum, and the lessee has only planted Narkul seed in his property. None of the rivers have been embanked or dammed. The Sarju offers great facilities; the old course of this river forms a loop as it were, leaving the Gogra at Khairi Ghát and rejoining it at Kamyár Ghát; it might easily be made navigable for the whole of the year.

The Bhinga and Tulsipur Tarái.

At the north-east corner of the map lies the only bit of genuine Tarái country in Bahraich, *viz.*, the Durgágur iláqa and the northern portion of Bhinga. To these must be added the Tulsipur villages transferred from Gonda. This tract of land is separated from the valley of the Rápti by a belt of forest 20 miles long and about 5 broad, which follows the line of that river. It lies very low, and is a great rice-producing area, being, during the rains, almost continuously under water. It is drained by a number of small hill streams, which, though almost dry in the cold season, bear a very different appearance in the rains. These ultimately all join the Kaihán which falls into the Rápti, about 8 miles above the confluence of the Rápti and Singhia.

Lakes and swamps.

The chief lakes and swamps of the district have been named already as being evidently the result of the scouring of the Gogra. The largest of them, Baghel Tál, is a fine sheet of water 2½ square miles in extent. The Ganaur and Anárkali lakes each measure about 450 acres, the Nigria Jhíl 380 acres. To these may be added Maila Tál, 150 acres, not far from Rahwa, Máe Tál, in the Rápti valley, 85 acres, and Síta-dohár Tál, 380 acres, 4 miles west of Ikauna. The last mentioned owes its existence partly to the Buddhist mounds and monuments on its banks, the materials of which have all been excavated from this lake; most of them are navigable by flat-bottomed boats.

Forests.

The Bahraich forests lie along the Naipál frontier, and are for the most part continuations of the tracts of jungle included within that territory.

They have an area of 281 square miles, and geographically may be divided into five sections, though departmentally there are seven divisions.

1*st.* *The Bharthápur Forests.*—These have an area of 13 square miles, and are included between the Kauriála and the Girwa.

2*nd.* *The Dharmánpur Forest.*—This with the Ainchwa or Babai jungles forms the watershed of the Kauriála and Sarju. The area is 173 square miles.

3*rd.* *The Chakia Jungle.*—This lies on the western bank of the high ground which forms the watershed of the Sarju and Rápti.

4*th.* *The Charda or Dhuria Jungles.*—These lie on the eastern bank of the same ridge, and look down upon the Duáb included between the Bhakla and Rápti. They form a small and not very valuable section, the area being only 13 square miles.

5th. The Bhinga Forest.—This has been mentioned as separating the Tarái from the valley of the Rápti. Its area is 61 square miles.

Tulsipur Forest.

The Tulsipur forest lies under the first range of hills stretching away from their foot into the plain for a distance of about 4 to 5 miles, and up the sides of the hills to the frontier line, which here is the ridge crest, or was till recently.

Ikauna Jungles.

Besides the above, which are reserved tracts, may be mentioned the Ikauna jungles, which run in a belt 20 miles long and 3 miles broad, in a south-east direction, through the pargana of that name. This tract has no timber of any value, but it affords capital grazing ground and fuel supply for the villages around.

Climate.

In point of climate the district assimilates in some points to Bengal. The temperature is certainly cooler by several degrees than that of districts south of the Gogra, but the air, as a rule, is more laden with moisture, and is therefore not so bracing. Natives in Government employ who are residents of the cis-Gogra tracts, usually evince great reluctance to serve in these parts. It does not appear, however, that the climate is bad for Europeans, and the reputation that the station has got for 'Bahraich fever' is hardly deserved.

Prevailing winds, &c.

The prevailing winds are from the east, and even when in Bara Banki the hot blasts are blowing steadily from the west, the wind here presses up towards north-west.

Rainfall.

For the last eleven years the rainfall has averaged at Nánpára, the most northerly of the registering stations, 45 inches, at Bahraich, the central station, 46 inches, and at Hisámpur, the most southerly, 44 inches. It is remarkable that Nánpára, which is near the hills, and the forests which are known to attract the clouds, does not show a heavier fall than the southern stations.

Statement of rainfall in Bahraich district for fourteen years, from 1860-61 *to* 1873-74.

Years.	Bahraich.		Kordsar.		Nánpára.		
	Inches.	Tenths.	Inches.	Tenths.	Inches.	Tenths.	
1860-61	27	3¾	39	4	26	5	31
1861-62	70	10	66	9½	50	4	62¾
1862-63	49	2	43	9	62	3	51¾
1863-64	56	8¾	52	5½	48	0½	52½
1864-65	20	9	23	3	27	8	24
1865-66	47	1½	35	2	43	4	41¾

Years.	Bahraich.		Kordsar.		Nánpára.		
	Inches.	Tenths	Inches.	Tenths.	Inches.	Tenths.	
1866-67	32	1¾	41	5	38	2	37
1867-68	30	4	41	...	39	9	37
1868-69	41	9½	38	6	28	7½	36½
1869-70	38	8	34	2	43	5	38¾
1870-71	78	2	87	6	72	6	79¼
1871-72	71	4	83	...	69	9	74¾
1872-73	36	...	37	...	49	5	40⅝
1873-74	31	...	35	...	31	...	32½
1874-75	43	3	55	4	51	3	50
Average for 14 years	...	...	...	...	...	...	54.2/16

This table is derived from other sources; it harmonizes pretty well with the remarks in the text.

NOTE.—I may here describe the effects of Bahraich hail extracted from a report. "The storm which occurred on the evening and night of the 1st February 1874 came from the south south-west, and seems to have crossed the country to the north-east, in a belt about 2 miles broad in the Bahraich pargana; there may be another zone of disturbance still further to the west. I could not study the matter for want of a good map.

"The principal damage done was to the wheat; in some places I counted ten white ears in the square yard; these were all, or almost all, standing, but on lifting the head it came away, the stalk had rotted for about a quarter of an inch, and on placing the stalk beside the sheath, the rotten part always reached down to a corresponding little white scar on the outer sheath.

"The stalk had been struck by the hail and not broken, but paralyzed, and the head had turned white. For one head of this description there were five which were not upright, but with broken stalks often at an acute angle yet still alive and vigorous. These had been struck on the head, forced down, and the stalk bent without being killed.

"The curious thing was that those which were really beheaded were standing in almost all cases quite erect. The gram was very much injured in village Lengri Gúlar; it was difficult to determine what damage had been done by worms and what by hail; the former in every case leave a hole behind them, which it is not easy to see from above; the hail kills the gram by paralyzing the pod with a blow. It was so backward in Pachdeori, or already ruined by drought, that the hail had caused little injury. The effects of the storm were very unevenly distributed. In some fields the loss was, I should think, one-fourth of the whole in Lengri Gúlar, in adjoining fields not one-twentieth.

"I noticed that the much damaged fields all lay near groves, and that the grain was laid in these fields in a way which high wind might account for, but not hail.

"There was perhaps other agency, and at last it was admitted that these groves were the covered ways through which the Nil-gáe entered and left the cultivation at night from the adjoining grass jungles. These fields were not protected by wattle hedges; the Nil-gáe had lain down on or pressed down the stalks, and wherever this had occurred the hail had struck the larger surface exposed by the horizontal stalks, often breaking them off at the knots, and thus done much more extensive damage than when the crop was standing."

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The roads in the district are of four classes:—

Roads. 1. Imperial. 2. First class district roads. 3. Second class district roads. 4. The ordinary bullock-cart tracks.

Of the imperial roads there are two:—

Imperial roads. 1. To Lucknow, *viâ* Bahramghat. This line runs direct south from Bahraich for 34 miles through this district. It is embanked and bridged throughout, but during the heavy rains in 1871, the fine bridge over the Chhota Sarju was washed away by the floods. It is intended to metal this road. At Bahramghat there is a bridge-of-boats in the dry weather which connects it with the metalled line to Lucknow and with the railway, the terminus of which is at the southern end of the bridge.

2. From Bahramghat to Gonda. This line runs throughout this district for 14 miles in an almost due easterly direction from Bahrámpur, passing through Colonelganj.

First class district roads. There are several first class district roads, all radiating from Bahraich, which is itself in the centre of the district.

1. To Nánpára, 21 miles almost direct north and thence to Naipálganj on the other side of the frontier, the line running for 12 miles beyond Nánpára in a north-east direction within British Territory; this line is bridged throughout.

2. To Bhinga, 23 miles. This road crosses the Bhakla and the Rápti, both unbridged. It is embanked in some places.

3. To Ikauna, 23 miles, and thence to Balrámpur in Gonda for a distance of 6 miles more up to the new boundary of the district. This line is bridged and embanked in some places.

4. To Piágpur, 18 miles, and thence to Gonda for a distance of 6 miles further within the Bahraich limits.

5. To Colonelganj (now transferred to Gonda) 33 miles. This is a fair-weather road only.

Second class district roads. The second class district lines run for the most part in a circle round Bahraich, crossing the main district roads, at a distance averaging about 20 miles from Bahraich.

1.	Nánpára to Bhinga	29 miles.
2.	Bhinga to Ikauna	12 „
3.	Ikauna to Piágpur	14 „
4.	Piágpur to Kurásar	17 „
5.	Kurásar to Sisia	0 „
	Saimgáon near Baundi	21 „
6.	Sisia to Shiupur	17 „
7.	Shiupur to Nánpára	8 „
	Thus completing a circle of 118 miles. Other 2nd class district lines run from Nánpára to Motípur *viâ* Saraghát, 14 miles; Bahraich to Chahlárighát, 20 miles; Bahraich to Katáighát ..	90 „

Forest roads. The Forest Departments are now cutting roads through the forest sections, which will greatly improve the means of communications between the different parts of the district in the north.

Main ferries on the Gogra.

The main ferries across the Gogra are at—

1. Katáighát at the meeting of the roads from Nánpára and Bahraich to Kheri, seven small boats.

2. Chahlárighát at the meeting of the roads from Bahraich, Nánpára, and Kurásar to Sitapur, ten small boats.

3. Faruághát on a cart track from Baundi to Biswán, three large boats and two small.

4. Bahramghat on the road to Lucknow. There is a bridge-of-boats here throughout the dry season, and a ferry well served with large boats during the rains.

Minor ferries on the Gogra.

There are other smaller ferries as follow, coming from the north—

1. Kámnagarghát, on a cart track from Naipál through Kates to Khairigarh, one small boat.

2. Bharthápurghát, three small boats.

3. Shitábighát, opposite Chhilwa on a cart track from the northern part of Dharmánpur pargana to Khairigarh, three small boats.

4. Matehrághát, on a cart track to Kheri, one small boat.

5. Zálimnagarghát, on a cart track from Mangauria to Ísánagar, two small boats.

6. Thathuághát, on a cart track from Nánpára to Ísánagar, two small boats.

7. Ghanápurghát, on a cart track from Nánpára to Firozabad, two small boats.

8. Bamhnighát, a little below Chahlárighát, one small boat.

9. Keorághát, on a cart track from Baundi to Biswán, four small boats.

10. Faráighát, on a cart track from Nángáon to Rámnagar in the Bara Banki district, three large and two small boats.

The Girwa and Rápti ferries.

On the Girwa there is a ferry at Bhawaniápur, with one small boat, and on the Rápti there are ferries at—

1. Gangápur, on a cart track from the north of the Charda pargana to Naipál, one small boat.

2. Gulra, at the meeting of the boundaries of the Bhinga and Charda parganas with the Naipál line, two small boats.

3. Piprághát, on the road from Bahraich to Bhinga, two small boats.

4. Parasrámpur, three small boats.

5. Harhai, on road from Ikauna to Bhinga, one small boat.

6. Gurpurwa, on a cart track from Ikauna to Durgápur.

7. Tumaighát, where the eastern boundary of Durgápur iláqa touches the Rápti, two small boats.

MARKET TOWNS.

Markets are held at the following places in the district, the commodities sold being mainly for local consumption only, except grain, which is brought for exportation.

Name of pargana.	Name of bazar.	1st, 2nd, or 3rd class.	Where situated.	Market days.	Remarks.
Fakhrpur.	Sisia ...	2nd class	On the Gogra, on road from Bahraich to Sitapur.	Sunday and Tuesday.	
	Mahrájganj ...	2nd ,,	On the Chahlárighát road.	Saturday and Tuesday.	
	Golágani ...	3rd ,,	To the west of Baundi.	Friday and Monday.	
	Baundi Khás ...	2nd ,,	Near the road from Kurásar to Sisia.	Tuesday and Saturday.	
	Jaitápur ...	1st ,,	Four miles off the road (west) to Bahramghat.	Sunday and Thursday.	
	Marowa ...	3rd ,,	In the Chahlári estate.	Tuesday.	
	Khaira ...	3rd ,,	In the Rahwa estate	Tuesday and Saturday.	
	Pachdeori ...	3rd ,,	In Baundi near Katáighát.	Tuesday and Friday.	
Hisámpur.	Jarwal ...	2nd ,,	On the Bahramghat road.	Monday and Friday.	The head-quarters of the Sayyads of Jarwal.
	Khatgághát ...	1st ,,	Four miles north of Hisámpur on the lesser Sarju.	Tuesday and Saturday.	A large assemblage of the country people.
	Bahrámpur ...	2nd ,,	At the end of the Bahramghat road.	No open market here on Tuesdays.	
	Saugana ...	3rd ,,	Two miles south-west of Kurásar.	Monday and Friday.	
	Gandhára ...	2nd ,,	The head-quarters of the Aubhápur taluqdars.	Thursday.	This is a cattle market.

MARKET TOWNS.—(*Continued.*)

Name of pargana.	Name of bazar.	1st, 2nd, or 3rd class.	Where situated.	Market days.	Remarks.
Hisámpur.—(*Continued.*)	Katwa ...	3rd class	Near Jarwal.	Tuesday and Saturday.	
	Kurásar ...	2nd ,,	On the Bahramghat road.	Tuesday and Saturday.	
	Belwapára ...	3rd ,,	... ...	Tuesday ...	A small fair at Mahábír's temple.
	Pátupur ...	3rd ,,	Near Harharpur.	Friday and Saturday	
	Colonelganj ...	1st ,,	Fourteen miles east of Bahramghat.	Every day.	The centre of the grain-trade in Bahraich. Large bargains are made here, and the grain sent down the river. The mart is now included in the Gonda district.
Nánpára.	Nánpára ...	1st ,,	On the road to Naipál.	Ditto.	
	Khaira bazar ...	1st ,,	On the road to Kheri *vid* Katnighát, on the Sarju.	Ditto.	Large grain bargains are made here, and the grain exported by way of the River Gogra.
	Shiupur ...	2nd ,,	On the road to Kataighát.	Ditto.	Ditto ditto
	Burúi ...	1st ,,	Ditto ditto.	Ditto.	Ditto ditto
	Katghar ...	1st ,,	North of Nánpára, four miles east of the Sarju.	... ..	A large share of the Naipál trade passes through this bazar.
Dharmán-pur.	Jhála ...	3rd ,,	In the south of the pargana.	Tuesday and Saturday.	
Ikauna.	Ikauna ...	2nd ,,	On the road from Bahraich to Balrámpur.	No fixed day.	
	Lachhmanpur ...	3rd ,,	In the Durgápur, on north bank of the Rápti.	... ...	
	Gangwal ...	2nd ,,	South of the road to Gonda.	... ...	The head-quarters of the Gangwal talukdar.

MARKET TOWNS.—(*Continued.*)

Name of pargana.	Name of bazar.	1st, 2nd, or 3rd class.	Where situated.	Market days.	Remarks.
Bhinga.	Bhinga ...	2nd class	One mile from the north bank of the Rápti.	No fixed day.	The head-quarters of the Bhinga taluqdar.
	Bhangha ...	2nd ,,	One mile from the south bank of the Rápti.	... ...	Sardár Sher Singh's head-quarters, formerly a first class mart for Naipál products, iron, &c. Naipálganj on the other side of the frontier has now taken the trade from here.
	Harharpur ...	3rd ,,	On the south bank of the Rápti, on the road to Bhinga.		
Charda.	Bálágauj ...	2nd ,,	Seven miles north of Nánpára, on the road to Naipálganj.	Every day.	
	Katra Muáfi ...	2nd ,,	On the Rápti ...	Ditto.	
	Nawabganj Allahad	3rd ,,	The head-quarters of Nawab Nisár Ali Khan, on the border of the Nánpára pargana.	Tuesday and Saturday.	Established by the taluqdar, a loyal grantee.
	Charda Khás ...	3rd ,,	Two miles off the Naipálganj road, east.	Monday and Friday.	Established by mahárája of Balrámpur, of whose estates in this district this place is the head-quarters.

CHAPTER II.

HISTORY.

The Gandharp Ban and Banaudha—Uttar-Kosála, the kingdom of Lava son of Rám—Srávasti, his capital—Description of the ruins of Srávasti—The Charda fortress-city—Uttar-Kosála, the cradle of Buddhism—Hian's account of Srávasti—The decline of Buddhism and of Srávasti—Other Buddhist remains—The Bhars and Bhar remains—Their origin—No traces of them in the existing population—The period of their rule and of the Tháru dynasty of Gonda—Sayyad Sálár's birth and youth—He invades Hindustan—The religious raid of Sayyad Sálár—The "Mira-at-i-Masaúdi"—He reaches Satrikh—A detachment sent against Bahraich—The north and south confederacy—Sayyad Sálár arrives in Bahraich—The battles on the Kosíla and final defeat of Sayyad Sálár This invasion is connected with the expedition of Ahmad Nialtagín—Points of coincidence in the two invasions—Explanation of Barhaqi's silence regarding Sálár Masaúd—No permanent hold obtained on the country—Nasír-ud-dín overthrows the Bhars—The Ansáris of Hisámpur—Nasír-ud-dín, brother and namesake of the Bhar destroyer, is made Governor of Bahraich—Shams-ud-dín Bahraichi—Bahraich a separate Government from Oudh at this time—The aspect of country in 1250 A.D.—Dugáon—The district from 1250 to 1340 A.D.—Muhammad Tughlaq's visit to Bahraich—The sketch continued by estates—The Sayyads of Jarwal, their origin and early history—Ghayás-ud-dín bestows a muáfi grant of 25,000 bighas on Jamál-ud-dín in Jarauli—Date of this settlement—Firoz Shah's march through Bahraich—Bariár Sáh his Risáldár—Firoz Shah's visit to the shrine of Sayyad Sálár in 1374 A.D.—Bariár Sáh establishes himself at Ikauna—The Raikwárs migrate from Kashmír and settle in Rámnagar—Sáldeo is brought to Bamhnauti—The Raikwárs establish themselves in the west—The district at the end of the fifteenth century—Bahlol Lodi and his nephew the Black Mountain—Parganas Rajhat, Sultanpur Kundri, and Dángdún—The legitimate inferences from these revenue statements—Sarkár Bahraich—The modern parganas corresponding with muháls of the "*Ain-i-Akbari*"—Evidence that the Muhammadan hold on the north was very weak—Rája Harhardeo's grant Harhardeo founds the Harharpur iláqa—The separation of the Rahwa and Chahlári iláqa from Bamhnauti or Baundi—The Katha estate—The separation of the Balrámpur branch—Mahá Singh—The extent of his grant—The Charda, Gájiganj, and Bhinga off-shoots and the Bahraich birts—The Gangwal branch—The northern parganas during this period—Salonabad—Nánpára—Himmat Singh's clearing lease—His success—Madár Bakhsh of Nánpára—The progress in Nánpára—Munawwar Ali Khan—He marries the daughter of Mehndí Quli Khan—The disastrous quarrels of the ránis—Sir James Outram's account—The Lucknow parasites—The increasing prosperity of the estate—The fate of the Gájiganj iláqa—The progress in the north not materially affected by the changes in the administration—The Sujauli (Dharmánpur) pargana—The acquisition of the Tarái parganas—The Naipál war and the cession of the Tarái—The grantees of the ceded lands—The suppression of the Banjáras, a result of the cession—The whole of the Sujauli pargana thus thrown into the hands of the Jángre Thákurs—The Charda iláqa—Its condition at annexation—The Mallápur iláqa—The restoration of the Tarái parganas to Naipál in 1860 A.D.—The Bhinga pargana—At first held by members of the Ikauna family—Afterwards transferred to the Bisen—The Bhinga iláqa included in the Bahú Begam's jágír—Half the estate confiscated—The history of the southern parganas during the Nawabi—Rája Datt Singh of Gonda—Aláwal Khan—Aláwal Khan and his Afgháns—Jágírs in Bahraich—The system continued down to the time of Asif-ud-daula—The resumptions by Asif-ud-daula—No jágírs granted after the accession of Saádat Ali Khan—The taluqdars' position under the first five Nawabs—The Raikwárs, an exception to that rule—The contract system—The Piágpur estate Its extension subsequent to the death of Saádat Ali Khan—Number of khálsa villages in 1815 A.D.—Bahraich khálsa—Fakhrpur khálsa—Hisámpur khálsa—Meaning of the word "khálsa"—Hakím Mehndi—Hádi Ali Khan commences the incorporation of the khálsa lands in the taluqdars' estate—The extent of the absorption—The Jarwal estates; their ruin—Mír Hádi Ali Khan's administration—Darshan Singh—Raghubar Dayál—Captain Orr's description of the district after the two years' administration of Raghubar Dayál—The district has not yet recovered from the effects—The estates which suffered most—Colonel Sleeman's notes—Comparison of the revenue before and after Raghubar Dayál's administration—Subsequent názims—Oudh is annexed—The Bahraich staff of officers—Their work The results of summary settlement of 1856 in the taluqdari estates—The rebel taluqdars—Confiscations—Conclusion.

SECTION I.—*Mythic Period.*

The Gandharp Ban and Banaudha.

There is but little in the Hindu Epics from which information can be gathered of the dynasties which held sway in ancient times in the country to the north of the Sarju or Gogra. The portion of that country now included within the limits of Bahraich formed a part of the Gandharp Ban, the vast forest, the remains of which still exist unfelled, to the north of the district and in the Tarái country of Naipál. The Gandharp Ban was separated from the Banaudha which covered the country between the Sarju and the Gumti by the former river. Accordingly Brahma himself is said to have chosen this district as his own especial kingdom, and calling together a company of holy Rishis to have established his worship in the midst of these lonely wilds. Hence arose the name ("Bahraich or Brahm-áich",) the assembly of Brahma.

Uttar-Kosála, the kingdom of Lava, son of Ráma.

Under the name of Uttar-Kosála the same country north of the Sarju formed a portion of the great kingdom of Ajodhya, and was governed by Lava. the son of Ráma, but it seems that the name of Uttar-Kosála should more strictly be applied only to the trans-Rápti portion of the country, the cis-Rápti districts being known as Gauda, a name which survives in "Gonda."

Srávasti, his capital.

The capital of Lava was doubtless the city of Srávasti, now known as Sahet Mahet, the remarkable ruins of which are situated on the borders of this district on the south bank of the river Rápti. This city is said to have been built by Rája Srávasta the son of Yuvanaswa, of the solar race, and the tenth in descent from Surya himself.

Description of the ruins of Srávasti.

The following description of these most interesting ruins is by General Cunningham who visited them in 1861 A.D.:—"The ruined city of Sahet Mahet is situated between Ikauna and Balrámpur, 5 miles from the former and 12 miles from the latter, and at nearly equi-distance from Bahraich and Gonda. In shape it is an almost semicircular crescent, with its diameter of one mile and a third in length curved inwards and facing the north-east along the old bank of the Rápti river. The western front which runs due north and south for three quarters of a mile is the only straight portion of the enclosure. The ramparts vary considerably in height; those to the west being from 35 to 40 feet in height, while those on the south and east are not more than 25 or 30 feet. The highest point is the great north-west bastion which is 50 feet above the fields. The north-east face or shorter curve of the crescent was defended by the Rápti, which still flows down its old beds during the annual floods. The land ramparts on the longer curve of the crescent must once have been defended by a ditch, the remains of which yet exist as a swamp, nearly half a mile in length at the south-west corner. Everywhere the ramparts are covered with fragments of brick of the large size peculiar to very ancient cities; and though I was unable to trace any remains of walls except in one place, yet the very presence of the bricks is quite sufficient to show that the earthen ramparts must once have been crowned by brick parapets and battlements. The portion of the parapet wall which I discovered still standing in the

middle of the river face was 10 feet thick. The whole circuit of the old earthen ramparts, according to my survey, is 17,300 feet, or upwards of 3½ miles."

The Charda fortress-city.

There are the ruins of another city of smaller dimensions, but of almost exactly similar character, at Charda in the Charda pargana in this district, about 40 miles to the north-west of Sahet Mahet, and there cannot be a doubt but that it dates from the same age as that larger and better known fortress-city. It probably formed one of that chain of fastnesses which are to be found lying along the foot of the Himalayan range, and agreeing with this view is the derivation assigned by the natives to its name, it being they say, the fourteenth "chaudah" of this system of forts.

Section II.—*Buddhist Period.*

Uttar-Kosála, the cradle of Buddhism.

It is, however, not until the time of Sakya Buddha, *viz.*, the sixth century B. C., that anything approaching historical record is attainable regarding this district. Uttar-Kosála may without any presumption claim to have been the cradle of Buddhism. It was at Kapilánagara (now Nagar near Basti), the country of the Sakyas, that Buddha was born, and it was at Srávasti that he passed nineteen years of his life in retirement and preparation for Nirvána. King Prasenájít, son of Mahá Kosála, then reigned in Srávasti (570 B. C.,) and together with his minister Sudatta became a convert to the new faith. It is not then to be wondered at that the city should be crowded with buildings erected during Buddha's life-time, and subsequently for the propagation of the creed and in honour of its prophet.

Fä Hian's account of Srávasti.

We find accordingly from the account of Fä Hian, the Chinese pilgrim who visited this city in search of relics and Buddhist books in 410 A D., and who has left a most interesting description of his travels, that the fortress (then in ruins) abounded in the remains of monastic buildings (viháras), memorial pillars, shrines, &c., all connected with the rise and propagation of Buddhism. These relics which are described with some minuteness by Fä Hian, who also gives the legends connected with them, have most of them been identified by General Cunningham and detailed in his archæological report (Journal of Asiatic Society of Bengal, Part I, No. IV, 1865).

The decline of Buddhism and of Srávasti.

Fä Hian describes the city at the time of his visit 410 A. D., as containing only about 200 families, as the Ceylonese annals speak of one Khirádhara as king of Swatthípura (Sc Srávasti) between A. D. 275 and A. D. 302. General Cunningham concludes that the decline of the city must have taken place during the fourth century, and that it was probably connected with the fall of the Gupta dynasty.

Other Buddhist remains.

Other Buddhist remains have been identified at Tandwa, a village about 9 miles to the west of Sahet Mahet, and in this village to this day the Hindus worship under the

name of Síta Mái, a statue of Mahá Máya, Buddha's mother. In the neighbourhood of Charda fort mentioned above are several mounds and ruins of enclosures which excavation would doubtless prove to be monasteries and stupas similar to those of Sahet Mahet. Buddhist coins have also been found in an old site of a building on the banks of the Gogra.

SECTION III.—*The Bhars.*

The Bhars and Bhar remains.

The gleam of light that the Buddhist pilgrim's records throw upon the history of this part of the country completely fails us after the fifth century A. D., and for four hundred years there is no clue beyond the merest tradition to the state of the country or the races which ruled it. In common with the rest of Eastern Oudh the district is said to have been under the dominion of the Bhars during this period, and every ruin with any claim to antiquity is ascribed to these people. The name of Bahraich itself finds another derivation from this race. In the Hisámpur pargana there are a number of wells, small ruined forts, and old village sites, the principal of which are in Purena, Karnáe, Jarwal, Mohri, Bhokaura Sakantha, Kasehri-Buzurg, Hasna Mulai, Waira-Qázi, and Bhauli-Díh, and all of which, according to local tradition, owe their existence to the Bhars, while in the north the large city forts described above, Sahet Mahet and Charda, are also by the common folk believed to have had a like origin.

Their origin.

Whether they were aborigines or the remnants of Chhattri races which remained in this part after their suppression by the kings of the Gupta dynasty, and which as soon as that dynasty fell rose upon its ruins to an independent position with what approached sovereign power, until in their turn they had to give way before the advancing wave of Rajputs from the west, can only as yet be matter of conjecture. In support, however, of Sir H. Elliot's theory that they are connected with Ahírs, I may mention a traditionary rite in the Raikwári families of this district, by which certain customary offices are always performed for the children of this caste by an Ahírin, the successor and representative of the widow of a Bhar rája, who was slain by the founder of the Baundi house. The Bhar princess is said to have gone to Delhi to obtain redress for the murder of her lord, and to have only desisted from pursuing her vengeance to its end on the promise of Raikwár to allow her to perform the rite alluded to.

No traces of them in the existing population.

If there is any truth in the fact that Bahraich was peculiarly the country of this race, it is somewhat surprising that not a trace of them is to be found in the existing population. The descendants of those who escaped the sword, and who did not migrate, must either have died out gradually or have been absorbed during the last six centuries in the rest of the population, but I can quote no instance of any family which is of reputed Bhar descent. There is no evidence here in support of the theory, though, of course, it is a possible one and certainly as good as any other, that the remnants of this people have gradually been received into the "elastic fraternity of Rajputs."

The Bhars seem to have been the dominant race from about the end of the eleventh, though it is possible that the Tháru dynasty of Gonda contested the supremacy with them during the tenth and eleventh centuries. General Cunningham gives the traditional genealogy of the Tháru rájas of Gonda and their probable dates as follows :—

The period of their rule and of the Tháru dynasty of Gonda.

A. D.	900	1. Mora-dhaj or Mayura-dhwaja.
,,	925	2. Hans-dhaj or Hansa-dhwaja.
,,	950	3. Makar-dhaj or Makara-dhwaja.
,,	975	4. Sudhanwa-dhaj.
,,	1000	5. Suhridal-dhaj.

This last mentioned prince is called also Suhal-dár, Sohil-dár, and Suheldeo, the last name being that by which he lives in the mouths of the common folk.

He is also variously stated to have been a Tháru, a Bhar, a Kalhans, or a Bais Rajput, or a Saráwak, but of his religion and of his date there can be but little doubt. Some curious old legends show him to have been a Jain, and universal tradition connects him with the only historical event of those times affecting this district of which we know for certain the exact dates, *viz.*, the crusade or "crescentade" of Sayyad Sálár.

Section IV.

The account of this event is given in an historical romance written by one Abd-ur-Rahmán Chishti during the reign of Jahángír, entitled "*Mira-at-i-Masaúdi.*" The work is said by its author to have been mainly based on a book called the "Tawáríkh-i-Mahmúdi," written by one Mulla Muhammad Ghaznavi, who was servant of Sultan Mahmúd Subuktagín, and who, following in the train of Sálár Sáhú and of the Prince of Martyrs, related events of which he had personal knowledge. Though perhaps but little reliance is to be placed on the details contained in this history, it may be accepted as a trustworthy account of the main facts of the campaign and as being at any rate a true representation of the then tradition.

The religious raid of Sayyad Sálár of Mira-at-i-Masaúdi.

Sayyad Sálár Masaúd was the son of Sálár Sáhú, one of the generals of Sultan Mahmúd and of Sitr Mualla, own sister of that conqueror. He was born in the year 1015 A. D., and passed his youth in the field, accompanying his father and his uncle in the victorious campaigns which time after time laid waste the north-west of India and made Mahmúd its master, though not its possessor. When he was sixteen years of age he was advised by his uncle to quit the army for a time until the enmity which the Sultan's marked preference for him and even for his counsels had excited in the nobles of the Court had subsided, and Sayyad Sálár, inspired by martial and religious fervour, begged to be allowed to carry the sword and Islám into the interior of Hindustan.

Sayyad Sálár's birth and youth.

Crossing the Indus and occupying Mooltan he arrived before Delhi eighteen months after setting out.

He invades Hindustan.

Here he was reinforced from Ghazni and the city fell into his hands. Remaining there six months, he proceeded to Meerut, which he occupied with resistance, and passed on to Kanauj, the Ráe of which place received him as a friend, but passed him on to his neighbours.

He reaches Satrikh.

After ten days' march the invader reached Satrikh, which is said at that time to have been the most flourishing of all the towns and cities of India. It was moreover a sacred shrine of the Hindus and abounded in good hunting grounds. This place has been identified with Satrikh in the Bara Banki district, but its description tallies better with Ajodhya, the old name of which is Vesakh.* Here Sálár Masaúd fixed his head-quarters, sending out his lieutenants on every side to proselytize and conquer the country.

A detachment sent against Bahraich.

Sayyad Saif-ud-dín and Mián Rajjab, the kotwál of the army, were despatched against Bahraich, Mír Sayyad Azíz-ud-dín now celebrated as the Lál Pír, against Gopamau, and Malik Fazl against Benares. Bahraich at this time seems to have been a desolate country, for supplies had to be procured by Sálár Masaúd from Saddahur (now Siddhaur) and Amethi, two towns between Satrikh and Karra Mánikpur, and conveyed to the division of the army in Bahraich.

The north and south confederacy.

A confederation of the Ráes of Bahraich and the other northern districts and of the Princes of Karra Mánikpur in the south now threatened Masaúd, but Sálár Sáhú, his father, who had joined him at Satrikh, marched against the latter chiefs and overthrew them. In Bahraich, however, the pagans were pressing the army of Islám very hard, and Masaúd determined to go and retrieve the day.

Sayyad Sálár arrives in Bahraich.

The date of arrival in Bahraich is fixed as the 17th of Shábán in the year 423 H. = 1033 A. D. In the neighbourhood of Bahraich there was a tank with an image of the sun on its banks, a shrine sacred in the eyes of all the unbelievers, and Masaúd, whenever he passed by it, was wont to say that he would like to have the spot for a dwelling place, when he would, if it pleased God, through the power of the spiritual sun, destroy the worship of the material.

The battles on the Kosála and final defeat of Sayyad Sálár.

The Ráes of the country who were at first daunted by the presence of the young warrior gradually took heart and assembled in force on the banks of the river Kosála. This was probably the Kauriála, in the direction of which stream the Hindus would naturally retire before a foe advancing from Ajodhya. Masaúd defeated them there, time after time, until the arrival of Sohar-Deo or Suhel-Deo in the unbelievers' camp turned the tide of battle in their favour. They now closed in on Masaúd's quarters at Bahraich, and on the 18th day of the month Rajjab-ul-Murajjab in the year 424 H. = 1034 A. D., the Prince of Martyrs fell

* Satrikh in the Bara Banki district is undoubtedly the correct locality; there is a shrine in honour of the martyr and his father who died here, and a great annual gathering still celebrates the event.

with all his followers. The soldier saint was buried by some of his servants in the spot which he had chosen for his resting place, and tradition avers that his head rests on the image of that sun the worship of which he gave his life to overthrow.

This invasion connected with the expedition of Ahmad Nialtagín.

There can be but little doubt but that the expedition, an abstract of the account of which has just been given, was the precursor, or perhaps a part, of the invasion undertaken in the same year, 1033 A. D., by Ahmad Nialtagín, a reputed son of Mahmúd's. This general, who was appointed Governor of Hindustan, is related to have "exacted ample tribute from the Thákurs." Crossing the river Ganges and marching down its left bank, he penetrated as far as Benares and returned to Lahore laden with spoil.

Point of coincidence in the two invasions.

There is a remarkable coincidence in the causes of the two expeditions as related in the "Mira-at-i-Masaúdi" and the "Táríkh-us-Subuktagín" written by Abul Fazl Baihaqi in the year 1059 A. D., *viz.*, the enmity and jealousy of the chief minister of Mahmúd Khwája Hasan, who naturally was quite willing to see his rivals despatched on such dangerous missions. Again, Sayyad Sálár Masaúd was the nephew of Mahmúd, and Ahmad Nialtagín was his reputed son; both were in high favour with the Sultan, and it would therefore be not at all surprising to find them making a joint expedition into Hindustan, to be free from their common enemy the Khwája.

Explanation of Baihaqi's silence regarding Sálár Masaúd.

It is difficult, however, to explain why Baihaqi makes no mention of Sálár Masaúd. Perhaps the reason may be found in the reluctance of the historian to record anything so disastrous as the results of this expedition, but in all the six copies of the "Táríkh-us-Subuktagín" that exist, a vacuum occurs immediately after the account of Ahmad Nialtagín's raid to Benares, and it is therefore not unreasonable to conclude that the last pages would have given us some account of Masaúd's crusade.

SECTION V.—*Subsequent Muhammadan invasions and settlements.*

No permanent hold obtained on the country.

Whatever may have been the immediate effect of these invasions, it is clear that they did not give the Muhammadan power of the west any permanent hold on the country, and it is not until the middle of the thirteenth century that anything like a government was established in the trans-Gogra districts.

Nasír-ud-dín overthrows the Bhars.

In 1226 A. D. Malik Nasír-ud-dín Muhammad, elder son of Sultan Shams-ud-dín Altamsh, who was appointed to Oudh, "overthrew the accursed Bartuh (Bhars) under whose hands and swords more than one hundred and twenty thousand Musalmans had received martyrdom; he overthrew the rebel infidels of Oudh and brought a body of them into submission,"* and it was doubtless under his auspices that the first colonies of Muhammadans settled in the south of the Bahraich district.

* Tabaqat-i-Nasíri by Manhaj-us-Siráj.

The Ansáris.

These were the Ansáris who, driving out the Bhars, settled themselves in Pachamba, Hisámpur, and Tawakkulpur, occupying and bringing under cultivation some two hundred and fifty villages. In the last mentioned village they are said to have built an imposing fortress with fifty-two towers.

Hisámpur.

It was they who gave the name of Hisámpur to the old town of Pureni, the capital of the Bhar Chief Púran Mal, who is said to have been overthrown by Hisám-ul-Haq, one of the comrades and co-martyrs of Sayyad Sálár. It is, however, not unlikely that the name was bestowed with a more interested motive than the wish to show respect and honour to the dead, and that it was a compliment to Malik Hisám-ud-dín Tughlaq, who was Governor of Oudh about the year 1240 A. D.*

Nasír-ud-dín, brother and namesake of the Bhar destroyer, is made Governor of Bahraich.

In 1242 A. D. Sultan Allá-ud-dín, son of Rukn-ud-dín, came to the throne, and one of his first acts was to release from prison his uncle Nasír-ud-dín, brother and namesake of the destroyer of the Bhars, and to appoint him to the charge of the district of Bahraich. Nasír-ud-dín came with his mother, and "in that country and in the hills he fought many battles against the infidels. Under his kind rule Bahraich attained great prosperity. The fame of victorious and successful government spread in all parts of Hindustan, so that the princes and nobles who were disgusted with the rule of Allá-ud-dín sent letters to him pressing him to come to the capital."† He started from Bahraich in a litter disguised as a woman, and ascended the throne immediately on his arrival at Delhi. This was in 1246 A. D.

Shams-ud-dín, Bahraich.

The new Sultan does not seem to have forgotten old friends, for we find him summoning one Jalál-ud-dín from Oudh to take up the office of qázi of the State, and soon afterwards in 1853 Shams-ud-dín of Bahraich was honoured in the same way.

Bahraich a separate government from Oudh at this time.

It is clear that Bahraich was a distinct government from that of Oudh at this time, for Imám-ud-dín Rihán, the disgraced minister of Sultan Nasír-ud-dín, was relegated to his fief of Bahraich in 1254 A. D., at the same time that the Government of Oudh was held by one Katlagh Khan. Taking advantage of his distance from the court, the ex-minister employed his time of exile in hatching plots, in consequence of which his fief was bestowed on Malik Táj-ud-dín Sanjar, who, though kept in durance for some time by Imám-ud-dín's friend Katlagh Khan at Ajodhya, at length managed to escape across the Sarju and make good his position in Bahraich.

Section VI.—*The district in the thirteenth century.*

The aspect of country in 1250 A. D.

It is probable that up to this time the jungle held its own as far south and west as the edge of that belt of high ground which has been described as running through the district in a

* Tabaqat-i-Nasíri.
† Tabaqat-i-Nasíri.

south-easterly direction (see geographical description), and that the plain of the Sarju and the Gogra alone yielded anything to the imperial treasury.

Dugáon.

On the edge of this same table-land and on the banks of the Sarju, about four miles west of the present town of Nánpára, there exist the remains of a very large and most substantially built town. The houses (for the ruins appear to be merely those of private dwellings and not of temples or tombs) are built of burnt bricks, and it must have been a place of considerable importance. It bears the name among the country folk of Dugáon, and is unmistakeably the same city as that mentioned by Abul Fazl in the Áín-i-Akbari as a commercial centre of mark, the trade with the hill people being considerable. Here also there was a mint for copper pice. As we are told that Nasír-ud-dín during his brilliant administration of this district made his power felt even in the hills and rendered Bahraich prosperous in the extreme, it is not improbable that it was under his auspices that this town was established. By the end of Shah Jahán's reign it was deserted, the legend being that a saintly mendicant in a fit of ill-humour cursed it so effectually as to cause the inhabitants to leave it *en masse*. The tomb of the spiteful old man Shah Sájan is now the resort of pious pilgrims, and a large fair is held on the site of the old town.

The district from 1250 to 1340 A. D.

For the best part of a century after Nasír-ud-dín's reign there appears to be nothing to record regarding this district. The Ansáris were gradually extending their hold over the country in Hisámpur, but the Bhars were evidently not yet crushed, for as late as the end of the fourteenth century Bhar chieftains held sway both in this pargana and in Fakhrpur. In the year 1340 A. D. the first of the series of grants by the reigning power was made from which sprang the greatness of most of the taluqdars' houses in this district.

Muhammad Tughlaq's visit to Bahraich.

It was in this year that the Sultan Muhammad Tughlaq paid a visit to the tomb of Sayyad Sálár at Bahraich, and it was doubtless in connection with this visit that the Sayyads of Jarwal first obtained a footing in Hisámpur.

The sketch continued by estates.

Having come so far in this historical sketch, it will be well now to follow it up as much as possible estate by estate, giving the account of each of the settlements during the fourteenth and fifteenth centuries on which the subsequent history of the district turns.

SECTION VII.—*The Muhammadan and Rajput settlement*,—1340 *A. D.* 1450 *A. D.*

The Sayyads of Jarwal, their origin and early history.

The ancestors of the Sayyads of Jarwal came from Persia, Sayyad Abú Tálib having to fly before Changez Khan with all his family to Khurásán. Finding himself still unsafe there he came on to Lahore, where he died. His son Aziz-ud-dín in the year 1286 A. D. came on to Delhi, and Allá-ud-dín, his son, came into Oudh and took up his quarters at Bado Sarai in the Bara Banki district: Jalál-ud-dín and Jamál-ud-dín, Allá-ud-dín's sons, succeeded their father, and Jalál-ud-dín falling under the unmerited displeasure of the Sultan Ghayás-ud-dín, paid the forfeit with his life.

This circumstance established the fortune of the family, for the king relenting when it was too late, endeavoured to make amends by bestowing on the brother Jamál-ud-dín 25,000 bíghas of land, revenue-free, in Barhauli and the same area in Jarauli on the Bahraich side of the Gogra. The grantee found no difficulty in gaining possession of the estate on the south bank, but he found it no easy task to establish himself in Jarauli. A Bhar Rája, Chhatarsál by name held the villages, and it was not until Sayyad Zikria, son of Jamál-ud-dín, obtained possession of the fort of Jarauli by stratagem that the Muhammadans succeeded in making good their position.

Ghayás-ud-dín bestows a muáfi grant of 25,000 bíghas on Jamál-ud-dín in Jarauli.

This is said to have happened in the year 1340 A. D., the year of Muhammad Tughlaq's progress through the country to Bahraich, wherein doubtless lies the true explanation of the successful occupation.

Date of this settlement.

The next reign, that of Fíroz Shah Tughlaq, was celebrated for several expeditions to Bengal, and from the account given in the Táríkh Fíroz Sháhi of Shams-i-Siráj Afíf of the first of these campaigns, there can be no doubt but that the Sultan's line of march lay through this district. He is said to have marched towards Bengal to a point on the Kosi near its junction with the Ganges, but finding the passage difficult, he marched for 200 miles up the Kosi and crossed it below Chumpáran at the place where the river issues from the mountains. Chumparun is situated in the hills to the south-east of Almora, and it may safely be concluded that the Kosi here mentioned is the same as the Kosála of the author of the Mira-at-i-Masaúdi which has above been identified with the Kauriála. The point of crossing was probably near the Shísha Páni, and the description of the torrent of water which "carried down stones of five hundred maunds' weight like straws" gives a good idea of the rapidity of the Kauriála as it escapes from the hills. Continuing his march eastward by Ráchap (Rajhat), Khorasa (Khurassur in Gonda), Gorakhpur and Tirhoot, the Sultan arrived in Bengal, where we need not follow him.

Fíroz Shah's march through Bahraich.

Accompanying him probably on this march was a young Risáldár by name Bariár Sáh, the younger of six sons of a Janwár chief whose home was in the fort of Bomgarh near Neemuch. The young soldier had joined the imperial army to seek his fortune, and it is not difficult to imagine him coveting a grant in the wild tracts of Bahraich through which he passed.

Bariár Sáh his Risáldár.

In the year 1374 A. D. the Sultan again visited Bahraich, but this time with the pious object of paying his devotions at the shrine of the martyr prince, and once again the Risáldár, accompanied him. The eastern portion of the district was at this period infested with lawless marauders, and Fíroz Shah, looking about for some one to rid him and the country of the gang, selected the Janwár soldier and charged him with the duty. So speedily and completely did he accomplish his task that his master made over to him the whole of that tract of country in which he had restored order.

Fíroz Shah's visit to the shrine of Sayyad Sálár in 1374 A. D.

Bariár Sáh establishes himself at Ikauna.

The Risáldár took up his position at Ikauna, then called Khánpur Mahára and became the founder of that great family which has provided in the course of seventeen generations lords for so many estates in this and the neighbouring districts of Gonda.

The Raikwárs migrate from Kashmír and settle in Rámnagar.

It was about forty years after the Janwár settlement was effected, *viz.*, about 1414 A. D., during the anarchy that prevailed throughout Hindustan on the decline of the house of Tughlaq, that two brothers, Partáb Sáh and Dúnde Sáh, Súrajbans Rajputs, migrated from Raika in Kashmír and finally took up their abode at Rámnagar in the Bara Banki district.

Sáldeo is brought to Bamhnauti.

Partáb Sáh died, and his two sons Sáldeo and Báldeo made away with their uncle and sought service with the Bhar rája of Rámnagar. The Rája of Bamhnauti on the Bahraich side of the river, by name Dípchand, also a Bhar chief during a visit to his relative of Rámnagar was struck with Saldeo's capacity for business, and on his return home brought him back with him to Bamhnauti. The Raikwár (the emigrant from Kashmír had taken a tribal name from their native village) served his master so well and increased the revenues of the estate so satisfactorily that the rája in his pride took to resisting the authorities. Sáldeo took advantage of the opportunity, slew his master, and possessed himself of the estate. This was probably about 1450 A. D.

The Raikwárs establish themselves in the west.

From that day to this, the Raikwárs have been masters of the western portion of the district. The three great estates of Baundi, Rahwa and Chahlári, besides the 52 villages known as the Raikwári Muháls which are now included in the northern portion of the Hisámpur pargana, were all held by descendants of the enterprising Sáldeo.

SECTION VIII.—*The district at the end of the fifteenth century.*

The district at the end of the fifteenth century.

At the end of the fifteenth century then we find the district occupied much as follows :—.

The Ansáris and the Sayyads in the south (Hisámpur), the Janwárs in the east (Ikauna), and the Raikwárs in the west (Fakhrpur) held the southern portion of the district, while the northern parganas were in all probability quite independent under the sway of hill chieftains.

Bahlol Lodi and his nephew the Black Mountain.

Bahlol Lodi had re-established the Muhammadan empire and extended its territory once more to the foot of the Himalayas during his reign of thirty-eight years from 1450 A. D. to 1488, and it was under the government of his nephew Muhammad, famous by the name of "Kálápahár" or "Black Mountain," who was appointed by his uncle in 1478 A.D. to the fief of Bahraich, that these northern districts were reminded once more of the days of Nasír-ud-dín, but it is unlikely that the operations of his troops in this part were anything more than mere raids or that any permanent hold was obtained over the country.

Parganas Rajhat, Sultánpur Kundri, and Dángdún.

As long as this energetic soldier held the district, it is possible that the hill chiefs acknowledged the imperial sway, and it appears from some revenue accounts of 1488 A. D. that in that year the Tarái pargana of Rajhat (Bánki) was held by Rája Sangrám Sáh of Saliána in the hills who nominally paid a revenue of Rs. 54,921 for it. At the same time Sultánpur Kundri (Jámdán and Malhipur) is recorded as paying Rs. 25,983, and Sujauli (Dharmánpur and Padampur Mahalwára) Rs. 99,413. Dángdún (Bhinga) was held by a hill rája named Udatt Singh at a jama of Rs. 81,325.

The legitimate inference from these revenue statements.

These statements of revenue, however, were probably mere boasts, and it may safely be assumed that such a remote part of the empire as this paid nothing to the imperial treasury save what was levied by the troops that subjugated it. The record of the nominal payment, however, serves to prove that these northern parganas were at this time at any rate partly under cultivation. It seems to have been the high belt of country, described in paras. 6 and 7 of the geographical section, and which forms the watershed of the two rivers the Gogra and Rápti, which longest resisted reclamation, where the jungle till within the last eighty years has defied the axe. The low alluvial lands of Jámdán and Malhipur seem to have been under the plough from an early date, and the villages belonging to Qasba Dugáon were doubtless those lying in the fertile basin of the Sarju.

Section IX.—*Akbar* 1556-1605 *A. D.*

Sarkár Bahraich.

In the time of Akbar, this district, together with a portion of the Tarái, was formed into the administrative division called "Sarkár Bahraich." The following form shows the area and assessment of the eleven muháls or parganas as assessed by Todar Mal and recorded in the Áín-i-Akbari. The areas recorded are those of cultivation only, and are shown in pakka bíghas. The revenue is shown in dáms (40 dám = one rupee.)

Muháls or parganas.	Forts.	Area in bighas.	Revenue in dáms.	Revenue-free in dáms.	No. of horsemen.	No. of footmen.
Bahraich ...	Masonry on bank of Sarju.	619,226	9,134,141	402,111	600	4,500
Behra ...	...	926	37,135	...	...	...
Hisámpur ...	Masonry ...	107,400	4,747,035	1,601	...	500
Dángdoi ...	...	80,436	440,562	...	900	2,000
Rajhat ..	...	4,004	166,880	...	...	1,000
Bajauli ...	...	124,710	877,007	...	...	...
Sultanpur ...	...	20,141	166,000	...	...	700
Fakhrpur ...	Ditto ...	101,720	3,157,876	56,765	...	...
Firozabad ...	Masonry ...	108,301	1,933,079	4,107	200	700
Qila Nawágarh ...	...	470,301	2,104,858	50	...	1,000
Khurása ...	Masonry ...	27,489	1,315,051	2,628	100	1,000
Total ...	...	1,664,714	24,079,624	467,212	1,850	11,400

The modern parganas corresponding with muháls of the Ain-i-Akbari.

The muháls which are given in the above form correspond with the parganas as at present defined as follows :—

Old name of muhal in the Ain-i-Akbari.	Present name of pargana, estate, &c., corresponding with muhál in column 1.	Name of district or territory in which the muhál is now included.
Bahraich ..	I.—All Bahraich pargana ... ... II.—All Ikauna pargana except the trans-Rápti portion, *viz.*, Durgápur Iláqa ... ... III.—All Nánpára, except the Mallápur villages (63 villages) and 70 villages in the north-west corner ... IV.—All Charda, except the Duáb between the Bhakla and the Rápti ... ... V.—Bhinga, the portion which lies between the Bhakla and the Rápti	Bahraich.
Bêhra ...	I.—Bhinga pargana, (a portion) 65 villages, *viz.*, those lying between Rápti and Oudh Forest, Sections VI and VII ... ... II.—Naipál, 77 villages, held till 1816 A. D. by Rája Dáng of Naipál; they were ceded to the British by the Naipál Sovereign by the Treaty of Sigauli and were made over to the Oudh Government. The rája of Tulsipur held them till annexation under the name of Iláqa Bánki. They have now been again made over to the Naipál Government... ..	Bahraich and Naipál.
Hisámpur	I.—Hisámpur pargana, except the Raikwári muháls now included in it to the north .. .. NOTE.—The remainder of old Hisámpur is now included in the Gonda district	Bahraich and Gonda.
Dángdoi ...	I.—Bhinga pargana, a portion, 78 villages, *viz.*, those lying in the Tarái between the forest and the Tulsipur pargana ... ... II.—Tulsipur pargana, 83 villages, *viz.*, lying between Bhinga and the hills, and lately excluded from Gonda district and included in Bahraich ... III.—Ikauna pargana, a portion, *viz.*, the trans-Rápti portion known as the Durgápur iláqa	Bahraich.
Sultanpur	I.—Charda pargana, 70 villages, known as Iláqas Jámdán, Jámnahan, and Malhipur, included in the Duáb between the Bhakla and the Rápti ... II.—Naipál, 21 villages, held by the hill rája of Saliána up to 1816 A. D., when they were ceded to the British and made over to the Oudh Government. They were held by the Tulsipur rája in his Bánki estate, and were restored to the Naipál Government in 1860	Bahraich and Naipál.
Rajhat ...	I.—Naipál. The whole of Rajhat with the exception of 70 villages is now included in Naipál. It was held prior to 1816 by Rája Kansa Sáh of Saliana, was ceded to the British by the treaty of Sigauli, and has been held since by the Tulsipur rája in his Bánki estate. It has now been restored to Naipál... II.—Nánpára pargana, 70 villages. These lie in the extreme north-west corner of the Nánpára pargana ...	Naipál and Bahraich.
Bajauli (see Sujauli ...	I.—Dharmánpur pargana, comprising the present iláqas, Bharthápur, Amba, Tehri, Dharmánpur, and Mangauria ... ... II.—Naipál, 72 villages, held by Rána Kulráj Singh up to the mutiny under the name of the Padampur-Mahalwára estate, ceded to the British in 1816 and again restored to Naipál in 1860	Bahraich and Naipál.

Old name of muhál in the Ain-i-Akbari.	Present name of pargana, estate, &c., corresponding with muhál in column 1.	Name of district or territory in which the muhál is now included.
Fakhrpur	I.—Fakhrpur pargana, except the north-western portion comprising the Chahlári and part of the Baundi estates	Bahraich.
	II.—Hisámpur pargana, the Raikwári muhals, *viz.*, the northern section of the present Hisámpur pargana...	
Qila Nawá-garh	I.—Pargana Tambaur } both in the Sitapur district ...	Kheri and Sitapur.
	II.—Pargana Kundri }	
	III.—Pargana Firozabad in Kheri...	
Firozabad	I.—Fakhrpur pargana, a portion, *viz.*, that comprising the Chahlári and a part of the Baundi estates ...	Bahraich & Kheri.
	II.—Nánpára pargana, a portion, *viz.*, that comprising the Mallápur villages	
	NOTE.—The remainder of old Firozabad is in the Kheri district.	
Khurása ...	All in the Gonda district	Gonda.

From this identification of muhals and from a glance at the small amount of revenue leviable from the northern Tarái parganas, Rajhat, and Behra, it is clear that even under Akbar's rule the Muhammadan sway was almost nominal in these remote districts. In Rajhat, too apparently, a force of 1,000 footmen had to be maintained to keep possession even of the few thousand bighas that did pay revenue to the Delhi Government, while in Dángdoi, the Tarái pargana to the east, a still larger force of 2,000 footmen and 900 horse had to be maintained to keep the hill chieftains in check.

Evidence that the Muhammadan hold on the north was very weak.

SECTION X.—*The Raikwárs.*

It was in the time of Akbar that the Raikwár Harhardeo, fourth in descent from Sáldeo of Bamhnauti, who had been summoned to court to explain a breach of good manners in levying toll from one of the princesses as she passed through his estate on a pilgrimage to Sayyad Sálár's shrine, rendered such assistance to the Sultan in the expedition organised by him against I'dgar, the rebellious Governor of Kashmír, that he obtained the grant of the zamindari of nine parganas or portion of parganas as follows: Fakhrpur, Hisámpur, half Firozabad, Rájpur (Chahlári), Bánsura (in Sitapur), Seota (in Sitapur), Sailuk (Bhitauli), Garh (in Kheri), Bamhnauti (Baundi), but this grant does not appear to have consisted of anything more than a certain rent charge of the land, and possession did not necessarily accompany it.

Rája Harhardeo's grant.

Harhardeo returned about 1590 A. D. to his home to find his son Jítdeo seated on the gadi, the Raikwárs having despaired of the return of their chief. The father refused to oust his son, and retiring to Tappa Baunraha which was owned by a Brahman, he married his daughter, an only child, and founded the Harharpur iláqa of fifty-two villages still owned by his descendants, but now split up into no less than fourteen distinct muhals.

Harhardeo founds the Harharpur iláqa.

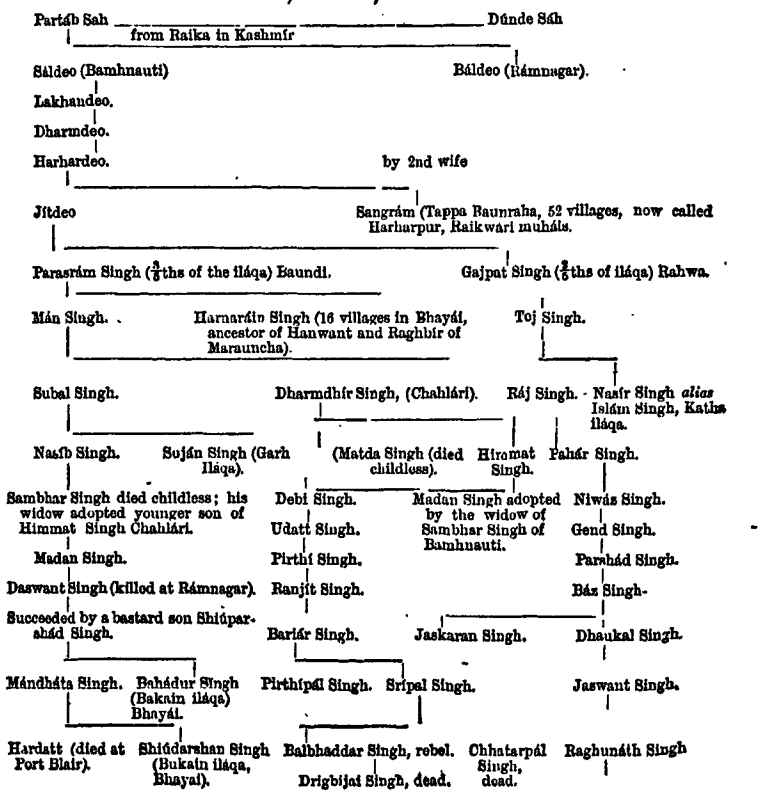
The separation of the Rahwa and Chahlári iláqas from Bamhnauti or Baundi.

About the year 1600 A. D. the Baundi or Bamhnauti estate was split into two, Parasrám Singh, the elder son of Jítdeo, taking $\frac{3}{4}$ths of it and his brother Gajpat $\frac{2}{5}$ths, to which he gave the name of Rahwa, and about thirty years later a third branch estate was founded by Dharmdhír Singh, grandson of Parasrám, who took the pargana of Rájpur and set up for himself in Chahlári. It was at this time that the "Haq Chahárum" in five out of the nine parganas granted to Harhardeo was resumed, *viz.*, in Fakhrpur, Hisámpur, half Firozabad, Bánsura, and Sailuk.

The Katha estate.

After the division of the original estate above noted, the three iláqas, Baundi, Rahwa, and Chahlári, suffered no more disruptions except in one instance in the Rahwa family, one of the younger sons of which, a grandson of Gajpat, turned Musalman, and with Delhi Court influence managed to set up for himself with twenty villages (the Katha estate). These were, however, afterwards absorbed into the Rahwa iláqa. The genealogical table of the family is annexed.

Pedigree of the Raikwár family, showing the three main branches, Baundi, Rahwa, and Chahlári.



SECTION XI.—*The Janwárs.*

The separation of the Balrámpur branch.

In the meantime the Janwárs in Ikauna were fast extending their possessions. Mádho Singh, seventh in descent from Bariár Sáh, had retired to Balrámpur, leaving his brother Ganesh Singh in the ancestral village. Whether Mádho was the elder or the younger brother is naturally disputed, now that the branch house has eclipsed the glory of the main line.

Mahá Singh.

Ganesh Singh's son Lachhmínaráin is reputed to have been a man of strong hand with a lust of power and conquest, but it was Mahá Singh who was the hero of the family. This noble was contemporary with Shah Jahán, and in 1627 A. D., obtained a farman from that emperor by which were granted to him a similar percentage of the Government revenue under the name of "Haq-Chaudhari," as that granted to the Raikwár Harhardeo.

The extent of his grant.

The extent of the grant was very large, the parganas Bahraich, Salonabad, Sujauli, Rajhat, Sultánpur Kundri, Garh Qila Nawá, Dángdún Behra, together with Tappa Bihti in pargana Kurásar and Tappa Rámgarh Gauri in Gonda, being comprised in it. The percentage was Rs. 19-11 annas in the Rs. 100 from all revenue-paying villages and 4 annas per 1 Rupee and 5 sers per maund of grain, in all "aimma" (revenue-free) estates, besides the one-fourth of all rights in waters (jalkar), grazing and transit dues, &c. In short, a footing was given to the Janwárs in the whole of the northern portion of this district.

The Charda, Gújíganj, and Bhinga off-shoots and the Bahraich birts.

Mahá Singh does not seem to have been slow to follow up the advantage which this grant gave him. Already one Jagannáth Singh of his family had migrated to the Charda iláqa, and now Mahá Singh's own brother Rudr Singh went westward also and founded the Gújíganj estate (Jámdán and Malhipur). It was probably before this that a cadet of the family crossed the river and took possession of the Bhinga iláqa, and in Bahraich pargana, Mahá Singh, evidently under the authority of that the farman gave him, gave birts to enterprising Brahmans and others, of deserted and jungle villages. He never, however, seems to have ever held any actual possession of Bahraich villages, and he was probably never able to make good his hold on any of the Tarái parganas except Dángdún.

The Gangwal branch.

In 1723 A. D. Partáb Singh, younger brother of Chain Singh of Ikauna, grandson of Mahá Singh, was deputed by the taluqdar, his brother, to guard the border estate of Dubaha from the attacks of the Bisen rája of Gonda. This part of the Ikauna estate lay south of Ikauna, and was peculiarly exposed to attacks from this quarter. Partáb Singh occupied the outpost and kept the raids off the estate; but feeling himself strong enough, he at length set up for himself and founded the Manikapur estate, afterwards called the Gangwal iláqa, comprising in all about ninety-six villages.

SECTION XII.—*The Northern parganas.*

The northern parganas during this period.

While the Raikwárs and the Janwárs were thus spreading themselves over west and east, the north was still held by the hill chiefs and by the tribes of Banjáras, who, under cover of the woods, penetrated far south.

Salonabad.

Shah Jahán at the beginning of his reign had conferred on Saloná Begam, wife of his favourite child Prince Dára, 148 villages in what is now the Nánpára iláqa, and had given the name of pargana Salonabad to the grant. The attacks of the Banjáras, however, prevented the occupation of the estate, and the jágír was abandoned by the lady, for in Mahá Singh's farman pargana Salonabad was one of those made over to that noble.

Nánpára.

In 1047 H. = 1637 A. D., Rasúl Khan Togh, Pathán, a Risáldár in the service of Shah Jahán, was appointed keeper of the fort at Bahraich, and for the pay of his company of soldiers five villages of very doubtful value were assigned him in Pargana Salonabad, These five hamlets were, however, destined to become the nucleus of one of the finest estates in Oudh, that of Nánpára. The Risáldár lived at Kumaria in Baundi, and Rasúl Khan and his son Jahán Khan are buried there. Muhammad Khan, the second in descent from Rasúl Khan, was the first to settle in Nánpára, and it was his son Karam Khan who may be said to have founded the estate. The office of fort captain had probably been relinquished when Muhammad Khan left Bahraich, but the family still continued to be mansabdars and to hold their *jágír* somewhat increased in extent. Karam Khan, however, exerted himself so successfully against the Banjáras that he gained among the country folk the title of rája, and left his son Mustafá Khan an estate apart from his jágír, which was sufficiently large to pay revenue to the amount of Rs. 5,000, the sum demanded from him by Major Hancock on the part of the Oudh Government. Refusing to pay, he was carried off to Lucknow, where he died in 1777 A. D.

Himmat Singh's clearing lease.

During this period Pargana Rajhat and half of Sujauli was held by the Hill Rája of Saliána, while Gumán Singh of Jagannáthpur, probably one of the Ikauna family, held nominally the remainder of Sujauli and a part of Sultánpur Kundri. That the jungle, however, was too much for Janwár colonists is evident from a clearing lease deed given by Ásif-ud-daula's orders to Himmat Singh of Piágpur in the year 1788 A. D. From this document it appears that out of 1,734 villages embracing the whole of the country comprised in what is now in Nánpára, Charda, Dharmánpur, and a portion of the Naipál Tarái 1,486 were entirely deserted and were leased to Himmat Singh for ten years at a progressively increasing jama, rising from Rs. 1,101 to 17,808.

This same lease deed shows that in that year the Nánpára iláqa consisted only of fifty-nine villages besides twenty-three villages jágír.

His success.

With the last decade of the eighteenth century there set in an era of progress for these northern tracts. Himmat Singh's exertions were mainly directed to clearing the dense jungle

which covered the Charda pargana. His success was complete, and from that day to this the forest has been driven back steadily to the edge of the high bank of the Bhakla.

Madár Bakhsh of Nánpára.

In Nánpára Sáli Khan succeeded Mustafá Khan, and in 1790 A. D. left the estate to Madár Bakhsh, who in sixteen years so extended the cultivation that the revenue rose from Rs. 14,000 to 65,000.

The progress in Nánpára.

On the death of Madár Bakhsh in 1807 A. D. his son Munawwar Ali Khan was a child of only a year old, and the estate was held khám until 1819 A. D., when Munawwar Ali Khán's mother filed her engagement for Rs. 1,10,000, a clear proof of the extension of cultivation and of the increasing prosperity of the iláqa.

Munawwar Ali Khan.

When, however, Munawwar Ali Khan in 1827 A. D. took the management into his own hands, he succeeded in resisting the demands of the chakladar so far as only to pay from Rs. 50,000 to 60,000. This taluqdar was a man of energy and great courage, but his contentions with Rája Darshan Singh must have thrown back the estate considerably. Raghubar Dayál, however, the scourge of the Fakhrpur and Bahraich parganas, did not venture to interfere with him.

He marries the daughter of Mehndí Quli Khan.

In 1847 A. D., in an ill-starred moment, he married one of the fashionable ladies of the Lucknow Court, the daughter of one Mehndí Quli Khan, brother of a Kumedan of a Najíb corps. From that day to this the estate has been cursed.

The Rája returned to Nánpára with his bride and died* a few days after.

The disastrous quarrels of the ránis.

The elder Ráni succeeded to the management in the name of her infant son Jang Bahádur, and for two years ruled peaceably, but the younger wife contrived to obtain the support of the queen mother in Lucknow, and for five years an unceasing warfare raged throughout the iláqa between the partisans of the two women. This disastrous contention found a prominent place in the report submitted by the Resident on the state of Oudh in 1855, and may be said to have been one of the chief instances of the misrule which then prevailed, which ultimately induced the Court of Directors to issue its fiat for annexation.

Sir James Outram's account.

Sir James Outram then wrote: "Nánpára, one of the richest districts in Oudh, with magnificent fertile plains intersected in all directions by rivers and streams, and yielding Munawwar Ali Khan, the late Rája, upwards of three lakhs of rupees yearly, since the Rája's death is reduced to such a state that it does not now yield the king anything at all, though upwards of 1,20,000 rupees have been spent every year on the troops stationed there. The whole of

* He was shot through the body by the accidental discharge of a gun, one barrel of which he was loading in a hauda, his only companion in which was, it is said, a dancing girl, who tried in vain to staunch the blood.

the villages are deserted and in ruins; not a single chhappar (thatch) is to be seen for miles and miles. Kallan Khan, the elder ráni's karinda, about four years ago burnt down the whole of the villages in the district."

The Lucknow parasites.

At annexation the rightful heir was of course admitted to engage, and Mehndí Quli Khan and his party had to retire into seclusion. It was not long after re-occupation however before they again appeared in Nánpára.

The increasing prosperity of the estate.

The natural capabilities of this iláqa are such that it is impossible but that the estate should prosper, and within the last ten years the cultivation has been extended 84 per cent. while its revenue has been increased 120 per cent. It now numbers no less than 286 villages (hadbast).

The fate of the Gújíganj iláqa.

Shortly before Madár Bakhsh's death in 1807 A. D., the Gújíganj taluqdar, Dariáo Singh, the great grandson of Rudr Singh, brother of Mahá Singh of Ikauna, had by his recusancy drawn down upon himself the strong hand of Saádat Ali Khan. He was attacked in 1806 A. D., by a confederacy of the neighbouring nobles, acting under orders from Lucknow, was crushed, and his estate divided among the taluqdars of Nánpára (Madár Bakhsh), of Piágpur (Himmat Singh), and of Charda (Duniápat Singh). They first took the villages which lay on the eastern border of his estate about Dándi Kusan, the Piágpur man got the southern portion of the duáb between the Bhakla and the Rápti, now called the Malhipur estate, and Duniápat Singh, (nephew of Himmat Singh), who had managed during the period that had elapsed since the date of the clearing lease to make himself independent of his uncle, added to Charda the Jámdán villages which formed the northern portion of the same duáb.

The progress in the north not materially affected by the changes in the administration.

The taluqdars of the north now yearly increased in importance, and, as the growth of their estates was but little affected by the changes in the administration which materially influenced the position and landed interests of the great zamindars of the more southern portion of the district, it will be better to follow their annals to the close of the Nawabi.

The Sujauli (Dharmánpur) pargana.

The Sujauli pargana at this time, *i. e.*, prior to 1816 A. D., was almost entirely held by Banjáras, who refused to pay tribute to any one. In Himmat Singh's patta, dated 1788 A. D. Arjun Singh, a Banjára, is mentioned as holding 155 villages, while no less than 800 villages were deserted owing to the raids of these very fierce foresters.

Some years after this, the Dhaurahra Rája, on the other side of the river, managed to get a footing in the Bharthápur and Amba Tehri iláqa which now form the northern portion of the Dharmánpur pargana, and the Isánagar taluqdar, who was of the same house as the Dhaurahra man, obtained a similar hold on a tract in the south of the pargana, which was all nominally included in one village, Mangauria. The centre portion of the pargana, however, was still held by the Banjáras.

But an event was impending which considerably strengthened the power of the Oudh Government in this part of its dominions, and which rendered these nobles of the north more secure in their possessions than they could have been, while the Banjáras and the hill tribes were ready both in their front and on their flank to harass and even despoil them. This was the acquisition of the Tarái parganas.

The acquisition of the Tarái parganas.

In 1814 A. D. the attitude assumed by the Naipál Government towards the Honourable Company became so aggressive that war became inevitable. It was declared on 1st November 1814 and resulted in the treaty of Sigauli, which was signed on 4th March 1816. By the 3rd Article of this treaty the whole of the lowlands between the rivers Káli (Sárda) and Rápti, besides other territory to the east, was ceded to the Company, and on the 1st of May following, these lands, together with the district of Khairigarh, were made over by the British to the Oudh Government in satisfaction of a loan of a crore of rupees borrowed by the Company from the Nawab Wazír in the previous year.

The Naipál war and the cession of the Tarái

The Chauhán Rája of Tulsipur profited most by this arrangement and obtained the larger portion of the ceded territory, the former holder Rája Kansa Sáh of Saliána in the hills being killed by the Tulsipur grantee in 1821, and his estate, called afterwards the Bánki iláqa, being occupied by the Chauhán. The western portion of the ceded lands have been held by the family of Rána Kulráj Singh, the taluqdar of Padampur Mahalwára.

The grantees of the ceded lands.

As a result of this annexation and cession may be noticed the suppression of the Banjáras in the Sujauli (Dharmánpur) pargana. The taluqdar of Ísánagar was at this time a minor, but his guardian and uncle Bakhtáwar rendered such signal service to the Chakladar Hakím Mehndi in his expedition against these turbulent gentry, that they were no longer able to hold out, and their villages were made over to the assisting noble. It was no doubt the cession of the Tarái to the north that encouraged the Hakím to sweep away these Banjáras once for all.

The suppression of the Banjáras a result of the cession.

The confiscation of their lands threw the whole of the pargana, barring a few villages on the east held by the Nánpára rája, into the possession of the Jángre families who held continuously until annexation. The pargana was never included in the Bahraich nizámat, the revenue being paid into the Khairabad treasury.

The whole of the Sujauli pargana thus thrown into the hands of the Jángre Thákurs.

Regarding the Charda iláqa there is but little to record. From the time that Himmat Singh first obtained his clearing lease until annexation, it was a period of steady progress, the successive Taluqdars, Duniápat, Mahípat, and Jodh Singh, extending the cultivation by means of labour imported from the Gonda district. The pargana suffered much, however, during Raghubar Dayál's reign of terror.

The Charda Iláqa.

At annexation there was comparatively but little waste left to come under the plough, and the estate which the Taluqdar Jodh Singh forfeited by his non-submission under the

Its condition at annexation.

term of the proclamation was an exceedingly valuable one. It has now been bestowed on the mahárája of Balrámpur, Sardár Híra Singh, and Nawab Niwázish Ali Khan. It numbered 428 villages (Nawabi).

The Malhipur iláqa.

The portion of the Gújíganj ilaqa which the Rája of Piágpur secured for himself in 1805 A. D., has always been more or less under cultivation from very early times. It is still held by the Piágpur man under the name of the Malhipur iláqa, 23 villages.*

The restoration of the Tarái parganas to Naipál in 1860.

It is perhaps hardly necessary to record that after the suppression of the sepoy rebellion, the English Government, to mark its sense of the value of the support rendered to it by the Naipál Darbar, restored the whole of the lowlands lying between the river Káli (Sárda) and the district of Gorakhpur which had belonged to the State of Naipál in 1815 and were ceded to the British Government by the treaty of Sigauli. The treaty effecting this restoration was signed on 1st November 1860. The territory so ceded corresponds almost exactly with the old parganas of Rajhat and Behra and a portion of the Sujauli pargana. It comprised the Padampur, Mahalwára, and Bánki estates.

The Bhinga pargana.

To complete the sketch of the history of the northern portion of the district, it is necessary to pass eastward to the Bhinga pargana; as in the case of the Tarai parganas lying farther west, the hill Rájas held possession of a portion of this one also as late as 1669 A. D. The Rája of Phálabáng held 20 villages and a Rája of Jarúli held 58 villages in Dángdún, which corresponds as nearly as possible with that part of Bhinga which is trans-Rápti and a portion of Tulsipur.

At first held by members of the Ikauna family.

These villages lay to the north of the pargana, but the Ikauna family had already established themselves in Durgápur on the north side of the Rápti. A cadet of this family also at this time held that portion of Bhinga which includes Bhinga proper and the Kakardari iláqa.

Afterwards transferred to the Bisen.

The Banjáras, however, were as troublesome here as in the north-west of the district, and the Janwár was fain to make over his interest in the estate to a marriage connexion by name Bhawáni Singh, a Bisen, a younger son of the Gonda Raja. This man succeeded well in repressing the Banjáras and established his position securely. He brought under his sway all that portion of the pargana which lies between the Rápti and the forest, as well as a considerable portion of the Tarái which lies to the north of the belt of forest, and in time he acquired a number of villages on the south bank of the river. There was probably no jungle on the lands occupied in this way, nor does it seem that any attempt was ever made to clear the belt which runs parallel to the Rápti.

* Concerning the connection between the Piágpur and Charda families, see article "Charda."

The Bhinga iláqa included in the Bahú Begam's jágír.

Up to 1816 A. D. the iláqa was included in the jágír of the Bahú Begam, and, like all the estates assigned to her, felt the immeasurable advantage of being exempt from the interference of the grasping revenue officials. The present Rája is the seventh in descent from Bhawáni Singh. Some cannon were found concealed on his father's estate, and as a penalty for this he forfeited half of his possession. The confiscated portion in the district is now held mainly by the Mahárája of Balrámpur.

Half the estate confiscated.

SECTION XIII.—*The Southern parganas during the Nawabi rule.*

The history of the southern parganas during the Nawabi.

The history of the southern portion of the district has been carried down to the commencement of the independent rule of the Nawab Wazírs of Oudh. It is necessary now to sketch the condition and administration of these parganas during the reigns of those princes.

Rája Datt Singh of Gonda, Aláwal Khan.

It has been mentioned that in 1723 A. D., a member of the Ikauna family established himself in an independent position in the south of the Ikauna estate. His doing so was the signal for the commencement of a series of raids and counter-raids between the Rája of Gonda, Datt Singh, and the Bahraich Pathán who came to Partáb Singh's assistance under Aláwal Khan.

Aláwal Khan and his Afgháns.

This gentleman was a captain of free lances who had his head-quarters at Bahraich, and who was ready to lend his mercenaries to any one who could offer good pay or a fair chance of plunder. He and his co-bandits were probably descendants of some of those Afgháns who swarmed in the Court of the Lodis and who were sent flying across Oudh by Humáyún, Bábar's eldest son, in 1526 A. D. However this may be, they seem at this time to have been very numerous and to have been almost masters of Bahraich. It is within the memory of residents of the town still living that at the Muharram festival, the tázia processions were attended by a troop of some 300 of these Pathán musketeers, and to this day on the same occasion the kettledrums of Datt Singh of Gonda which were carried off in the fights above alluded to are paraded in triumph through the streets of Bahraich.

Jágírs in Bahraich.

At this time the assignments of lands in the district in revenue-free service tenure were very extensive. In Pargana Bahraich alone no less than 858 villages were held by one Nawab Mirza Muhammad Jahán in jágír, while another grantee, Sayyad Muzaffar Husen, held 60 villages, and 127 more were assigned in ordinary revenue-free tenure to others.

The system continued down to the time of A'sif-ud-daula.

The same system of jágírs was pursued by Saádat Khan's successors down to A'sif-ud-daula. In 1750 A. D., Rája Newal Ráe, Safdarjang's minister, held 54 villages, and in 1756, Mairam Ali Khan was granted 148 villages on this tenure, while Gúji Beg Khan and Sayyad Mír Ehsán Khan held for many years between them no less than 346 townships.

In 1775 A. D., however, Shujá-ud-daula died, and his successor, Ásif-ud-daula, pressed by his pecuniary obligations to the British Government, resumed all these grants with the exception of 255 villages which that Nawab's minister, Mír Áfrid Ali Khan, managed to retain for himself. No sooner was Ásif-ud-daula dead, than the minister had to relinquish his hold of this grant which was resumed and brought on the revenue roll. The názim of the day, however, Ráe Amar Singh, thought it a pity that such an estate should have no master, and therefore appropriated it.

The resumptions by Ásif-ud-daula.

Since the accession of the reformer and economist Saádat Ali Khan no jágír has been granted in Bahraich, save the Bhinga estate, which, under the engagement executed by that Nawab in favour of the Bahú Begam, was, together with Gonda, made over to the lady in 1798 A. D. She held undisturbed possession of this jágír until her death in 1815 A. D.

No jágírs granted after the accession of Saádat Ali Khan.

During the reigns of the first five Nawab Wazírs of Oudh the great taluqdars of the district were held thoroughly well in check. They can hardly be said to have been masters in their own estates. A tahsildar resided in each of the iláqas, Ikauna, Gangwal, Piágpur, and Charda, and watched the Government interests; the taluqdars having little to do with the management of their estates beyond assisting the tahsildar in his collections and enjoying the produce of a few villages set apart for their maintenance.

The taluqdars' position under the first five Nawabs.

The Raikwár taluqdars, however, seem to have been more favoured than their fellow-nobles in the east of the district, and between the years 1796 and 1816, the Baundi Rája increased his estate from 67 villages to 261, obtaining 114 from the portion of pargana Firozabad which was transferred to the Bahraich nizámat in 1796 A. D., and 80 villages from the crown or khálsa lands of Fakhrpur. The Rahwa man in the same way acquired 32 villages from the khálsa lands and 5 from Firozabad during the same period, his estate consisting of 42 villages only in 1796 A. D., and of 79 villages in 1816.

The Raikwár an exception to this rule.

Saádat Ali Khan had on his accession instituted the contract system, under which the local governors were bound to pay into the king's treasury a certain stated sum and were allowed to appropriate any excess collections. The system worked well enough while its author held the reins, and this district was peculiarly fortunate in its názim for this period. The ten years of the rule of Bálkidás, qánúngo, and his son Ráe Amar Singh from 1807 to 1816, were the most prosperous of any that Bahraich has experienced under native government. It was not until the accession of Ghází-ud-dín Haidar that the disastrous effects of the farming system showed themselves. From the death of Saádat Ali Khan until the deposition of Wajid Ali Shah the district scarcely enjoyed a single year of rest or freedom from the merciless exactions of its grasping administrators.

The contract system.

The Piágpur estate.

Before entering on the history of the aggrandisement of the taluqdars and the absorption of the khálsa lands into their iláqas, which were the result of the lax administration of the last four decades of the Nawabi rule, the rise of the Piágpur estate must be noticed. The founder of this iláqa, Bhayya Himmat Singh, was fourth in descent from one Prág, a successful agriculturist who held some four or five villages under the protection of the Ikauna taluqdar, with whose family the Piágpur man claims to be connected. The Janwárs of Ikauna and Gangwal, however, disclaim any sort of relationship with him, and assert that he is of another tribe (gotr) of Janwárs altogether. Himmat Singh was the same who has been noticed above as being the protegé of Ásif-ud-daula and the lessee of Charda. He is said to have held 30,000 bíghas of cultivation turned with his own ploughs, and to this day his "sír" is proverbial. The Charda clearing lease gave him in 1788 A. D., a start in the world, and he is reputed to have kept Ásif-ud-daula in remembrance of him by sending him a princely present of supplies on the occasion of the marriage of one of the king's sons. His object was attained, and he acquired independent possession of a number of villages which formed the nucleus of the very fine estate which his descendant now possesses*.

Its extension subsequent to the death of Saádat Ali Khan.

It was, however, not until after the death of Saádat Ali Khan in 1814 A. D., that this estate, in common with those of all the nobles in the district, entered on that period of extension which rendered them tempting objects of spoliation to successive názims.

Number of khálsa villages in 1815 A. D.

At this time the independent villages held under direct engagement with the State and commonly called khálsa numbered no less than 1,295, as follows:—

	Villages.	Revenue.
Parganna Bahraich	621	1,55,835
„ Fakhrpur	209	59,551
„ Hisámpur	465	80,497
	1,295	2,95,883

Bahraich khálsa.

The Bahraich khálsa lands, 621 villages, comprised the estate of 255 villages which has been noticed above as forming the jágír of Mír Afríd Ali Khan, afterwards held by Ráe Amar Singh, the Tiparaha estate of 24 villages, and the Súkha estate of 10 or 12 villages held by some Sayyads. The remainder consisted of small estates held some by the birtia grantees of Mahá Singh of Ikauna, others by hereditary muqaddams (head-men) of the Kurmi agricultural class, whose position differed little, if at all, from that of zamindars, and others by nominees of the názim of the day.

* The Janwár family declares its descent from one Prág, who along with his brother Joga came from Bálápur Tirha and got a village or two together.

The estate was first called after its founder Prágpur, then it became Piágpur. This family now has commensality with that of Ikauna and Balrámpur, although it is denied that they are of one blood. The fact is most curious if true, and it is to be expected that litigation will, some time if it has not already, shed light upon it, because we have here the formation of a clan by a kind of confarreation when there was no common ancestor.

Fakhrpur khalsa.

The khálsa in Fakhrpur consisted almost entirely of the Raikwári coparcenary community mentioned already, comprising 108 villages, and the Kanera and Butora iláqa of 28 villages owned by the old qánúngo family of Fakhrpur.

Hisámpur khálsa.

In Hisámpur the villages held by the Sayyads, numbering no less than 247, and the Ambápur estate, 49 villages, held by a Shekh family of qánúngos, composed for the most part the so-called khálsa, a word which does not necessarily imply any more exclúsive right of property on the part of the State in these lands than existed in theory with regard to the estates held by the taluqdars.

Meaning of the word "khálsa."

The word seems to have had its origin in the qánúngo's office, and to have been originally applied to all those estates the accounts of which were then kept distinct from those of the more influential taluqas. As will have been inferred from the above detail of the khálsa villages, many of the properties included under that heading were ancestral estates that had been held by their owners for quite as many generations as the nobles themselves could count in their pedigrees. The Sayyads of Jarwal and the Raikwárs of Harharpur are notable instances of this.

Hakím Mehndi.

Ráe Amar Singh held the contract for Bahraich for two years after the death of Saádat Ali Khan, but in 1817 Hakím Mehndi who already held the farm of the adjoining districts of Khairabad and Muhamdi, bid a lakh of rupees over the Lála's payment for the previous year and obtained the district. The account of the murder of the Ráe by this man is given in Sleeman's Diary (Vol. I, page 50.) He held the contract for two years, when he was compelled to retire before the machinations of those whom he left behind him at Lucknow. Although a murderer, he was then justly regarded as a man of high character.

Hádi Ali Khan commences the incorporation of the khálsa lands in the taluqdars' estate.

Hádi Ali Khan *alias* Saif-ud-daula, succeeded, and he at once demanded an increase of two annas on the demand in Ráe Amar Singh's time. He found it difficult to realize this exorbitant demand, and as a means to this end commenced that incorporation of the khálsa lands in the taluqdars' estates under which, at the expiry of his term of office in 1827 A. D., a period of nine years, no less than 439 villages had been transferred to the nobles.

The extent of the absorption.

Under his successors the same nefarious system was pursued, and between the years 1816 and year of annexation, 1856 A. D., 788 villages were thus absorbed in the great estates. The taluqdars who divided the spoils were as follows :—

	Villages.	Revenue.
Rája of Ikauna	224	1,03,047
,, Piágpur	186	95,041
Baundi	172	77,270
Kalhans Rajputs of the Chhedwára estate	110	73,543
Rája of Rahwa	41	28,397
,, Gangwal	25	18,846
,, Nánpára	16	9,402
Taluqdar of Charda	12	3,668
,, Bhinga	2	570
	788	4,09,784

while the Tiparaha taluqdar during the same period had increased his estate from 24 villages to 48. The revenue noted above is that at which the villages were included in the iláqas, and which, it may be assumed, was the very utmost that they were capable of paying. No sooner had the taluqdar got a village fairly in his grasp than he scorned to pay any but a sum considerably less than that which had been realized from it hitherto.

The Jarwal estates; their ruin.

The 110 villages acquired by the Kalhans Rajputs of Guwárich pargana in Gonda, and many of those absorbed by Baundi, were wrested from the old family of the Jarwal Sayyads, who in 1816 A. D. held no less than 247 villages, but who prior to annexation had lost all but 138. The story of their ruin goes that the Názim Mír Hádi Ali Khan was anxious to obtain the daughter and heiress of the old Sayyad, the head of the principal branch of the family, in marriage for his son. The honour was declined, and the názim resolved that the slight should not go unpunished. The Jarwal estates had been under protection of Huzúr Tahsil for some years, but before Mír Hádi left the district he got them brought under his own management and accomplished his end. In the year 1827 A. D., 98 villages of the Hisámpur khálsa were made over to the Kalhans and other Rajput taluqdars, nearly all of these being the property of the Sayyads.

Mír Hádi Ali Khan's administration.

Mír Hádi held the district a second time a few years later, and notwithstanding the course of action described above, his administration of the district contrasts well with that of some of his successors. He was the first who held the districts of Gonda and Bahraich united under one nizámat, and after the first few years of his holding office, he seems to have been able to entertain hopes of keeping his charge more or less permanently, and to have restrained himself from those more oppressive acts of extortion and violence which the contract system encouraged.

Darshan Singh.

Darshan Singh, the father of the late Mahárája Mán Singh, succeeded Mír Hádi, and on the first occasion of his holding office he did no harm, but when in 1842 A. D., he resumed charge of the nizámat, he came commissioned to coerce the great landholders who, under the measures of the last twenty-five years, had been gradually attaining a position from which it was difficult to dislodge them. It was during his two years' administration in 1842-43 that he made the fatal mistake of embroiling himself with the Naipál Government in his pursuit of the young Rája of Balrámpur into that Darbár's territory. On account of this, such pressure was brought to bear on the Court at Lucknow that Darshan Singh was banished, only, however, to be recalled two months after. He died soon after, leaving three sons, Rámádhín, Raghubar Singh, also called Raghubar Dayál, and Mán Singh.

Raghubar Dayál.

The second of these sons, Raghubar Dayál, held the contract of the Gonda-Bahraich nizámat for 1846 and 1847 A.D., and terrible those years were. It was a reign of terror such as has seldom been experienced by any province under the worst days of native rule.

Captain Orr's description of the district after the two years' administration of Raghubar Dayál.

Captain Orr, who was deputed by the Resident at Lucknow to pass through the district that had been affected by this scourge, writes in 1849: "The once flourishing districts of Gonda and Bahraich, so noted for fertility and beauty, are now for the greater part uncultivated; villages completely deserted in the midst of lands devoid of all tillage everywhere meet the eye: and from Fyzabad to Bahraich, I passed through these districts, a distance of eighty miles, over plains which had been well cultivated, but now lay entirely waste, a scene for two years of great misery ending in desolation."

The district has not yet recovered from the effects.

It is unnecessary here to recount all the atrocities committed by this man. Colonel Sleeman in his Diary, Volume I, pages 70-95, has given a vivid description of them; as he remarks, "no tyrant ever wrote his name in such a legible hand," but the execration in which that name is held in this district will outlast even the effacement of the handwriting. It will be long, however, ere the district recovers from the wholesale devastations of Rughubar Dayál and his crew. Bahraich suffered far more from him than Gonda, and it is not too much to say that the scanty population of this district as compared with Gonda is due in a great measure to this fact. He not only devasted the country, he actually depopulated it.

The estates which suffered most.

The estates that fared the worst under his infamous rule were the iláqas Baundi, Rahwa, Piágpur, Gangwal, and Charda. Nánpára, Bhinga and Ikauna owed their comparative impunity, the first named to the strong hand of its master, Munawwar Ali Khan, and the two latter to their distance from Raghubar Dayál's headquarters. The cis-Rápti portions of Bhinga, however, and the Ikauna lands situated in the Bahraich pargana did not escape.

Colonel Sleeman's notes.

Colonel Sleeman, who made a progress through the district in 1849, makes the following report on the condition of the principal estates in the Bahraich and Gonda districts:—

	Names of estates.	Present Condition.
Bahraich ...	Baundi	Almost waste.
	Rahwa	Ditto.
	Nánpára	Falling off.
	Charda	Ditto.
	Gangwal	Much out of tillage.
	Piágpur	Ditto.
	Ikauna	Ditto.
	Bhinga	Recovering.
Gonda ...	Balrámpur	Well tilled.
	Tulsipur	Ditto.
	Utraula	Much out of tillage.
	Manikapur	Ditto.
	Babhnipáir	Ditto.
	The Chhedwára estates ...	All well tilled.
	Bishambharpur	Rája Debi Bakhsh, in good order.
	Akbarpur	In good order under Rámdatt Pánde.
	Singha Chanda	Ditto, ditto.
	Birwa	A little out of tillage.

In 1845, under Wájid Ali, the nizámat of Gonda-Bahraich actually paid into the treasury 11½ lakhs. In 1846 Raghubar Dayál paid 14 lakhs, but in 1848 under Inchhá Singh it was with difficulty that 6 lakhs could be realized, while nearly the whole of this reduced revenue was collected from Gonda. It is scarcely matter for wonder that the incidence now of the revised jama in the one district should be so much lighter than in the other.

Comparison of the revenue before and after Raghubar Dayál's administration.

Bahraich now offered but little spoil to tempt its názims to any further devastation, but inasmuch as the main agent of Raghubar Dayál in his atrocities, Gauri Shankar, remained in the district as a tahsildar under Inchhá Singh and Mán Singh, the former uncle and the latter brother of Raghubar Dayál, it could hardly be expected that the land should have much rest.

Subsequent názims.

Section XIV.—*Annexation.*

Retribution for this misrule and relief for the oppressed people was, however, near at hand, and on the 7th of February 1856, Sir James Outram, Resident at Lucknow, issued the proclamation by which the government of the territories of Oudh was thenceforth vested exclusively in the Honourable East India Company. The masterly and statesman-like letter of the 4th of February from Mr. Edmonstone, Secretary to the Government of India, to the address of the Resident, detailed the constitution of the Commission to which the destinies of Oudh were to be entrusted.

Oudh is annexed.

Bahraich was made the head-quarters of a division, Mr. Wingfield being appointed Commissioner. Captain Bunbury was Deputy Commissioner, but he was shortly succeeded by Captain Reid. Mr. Cunliffe, a civilian, and Mr. Jordan, of the Uncovenanted Service, completed the staff.

The Bahraich staff of officers.

The work that devolved upon, and was accomplished by, these officers in the course of the next fourteen months seems in review to have been incredible. The formation and organization of police and tahsildari establishments, the institution of the various courts of justice, the arrangement and supervision of jails, the investigation of claims to revenue-free grants, excise, and, above all, the settlement of the land revenue, formed the chief points to which they had to direct their attention. This work was diversified by an occasional scour across country to suppress a famous band of dacoits under Fazal Ali, who had been in the service of one of the contending parties in the Nánpára estate, and who, now that their occupation there was gone, declared themselves sworn enemies to the new order of things, which bid fair to interfere with their profession.

Their work.

It would be out of place in a sketch like this to discuss the principles upon which the summary settlement of the land revenue was made, but it may be noted that the changes of possession in property, owing to the adoption of those principles, were in this district only very slight. Out of 3,682 villages which, in the year preceding annexation, were held by the taluqdars,

The results of summary settlement of 1856 in the taluqdari estates.

they were maintained in possession of 2,998. Of the remaining 684,305 were included in one estate (Baundi) from which the taluqdar was excluded, not as having no right to these villages, but on account of defalcation in the payment of the revenue, while 230 were deserted villages, and on that account settled with no one. From 78 villages only were the taluqdars ousted, the adverse claimants being declared the owners of the properties.

The rebel taluqdars.

This being the case, it is matter for surprise that so many of the large landholders in this district should have declared against us in the troubles which ensued as to necessitate, on our re-occupation of the province, the confiscation of no less than 1,858 villages belonging to them. The chief delinquents among them were the Rájas of Chahlári and Dhaurahra, the Bhitauli Rája, and the Rája of Baundi. These took an actively hostile part against us, but the three first named can hardly be said to have disgraced this district, as the estates of the two first on this side of the river were included at that time in Sitapur and the Mallápur districts, respectively, while the estate of Gur Bakhsh Singh of Bhitauli belonged to Daryabad. The Rája of Baundi naturally objected to the rule of those who had enforced so strictly their legitimate demands, and it is scarcely to be wondered at that he should have endeavoured to seize the opportunity afforded to him of recovering his estate and resenting his ejectment.

Confiscations.

The villages belonging to the above-named taluqdars, which were afterwards confiscated, numbered 440, as follows:—

Rája of Chahlári	33	villages.
,, Dhaurahra	26	,,
,, Bhitauli	76	,,
,, Baundi	305	,,
Total ...	440	,,

The remaining 1,418 villages, which were confiscated for rebellion were held by the following taluqdars:—

Raja of Ikauna	506	villages.
,, Charda	428	,,
,, Tulsipur	313	,,
,, Rahwa	14	,,
Taluqdar of Bhinga	138	,,
,, Tiparaha	19	,,
Total ...	1,418	,,

Those of the last three in the above list were forfeited on account of cannon which were found concealed on their estates subsequent to re-occupation; those of the three first for failure to surrender themselves within the time allowed by the proclamation.

NOTE.—The Rája of Dhaurahra was a boy; the Thákur, not Rája, of Chahlári was an infant. It is true his father was killed fighting gallantly at the battle of Nawabganj against Sir Hope Grant, but at that time hardly any taluqdars had submitted themselves. The fact was that the Bhitauli, Chahlári, and Baundi chief were all Raikwárs; the two former were guided by the head of the clan, the lord of Baundi. The Queen of Oudh had secured his devotion by going to his fort after the capture of Lucknow and throwing herself upon his protection.

CHAPTER III.

GENERAL, MATERIAL, SOCIAL, ECONOMICAL, AND ADMINISTRATIVE ASPECTS.

Situation of the district unfavourable to trade—Trade centres formerly limited to seats of Government, &c.—Risk in transit in the Nawabi—Signs of security in present times—The Naipál trade—Timber—Bahramghat timber market—Timber from Government forests—The Nánpára cattle a myth—The railway to Lucknow—Main lines of traffic—Manufactures—Schools—Four classes of schools—The zila school—English town schools—Vernacular town schools—Village schools—List of village schools in the district—Indigenous schools—The difficulties met by the Education Department—A weak point in our village schools—Density of population per square mile of cultivation—Hindus and Musalmans—Agriculturists and non-cultivators—Caste—Distribution of population—Size of villages—Detail of castes—Distribution of certain castes—Infanticide—The land-owning castes—The condition of the cultivator—Signs of improved condition—The peasant and the money-lender—The rate of interest—Grain loans—Several social and economical agencies—Emigration—Immigration—Rise of prices—Droughts—Floods—Agriculture—Wages—The *Sáwak* system of servitude—Contract labour—Rents: Their increase—Grain rents: Their bad effects—Causes of rise of rents—Indebtedness of the peasantry—Agricultural operations and instruments—Irrigation—Droughts of 1868 and 1873—Grain rents an obstacle to irrigation—Produce—Crop area—Main staples—Mixed crops—Outturn—Rice—Size of farms—Extension of cultivation—Prices—Famines—Value of landed property—Municipalities—Character of the Committees—Improvements—Revenue of ditto—Dispensaries—Number of cases treated, cures, failures and death—Cost—Diseases—Goitre—The main use of dispensaries—Opium, only a small area under poppy—Outturn and value—Amount consumed in district—Distilleries—Outturn—Duty—Three kinds of liquor—Nawabi prices compared with present prices—Administration of the forests—The drawbacks to their conservancy—The excellent roads—Frontier roads—Revenue—Contract system—List of trees, &c.—Post Office—Imperial lines—Rural post offices—Mr. Currie's scheme—Weights and measures—Table of weights in the Nawabi—The "ratti" and "ghunghchi," difference in weight—Difference between the English Government tola and the Bahraich tola—The new Government ser—Liquid measures and measures of capacity—Local weights still in use, the paseri—Liquid measures and measures of capacity—Long measure—Yard measure—Coinage—The Gorakhpuri paisa—Other copper coins—The exchange effected by Sayyad Sálár's fair—The Government 3-pie piece—The value of Re 1 in the various copper coins—The rupee pieces current in the Nawabi—The Company's rupee less valuable than the native coins—General administration—Revenue—Expenditure—Courts: Criminal, Civil, Police—Crime—Accidental deaths.

Trade and Manufactures.

Bahraich has little trade except the export of grain, ghí, timber, down its rivers. This produce is all credited to Fyzabad in the official returns, because it is not estimated till in its down-river journey it reaches a statistical office, which happens to be in that district. The trade is not what might be expected from the fertility of the soil and thinness of the population. That with Naipál alone is recorded officially: for 1873 the exports thither were valued at Rs. 1,53,166, of which Rs. 1,06,000 consisted of cloths, English and Indian: the only other matters of any importance were—

Cotton	...	...	...	...	...	...	...	Rs..	7,164
Salt	...	...	...	...	...	...	...	,,	11,403
Hardware	...	...	...	...	...	...	...	,,	7,063

Bahraich, if properly cultivated, ought to send great quantities of sugar and tobacco into Naipál; as it is, it has a mere transport trade.

The imports amounted to Rs. 26,800, grain, ghí, and spices being the main items. The trade across the boat-bridge at Bahramghat is not recorded either; it consists mainly of rice, ghí, hides, lac, and kutch.

The only import worthy of notice, besides the piece-goods and salt already enumerated, is *dál* or split lentils, such as *urd* and *arhar*; this from Lucknow and Cawnpore. Trade no doubt will increase.

The Settlement Officer takes a favourable view as follows:—

Signs of security in present times.

"Since the establishment of our rule the district has experienced a change in this respect which must impress even those who are the most loth to admit the advantages of our administration. The long trains of grain-carts going south and east, which are now met filtering in from the outlying villages to join the main roads, and the salt wagons filing up from Bahramghat northwards to Bahraich and on to Naipál, are sufficient to indicate the readiness with which the trading community appreciate safe roads and sure markets."

The Naipál trade.

As no means are taken to obtain any returns of the imports and exports from this district, except those from and to Naipál, it would be difficult to give even an approximate estimate of the amount of produce which is supplied by this district to the rest of India; but the following statement, showing approximately the annual trade with Naipál, is interesting:—

Exports to Naipál.			Imports from Naipál.		
Articles.	Quantity.	Value.	Articles.	Quantity.	Value.
	Mds.	Rs.		Mds.	Rs.
Salt	2,286	15,161	Cereals ...	82,598	1,24,967
Sugar	2,926	10,203	Oilseeds ...	25,450	52,577
Metals, brass vessels, &c.	381	12,520	Iron	1,297	11,370
Cloth, piece-goods, &c. ...	...	1,60,398	Spices	7,482	73,655
Miscellaneous ...	...	9,498	Hides	843	2,200
Total ...	...	2,07,780	Timber ...	...	8,223
			Ghí	5,224	30,621
			Miscellaneous ...	...	1,229
			Total ...	...	3,04,842

The above figures are merely for the trade which passes the frontier at Gularia and on the roads to Nánpára and Katghar. These are the main lines for the traffic. As might be expected, the main exports to Naipál are piece-goods and cloth of kinds, while the registered imports consist chiefly of cereals, oilseeds, spices, and ghí.

Timber.

The timber from the Naipál forests, great quantities of which have been felled during the last ten years, is mostly conveyed down the rivers Kauriála and Rápti on rafts.

Two fair-sized canoes lashed together are sufficient to float some fifteen or sixteen average-sized logs. The number of logs which have passed down the Rápti during the past three years is estimated at 5,977. No correct register has been kept of the timber imports from Naipál down the Kauriála, but in 1868 about 44,000 logs were sold at the Naipálese depôts on that river and its tributaries. These logs have been coming down ever since, no sales having been allowed since that year. It is, however, reported that 75,000 logs are now collected at the depôts, and that a sale of these will be effected shortly. Timber is no longer sold to contractors in the forests as formerly. It is cut by Darbár agency and carted to the depôts, where it is sold by auction.

The logs average about 40 cubic feet, and sell at the depôts at about 12 annas per cubic foot. The price at Bahramghat is about Rs. 1-4 per cubic foot, but Rs. 2-12 if cut and squared.

Bahramghat timber market.

The main timber mart on the Gogra (Kauriála) is at this last-mentioned place on the right bank of the river, whence the logs are conveyed southward to Lucknow and Cawnpur by road. A large quantity, however, is worked up into scantlings at the Government workshops which are established here.

Timber from Government forests.

The Government forests have not as yet turned out much timber from the Bahraich forest sections. During this past year, however, the Bharthápur section has supplied a large number of sissoo trees to the Gun-carriage Agency, which has a depôt and workshops at Bázpur, a frontier village in the extreme north-west corner of the district. The contractors for dry wood also have succeeded during the past years in removing from the forests a vast quantity of inferior timber which is said to have clogged the market to a considerable extent.

The Nánpára cattle a myth.

The Bahraich district is generally credited with a source of wealth, of which I have in vain sought for any trace, *viz.*, the Nánpára breed of cattle. The less said about this famous breed the better, for the cattle of the Nánpára district are as wretchedly small and weak as those of any other part of Oudh. In the Khairigarh iláqa, however, on the other side of the river opposite Nánpára and Dharmánpur, the class of cattle is very fine, and it is possible that some of these bullocks coming from the north *vid* Nánpára have obtained for that place a name which it does not deserve.

The Khairigarh animals are deservedly famous, and are thoroughly appreciated in this district, to which numbers are annually brought by well-to-do cultivators, who themselves visit Khairigarh to make their purchases. A couple of young steers of this breed will cost as much as Rs. 60 to Rs. 80, while three-year-olds will cost fully Rs. 120 the yoke.

The railway to Lucknow.

The opening of the railway from Bahramghat to Lucknow may be expected to give a great stimulus to the trade of Bahraich, and will serve in some measure to break the isolation of the district which at present checks the development of its commerce.

Main lines of traffic.

At present the main lines of traffic lie in the north of the district to Khairighát on the Gogra, while the grain of the eastern parganas for the most part finds its way to Nawabganj opposite Fyzabad, going by the Gonda road. The whole of the produce of the Bahraich, Fakhrpur, and Hisámpur parganas, however, and a very large portion of the through-traffic from Naipál, is brought down to Colonelganj (now transferred to Gonda) and to Bahramghat, whence it is either sent down the river or passes on to Lucknow.*

Manufactures.

Of manufactures there may be said to be none. Every pargana has its villages, with small colonies af weavers who turn out a fair quantity of coarse cloth, and Bahraich itself boasts of some very good felt, the manufacture of which is a speciality of that town and Jarwal.

Education. Four classes of schools.

The Government schools in this district as in others are of four classes:—

1*st*.—Zila schools, which prepare their pupils for matriculation in the Calcutta University.

2*nd*.—Middle-class English, or, as they are also called, English town schools, which prepare youths for ordinary clerkships, &c.

3*rd*.—Vernacular town schools, which give the best education that can be given in the vernacular.

4*th*.—Village schools similar to English national schools, where the general population can be well grounded in the rudiments.

The zila schools.

In Bahraich town there is the zila school with 105 boys and 6 masters while there are three branch schools in the suburbs with 2 masters each and 50, 41 and 40 boys, respectively; total number of boys, 236. Persian, English, and Urdu are taught at this zila school, Nágri only at one of the branches, and Urdu only at the other two. The cost of these establishments is about Rs. 420 per mensem.

English town schools.

At Baundi and Ikauna, the tahsils of the Rája-e-Rájgán of Kapúrthala, there are two English town schools; that at Baundi having 70 boys and 3 masters, that at Ikauna 50 boys and 3 masters. The cost of these schools, Rs. 176 per mensem, is borne half by Government and half by the Rája-e-Rájgán. There is also a school of this class at Bhinga maintained entirely by the taluqdar with 79 pupils.

Vernacular town schools.

Of Vernacular town schools there is only one, *viz*., at Nánpára. This has 74 boys and 2 masters, its cost being Rs. 46 per mensem; but Nawab Nisár Ali Khan supports a somewhat similar school with 43 boys at Nawabganj Aliabad in the Charda pargana.

* An internal trade during the rains is kept up on the Sarju river; boats drawing three feet come up from the Gogra; leaving it at Kamyárghát, they load grain at Banjarighát near Bahraich. This avoids some cart carriage to the bank of the Gogra.

Village schools.

It is intended that ultimately there should be 75 village schools, but at present there are only 39 established. There are only 1,406 boys in the village schools: the entire number attending school is under 2,000, not more than 2 per cent. of the boy population.

Indigenous schools.

Of indigenous schools it is difficult to get any returns, but in Bahraich town there are 12 schools kept by pandits, molvis and others, at which 213 boys are educated; and the American Mission has a school of 42 boys: about half of these learn Persian and read the Koran, the other half reading Nágri and Kaithi.

The difficulties met by the Education Department.

The Education Department has had to make the most of a very small income from the cess in this district hitherto, and the expenses of building school-houses, &c., have been heavy at starting. Now that the revised assessment has come into force, we may hope to see the full complement of village schools instituted. Some of the taluqdars of the district take a real interest in the spread of education.

A weak point in our village schools.

A point in which our village schools seem to fail is in the class of boys that at present attend them. This is mainly composed of children of the Banián and Káyath castes. Before our educational system can claim to be called national, it must be able to draw into the village school-house not only the children of classes with whom already a modicum of elementary knowledge is a tradition, but also the sons of the purely agricultural classes,—the Kurmi, the Lodh, the Ahír, and the Chamár. In proportion as the attendance register shews a higher percentage of these and other non-professional and non-commercial castes, in the same degree may we hope that we are really getting hold of the rural population. By a settlement officer no result can be more devoutly desired than that the ryot should be able to make his own estimate of his fair share of the grain on the threshing floor, to confute the patwári by his own papers, and to calculate with some degree of accuracy the loss that he incurs by getting into the Banián's books.

Population.

The total population of the district as assessed is 835,826, giving an average density of 347 souls per square mile of total area (excluding reserved forest tracts), and of 639 souls per square mile of cultivation. The relative density per square mile of total area in the eight parganas is shewn as follows:—

1.	Hisámpur	458 souls per square mile of total area.	
2.	Bhinga	401	ditto ditto.
3.	Fakhrpur	367	ditto ditto.
4.	Charda	338	ditto ditto.
5.	Ikauna	313	ditto ditto.
6.	Bahraich	311	ditto ditto.
7.	Nánpára	310	ditto ditto.
8.	Dharmánpur	173	ditto ditto.

If, however, the population per square mile of cultivation be taken, the parganas will rank thus—

Per square mile of cultivation.

1. Hisámpur	870 souls per square mile of cultivation.		
2. Bahraich	804	ditto	ditto.
3. Fakhrpur	646	ditto	ditto.
4. Nánpára	580	ditto	ditto.
5. Ikauna	570	ditto	ditto.
6. Bhinga	532	ditto	ditto.
7. Dharmánpur	507	ditto	ditto.
8. Charda	463	ditto	ditto.

Hisámpur, it will be noticed, keeps its place, but Bahraich goes up from 6th to 2nd, while the rice-growing parganas Bhinga and Charda fall to the bottom of the list.

Hindus and Musalmans.

Of the total population, the Hindus form 87·3 per cent. and the Musalmans 12·7 per cent.,—the Musalmans being found chiefly in Hisámpur and Nánpára, the districts respectively, of the Sayyads and the Patháns, and in the town of Bahraich itself. In all the northern parganas, with the exception of Nánpára, they are very scarce indeed.

Culturists and non-culturists.

Out of a total Muhammadan population of 103,659, only 54,717, or 53 per cent. are agriculturists. Of the Hindus, on the other hand, the agriculturists comprise 66 per cent. of the whole body. I may remark here, however, that the above returns, which are those of the census taken in 1869 A. D., under-state, I feel sure, the proportion of agriculturists. It is quite impossible in a district like Bahraich that one-third of its population can be non-cultivators. It is probable that many of the castes whose names indicate a non-agricultural calling have been entered in the census papers as non-cultivators without any enquiry as to whether they actually follow that calling, or whether they do not combine cultivation with it. According to settlement returns the proportion of culturists to non-culturists is nearly 5 to 2 instead of 4 to 2 only.

Distribution of population.

That the population is well distributed throughout the district may be judged from the fact that, in addition to 1,930 inhabited villages, which give their names to their respective demarcation circles, there are in the district 6,315 hamlets, making in all a total of 8,245 separate clusters of homesteads, or, as near as possible, 3 to every square mile of total area. In Hisámpur there are 6 such separate hamlets to every square mile; in Fakhrpur there are 4; in Ikauna, Bhinga, Nánpára, and Charda, there are 3; and in Bahraich and Dharmánpur 2 only.

Size of villages.

Out of the 2,021 hadbast circles in the old district, 91 have no inhabitants, and of the remainder, 788 have under 250 inhabitants; 588 have over 250 and under 500 inhabitants,

272	„	500	„	750	„
157	„	750	„	1,000	„
50	„	1,000	„	1,250	„
23	„	1,250	„	1,500	„
31	„	1,500	„	2,000	„
21	„	2,000	„	inhabitants.	

Detail of castes.

In the detail of castes the different classes have been arranged in the order of numerical superiority. The percentage of each caste is as follows :—

Order.	*Caste.*	*Percentage.*	*Number.*
1	Ahír	11·6	91,479
2	Kurmi	10·2	79,723
3	Brahman	9·6	71,215
4	Chamár	7·3	56,329
5	Kori	4·7	37·500
6	Kahár	4·3	32·319
7	Lodh	4·1	31,231
8	Pási	3·7	29,808
9	Muráo	2·7	21,411
10	Rajput	2·7	20,514
11	Patháns	2·6	21,288
12	Náó	2·0	15,740
13	Banián	2·0	15,725
14	Gararia	1·9	15,068
15	Lonia	1·9	14,064
16	Teli	1·9	13,253
	Others	29·8	
		100·0	

With such a population the district cannot but be considered as singularly favoured; the whole of the above castes, with the exception of Nos. 3, 10, 11, 12, 13, 14, being good cultivators.

Distribution of certain castes.

The Brahmans are found in the greatest numbers in Fakhrpur, Bahraich, and Ikauna parganas, there being very few indeed in the northern parts. The Ahírs are fairly equally distributed throughout all the parganas, while the Kurmis are found thickest in Hisámpur, Nánpára, and Charda. The Muráos, as might be expected, affect chiefly Hisámpur, though they also are found in fair numbers in all parganas; and in the very depths of the jungles of Dharmánpur, snug colonies of these industrious cultivators, with fine turmeric gardens, are met with.

The land-owning castes.

The Rajputs own 749 villages out of 2,011 thus :—

Janwár	368 villages.
Raikwár	157 ,,
Bisen	103 ,,
Kalhans	81 ,,
Chauhán	27 ,,
Panwár	4 ,,
Others	8 ,,
	749

The other principal land-owning castes are :—

Sikh	490 villages.
Pathán	391 ,,
Sayyad	76 ,,
Shekh	66 ,,
Káyath	64 ,,
Nának Sháhi faqír	55 ,,
Khattri	16 ,,
Brahman	21 ,,
Others	83 ,,

Of the 490 villages now held by Sikhs, all, with the exception of about 20, were owned in the Nawabi by Janwárs and Raikwárs.

None of the castes in Bahraich call for special mention; there are no hill tribes, or any of distinct aboriginal extraction: the only one of local interest is the Tháru, described fully in the Kheri and Gonda articles; they number 1,741 in this district. Nearly the whole population is agricultural, and the statistics about those engaged in other occupations are not trustworthy.

The condition of the cultivator.

There can be little about but that the general condition of the cultivating class is improving very fast in this district. Population is still sufficiently scanty to set agriculturists at a premium; and though in some estates they are probably as much disinclined to shift their quarters as the ryots in more populous districts, and thus are more likely to tolerate oppression at the hands of the landlord than they otherwise might be, still the existence of the immense tract of waste land owned by men who are bidding for cultivators on all sides, cannot but give the ryot a great advantage in the settlement of the terms on which he is to hold.

Signs of improved condition.

As a rule, now-a-days the cultivator sets apart his own seed-grain at harvest time, and even though hard pressed during the year, refrains from touching this sacred store. No sign can be better than this, for no link in the chain which binds him to the Banián can possibly be stronger than such a necessary loan as seed. At the doors, or just within the threshold of most cultivators' houses, may be seen those earthenware amphora-like granaries (dheri), which are a sure indication of thrift and independence of the money-lender; and if we penetrated farther into the dwelling, we should find in most cases a full set of brazen vessels.

The peasant and the money-lender.

Notwithstanding, however, these proofs of comparative prosperity, it is too much to expect that such a creature of habit as the ordinary Indian peasant can altogether break off his connection with the village usurer. However little necessity there may be for it, he cannot avoid every now and then borrowing a little at ruinous interest, and there are many who actually think that their respectability is at stake in this matter. The taluqdars themselves are not free from this mistaken notion, for many of them, notably one who has one of the finest estates in the district, come periodically into Bahraich to transact a little business with their bankers.

The rate of interest.

The rate of interest varies from Rs. 2 to Rs. 3-2 per cent. per mensem, being equivalent to Rs. 24 to 37½ per cent. per annum; and when it is remembered that as long as the loan is not a very heavy one the security is fairly good, it makes it a matter of wonder that the asámi cannot be made to see his own interest.

Grain loans.

It is, however, more often the case that grain is advanced to the ryot to be repaid at harvest time at the current rate, and something more by way of interest. The peculiar form of loan called "úp" is one which is never made except a few weeks

before harvest. It is then that the last year's stock of grain stored in the dheri begins to run low, and the ryot finds himself tempted to run up an account at the Banián's.

Instead of doing this, however, he borrows a sum of money as úp, the conditions being that the loan should be repaid at harvest time in grain at the market price of the time, with five or ten sers of grain per rupee extra by way of interest. These are very stringent conditions, considering the short period for which the loan is made."

Several matters bearing upon the condition of the people may be briefly indicated. There is little immigration into the district as a whole, but the more thinly peopled parganas have received a considerable influx since annexation, more, however, as the result of peace and order than from any voluntary effort of population elsewhere to relieve the pressure upon land, many of those who were emigrants in former days having now returned. Prices are rapidly rising,—*vide* the accompanying table, under heading "prices," giving the rates for the last ten years. Famines have been referred to in the Fyzabad article. Bahraich has suffered from flood, drought, cattle-disease and fever, very considerably during the last ten years. The remarks made on this subject in the Kheri article apply equally to this the adjoining district. Floods are common, for Bahraich has the heaviest average rainfall of any district in Oudh except Kheri. In Bahraich tahsil its average for the last nine years has been 47 inches, but it has sometimes had 79 and 74 inches as in 1870 and 1871, and sometimes 31 or 32 inches as in 1868 and 1873.

Agriculture.

Tested by the character of the agriculture, the condition of the people cannot be regarded as prosperous. The better crops requiring more laborious cultivation and repaying it by a heavier return are conspicuous by their absence. Further on are given crop returns borrowed from the settlement report.

The entire cultivated area is 751,000 acres. Allowing for the fact that about one-fifth of the land is double-cropped, there will be each year almost exactly 900,000 acres of crops sown and reaped. Of this vast area only 8,200 are planted with garden crops as follows :—

Cotton ...	...	...	...	2,900
Tobacco	...	...	...	700
Sugarcane	...	...	...	2,500
Vegetables	...	...	...	2,100
				8,200

This is less than one per cent., while the proportion in other districts reaches four per cent. The cultivation consists mainly of rice, barley, Indian-corn, and mixed crops. They require little labour either in ploughing or irrigating. Cultivation is of a perfunctory nature; the out-turn is poor, the capital invested in agricultural improvements, such as wells, is small; the people consequently are not able to bear hard times, to resist the stress of bad seasons, or bear up against the burthen of heavier rents by the application of increased industry. There is little steady industry in

fact, and consequently the condition of the people has altered since the settlement report was written.

Wages. Wages in Bahraich seem, when paid in money or grain by the day or month, to be about the same as in other places. A common rate is one anna, and a kachcha ser of *chabena* or parched grain, generally maize, per day: this is worth about eight annas in the month; and we have again the rate of Rs. 2-4 per month of twenty-eight days, which is usual in Sitapur, at least in the thinly-peopled parts of that district.

One anna alone without the grain allowance is paid to well-grown youths. There is less irrigation in Bahraich, and consequently less demand for labour at the wells and tanks. The people state that the ordinary rate of wage is five pice if the labourer offers his services, but one anna and parched grain considered equal to half an anna if the employer makes the first advances.

The sáwak system. The *sáwak* system, here pronounced *saunk*, is in full force, as indeed everywhere east of the Gogra. Under it a man of any of the four castes—*Lodh*, *Chamár*, *Kori*, *Kurmi*—receives an advance from a farmer and becomes his bond serf for life, or till he pays off the advance, which, it must be noted, does not bear interest. The ordinary sum so given varies from Rs. 30 to Rs. 100, and for this a man binds himself and his children down till the remotest generation. It is quite common to meet men whose fathers entered into these obligations, and who still labour in their discharge, although well aware that they can discard them and be free to sell their labour in the open market whenever they choose. I have also met instances of *saunk* in which men had been turned adrift by their masters who, owing to the drought, had either no employment or no food for them; they professed at any rate their willingness to return whenever their masters' circumstances allowed it, and admitted their right to recall them.

Such men receive nominally one sixth of the crop, whatever it be, on which they have laboured as ploughmen and reapers. The general division, though, is slightly different. The unit of measurement and sub-division is ten *panseris*, or fifty local sers, from this is taken 1½ *panseris* or 1½ sers for the ploughman, and 2½ sers or half a *panseri* for the ploughman's wife; but this last payment is conditional upon her performing the two duties of grinding grain for the master's family and of making the cowdung cakes which are used as fuel. The farmer is not bound to concede these privileges and their payment, nor the labourer to undertake them. The former thereby retains some check upon the females of his hinds, whose tongues he dreads with terror which Englishmen can hardly conceive. When the crop is a bad one, of course the *saunkia* suffers with the rest,—more so, in fact, because it is almost impossible that he can have any fund of savings to fall back upon.

The farmers complain that this ancient form of servitude is now broken at pleasure, and that they have to humour their labourers into a continuance of voluntary dependence. Otherwise they simply defy their masters to put them into the civil jail, in which they cannot be kept more than six months at a time, and are maintained by their masters.

It would be hardly possible legally to uphold this ancient custom, because the reciprocal right of the labourer to be maintained by the farmer, in case his share of the crop be insufficient, would have also to be provided for.

The name is derived, it is said,* from *Srávak*, Sanskrit for a pupil, and is the same ordinary Jain word for a layman. This may be; the word may have been transmitted in passing through the Buddhist transition period; but the change is a radical one, for the Sanskrit word which means a pupil, and which can only refer to one of the twice-born to whom the hearing of the sacred books is confined, has now been applied exclusively to the lowest class, that which is forbidden even to hear read, much less to read, the Vedas. The fact that Sáwaks are confined to the four castes—Chamárs, Koris, Lodhs, and Kurmis—is very curious. Are they the descendants of the original Sudras—a name which is now rarely heard in Oudh, except from some Káyath, who wishes notice to be taken of the fact that he does not admit his own Sudraship? According to Manu's system the duty of the Sudras was to serve the other three castes; these four castes now perform that duty and are to a certain extent in the position of slave ploughmen, yet it would be a great mistake to call them slaves.

They have definite duties to perform, and some of the household work their wives may or may not execute; and they have fixed wages, from which, if Oudh seasons and soil were more favourable, they might save money. A Sáwak is attached to every plough. Only one plough is allowed on the average for about seven acres and a half, and supplementary spade husbandry is largely used so as fully to employ the Sáwak's time.

An average crop from this will be about 7,000 lbs.; at 900 lbs. to the acre, the Sáwak's share, including his wife's, will be 1,400 lbs., half of it superior grain which he can exchange for 1,000 lbs. of inferior but wholesome grain. His whole earnings will then be 1,700 lbs. of grain, from which a man with a wife and two children cannot properly be sustained.

It would not appear, therefore, that a status which must be generally one of annually increasing indebtedness can ever have been the fixed and authentic condition of a large class. Further, we have here the distinct element of contract supervening. Are we to suppose that when the class of Sudras emerged partially from servitude, this contract system was devised to perpetuate the old theoretical status, when the actual situation of the parties accorded with the latter? It is more likely that the system arose in time of famine when the richer class maintained their poorer neighbours and their families, and the head of the family in return bound himself to serve for mere subsistence.

In many individual instances the plan was adopted in order to secure harvest labour at a time when it was scarce; it was regarded as a means of compelling men to labour hard and regularly in a time of rude plenty and thin population, when a half savage people, as now in Jamaica, satisfied its hunger without difficulty, and refused to work till again pressed by want.

At present the only motive for entering into the contract is want of food,

* Gonda article.

and that this is an increasing motive, is shown by the increasing numbers of Sáwaks. Every second man met with in the fertile plains of Hisámpur is a Sáwak, and it seems strange to an Englishman to listen to the proprietor pointing to them as they stand behind or drive the four-footed cattle at the ploughs. He descants upon the sums he paid for them;—fifty-one rupees for that one, sixty for his neighbour, because the latter had a large family, which went with the lot.

Further, of recent years it is said, mainly since annexation, the Ahír caste has been drawn reluctantly into the Sáwak status. The caste as yet protest against it, and when the matter is brought before the brotherhood formally, the offender is expelled from amongst them,—in local phrase, has his pipe put out. The pressure of poverty is too great, and the caste winks at all but the most open violation of their rule.

Contract labour.

There is also in Bahraich the contract system under which a labourer breaks up waste land with spade husbandry at a fixed rate. For average land that now current is two bíghas for one rupee; this includes merely turning over the clods with a large hoe. A stout man can do his two bíghas and earn his rupee in ten days, or nearly three rupees per month, by job-work; but such a labourer will be rather an athlete, and will eat one ser of flour per day. An ordinary labourer will spend fourteen days over his two bíghas, and earn only two rupees per month. A modification of the sáwak system called the *ulti sáwak* has been recently introduced. Under it a labourer receives an advance of six to twelve rupees, and gives his services for one year, receiving in addition the usual share—one-seventh of the crop. Other landholders pay their labourers two rupees a month, a blanket in winter, and possibly a couple of local maunds of grain as a reward at harvest.

Rents.

The district, on the whole, is in a very backward condition; there are no mines or European industries of any kind; there are no reform societies, local institutions or printing presses.

It is believed, however, that the tenantry are better off than elsewhere in Oudh, at least the local officers assert it.

Rents are lower than in other districts. The last official return is as follows:—

		Rs.	A.	P.
Per acre, land suitable for rice		3	14	2
	wheat	3	14	2
	maize, barley	3	5	8
	cotton	3	8	9
	opium	9	1	2
	oilseeds	3	6	6
	sugar	7	7	0
	tobacco	8	4	0

It is no doubt true that plenty of good land can still be got at such rates, but the average rents paid are considerably higher, perhaps about ten per cent. lower than those recorded as prevailing in Bara Banki.

Cultivation is of a backward character. Little sugarcane or garden crops are grown. There is good tobacco, but not in large quantity; consequently

low rents may press as hardly upon badly-cultivated land as higher rents upon more productive areas. I found four rupees per local bígha, or about twenty rupees per acre, paid for good tobacco land, and one rupee to one rupee four annas per local bígha, five rupees to six rupees four annas per acre, as the ordinary rate for wheat, peas, rice, arhar, in south Bahraich.

Neotela Hándigáon.

In two villages taken at random in pargana Fakhrpur, leaving out the Brahmans who on account of their religious position hold at favourable rates, all the rest of the tenants belonging to above twenty different castes hold according to the taluqdars' rent-roll 4,675 bíghas recorded at 1,640 Government bíghas, or 1,025 acres, paying Rs. 5,195, or above Rs. 5 per acre. Allowing for the usual understatement of assets, eleven shillings per acre would be about the rate. There was no sugarcane in these villages, and they comprised an average of bad cultivators, such as Chhattris and Musalmans. Rents exhibit more variation between the different classes, and more consideration for the Brahman and Chhattri clans in Bahraich than in cis-Gogra Oudh. Brahmans pay twelve annas where other castes pay one rupee generally. They give the landlord only one-third of the gross grain produce when other castes pay one-half. The rise of rents has been very rapid of late. In six or seven years that of Brahmans has risen over extensive tracts of country in south Bahraich from 8 annas to 12 annas, or 50 per cent., while other castes have been raised to 20 annas for ordinary land, from 10 annas or from grain rents.

The increase of grain rents is also noted; it was formerly customary for tenants breaking up waste lands to hold on exceptionally low terms for two or three years so as to remunerate them for the labour and expense incurred. Tenants now, at any rate in southern Bahraich, break up land paying half the crop as grain rents from the first year. The landlords defend the rise of rents on the ground that the tenants are very lazy, and that they require the spur of high rent to induce them to cultivate properly. This is partially true; the Brahmans are extremely lazy; they depend for their cultivation almost entirely upon their Sáwaks already described; they will not touch a plough with their own hands; they occasionally condescend to handle a spade for an hour or two in the day, but continuous hard labour is apparently beyond their powers. On the other hand, however, it must be remarked, that they have no inducement to be industrious, for, adjoining theirs are the fields of Muráos who have been paying high rents, but have been recently raised still higher.

I quote a few instances out of many. A Muráo in Rampurwá has 8 local bíghas of garden cultivation near the village site and 9 in the outer lands, the *hár*; for this he paid Rs. 24 six years ago; it was then raised to 25, then to 35, and this year, although harvests have been bad for three seasons, to Rs. 41. A fair rent for the land, which was ordinary, would have been Rs. 30 at the utmost, and the Government revenue, which is supposed to be half the rent, was not more than Rs. 15. It is obvious that in such cases rents are only limited by the possibility of exaction from the helpless, for the Muráo was of course in debt, and could not leave the village to seek a more profitable farm elsewhere. The rise of rents is well exemplified by the garden lands. These consist really

of ordinary fields worth about one rupee per local bígha, tolerably near the village site. The Murão occupies them; the first year he pays one rupee per bígha or thereabouts; after two years he pays Rs. 1-8, and after three or four he finds himself at Rs. 3-8, which seems the ordinary rate for good garden lands in south Bahraich. This is equal to Rs. 17-8 per acre.

In addition, he will pay one anna in the rupee for the chaukidar and the patwári jointly. This is not an unfair tax, if not superadded to a too high rent; its amount will not exceed by more than fifty per cent. the actual cost of the two village officers named. There is a considerable immigration from Sitapur and Bara Banki to the more favoured parts of Bahraich, which has a more equable climate and steadier rains. This influx perhaps causes a greater rise of rents than in other districts.

Withal, the tenantry in Bahraich seem better fed and healthier than those in Bara Banki or Sitapur. There are very many under-fed and meagre creatures no doubt, but the proportion of such is not so large as elsewhere: perhaps high rents have not had time to produce any noxious effect.

In many cases in this district grain rates are simply half and half, in other cases the tenant gets allowances for his ploughmen, such as are described in the Sitapur article.

Rise of rent.

The village rent-rolls do not exhibit in 1874 any great increase upon past years, at least nothing commensurate to the increase stated by the tenants, and admitted to have occurred by the landlords' agents. But these rent-rolls are very incorrect; they do not include the *sír* or home farms occupied by the landlord or lessee, nor do they include in many cases the lands held upon grain rents. Much of the real increase is concealed. It is only by taking the names of individual tenants from the mass, and testing their tenures and terms, not only by the rent records both of past years and present, but also by the revenue survey measurements, that a conclusion can be arrived at. This laborious process I have had to perform. Further, the leases of entire villages exhibit almost uniformly a steady rise. It is true the lessees in many cases have lost money and been sued for the amount due under these leases; but unless there had been at any rate a nominal increase in the rents imposed upon the cultivators in detail, the village lessees would not have bid such high sums.

The Brahmans in the mass do not probably pay much higher sums than formerly, because some of them allow the increased rent to accumulate, and then wipe out the balance by disappearing. In many cases they return, as there is great difficulty in getting other castes to occupy the land from which Brahmans have been ejected.

Indebtedness of the peasantry.

As every Sáwak is a bankrupt, and as the Sáwaks form a large proportion of the whole, it may be gathered that the agricultural classes are deeply embarrassed. That their condition is becoming worse receives support from the fact that a caste formerly exempt from this servitude is now subject to it—that of the Ahírs. The price of a Sáwak has also declined from an average of about Rs. 100 to an average of Rs. 40. This, it appears to me, is mainly, if not altogether, due to the greater supply of labour owing to greater poverty.

The farmers, it is true, state that their Sáwaks run away more often than formerly, but this complaint does not seem well founded; they can only now escape to Naipál, but they could formerly run there and anywhere else in Oudh either; there were no courts to enforce the bonds and compel the runaway's return. At any rate they engage just as many Sáwaks or even more than formerly, but they pay less money for them, possibly because the courts will not recognise this same slavery.

Agricultural operations and instruments.

There is little calling for special remarks under this head. Ploughing is performed in the usual way. Five acres in the upper lands and seven in the Tarái where the cultivation is mainly of kharíf, is considered a fair allowance for one plough. A pair of ordinary plough bullocks cost from Rs. 10 to Rs. 15 per head, but if of such size and strength as to be suitable for road work, a pair will cost Rs. 50 to Rs. 80.

A good pig costs Rs. 3, a male buffalo Rs. 10, a female Rs. 16.

A plough complete, including the share, will cost Rs. 1-4. A harrow, which is merely a log of wood, may be got for 8 annas; a pick-axe, more like a hoe, costs 12 annas; a *khurpa* for digging up grass and roots costs 2 annas.

The entire stock for a farm of five acres will not be worth more than Rs. 35, not including sugar-mill or boiling-pans, which are little required in this district.

The subject of the cottier farmer's profits has been treated in detail in the account of Kheri.

Irrigation.

In Bahraich irrigation is less attended to than in other parts of the province, partly perhaps because the rains are more constant, and partly because the population being more sparse and cultivation more careless, less labour is undergone.

The whole of the uparhár estimated at 1,200 square miles, needs irrigation. Wheat, peas, sánwán, masúr, should be watered from three to five times. When the September rains close early, as on the 16th September 1873, the rice also requires copious irrigation. As there were no sufficient means at hand it dried up in the year in question.

The area irrigated recorded in the settlement papers is entered at 43,128 acres, but this is wholly incorrect, being only 5 per cent. of the total acreage; probably 200,000 acres are commonly irrigated whenever wheat or garden crops are grown. More wells are visible from the Bahraich and Gonda road than from any other Oudh highway which I have seen. Irrigation is conducted partly from rivers and tanks, but mainly from unlined wells at which the dhenklis described in the Kheri and Bara Banki articles are used. On the average, water is met with at 10 to 14 háths, or 15 to 21 feet from the surface in the uparhár. The levers are worked all day; two men will water eight to ten local biswas in a day, so the water-supply is better than in Bara Banki; an acre will then be watered once in eleven days at a cost of Rs. 2-1, each labourer costing one anna and a half. Wheat, which takes three waterings, will cost Rs. 6-3 per acre, and with the

expense of digging the well which falls in every year and will water only four acres during the season, the entire cost per acre for wheat may be estimated at Rs. 6-8; but, again, every third year the winter rains are so heavy that one or two waterings may be dispensed with. An average cost of Rs. 4-12 per acre for wheat per season may be estimated. Sánwán takes five waterings and will cost Rs. 5; it is sown in February and reaped in May, and cannot be trusted to the rains.

River water is used even for tobacco in Bahraich; it is watered six or eight times. Some of the rivers, such as the lower or ancient Sarju, might very easily be dammed. There are large natural basins, some of which it is almost impossible to believe are not artificial, everywhere within ten miles of the Gogra; they represent ancient channels of its waters; cultivation on the banks is excellent, and crops luxurious. By damming the sluggish streams these abundant harvests might be extended over the thirsty and starved-looking crops which are met with on the uplands. Nor is it likely that tenants-at-will will go to the expense of making irrigation channels and raising a large crop by copious waterings when the probable result is that their rent will be increased.

The tank water is raised in small wicker baskets, which do not hold half as much as those used in the more populous southern districts; in other words, labour is lighter where the population is more sparse. In many cases there are five waterings given to the crop; one or two to soften the land before it is ploughed, and three after the crop germinates. A few, very few, masonry wells have been made in places where the water lies near the surface. A well in which two levers can be worked at once can be made if water is only 15 feet off, and firewood abundant, for Rs. 90. From it two local bíghas or $\frac{2}{5}$ths of an acre can be irrigated in a day with the labour of four men, and it will supply ten acres in the year with whatever water is requisite.

The ten acres will be watered once in 25 days at a cost of 6 annas per day, or Rs. 9-6 for the whole: this will be 15 annas per acre, or Rs. 2-13 for three waterings. But to this sum must be added interest on the cost of the well, at 15 per cent., Rs. 13-8 per annum, or Rs. 1-5 per acre. The total cost will be Rs. 4-2 per acre for three waterings, or Rs. 3-3 for two. Of course tenants on grain rents will not and do not make wells on such terms, nor indeed will it be to the interest of others to do so.

The following table gives the rainfalls on the occasions of the last two droughts in 1868 and 1873 which preceded the scarcities of 1869 and 1874. Their features, it will be observed, have much in common. In each there was no rain from about September 20th till January or February of the ensuing year. The monsoon closed three weeks too soon, but in 1868 the latter rain, *viz.*, in January and February, was also almost wholly deficient. In 1873 the former rain, that in June, amounted to only half an inch instead of the average five inches. This of course in each case aggravated the loss caused by the failure of the main monsoon. In 1868 the rabi or winter crop was the main sufferer; in 1873 the kharíf was sparsely sown because the rain commenced too late, and suffered from drought

because they closed so early. The necessity of artificial irrigation is thus manifest :—

Total rainfall.	1868.	1873.
Rainfall from 1st June to 1st October ...	46·6	27·5
„ from 1st October to 31st December ...	0·0	0·0
„ in June „ „ ...	6·9	0·6
„ in September.	6·4	6·8
„ in October	0 0	0·0
Date of rain commencing	5th June ...	18th June.
„ of rain ending ...	21st September	16th September.
Rain in January, February of ensuing year ...	0·4	3·3

Irrigation discouraged by grain rents.

The Settlement Officer reports that irrigation is in great measure discouraged by the system of grain rents. Very few tenants will work all day at the bucket when half the increased produce due to the labour will go to the landlord.

It is not exactly apparent why the same argument does not apply to ploughing. There is no doubt that grain rents tend to slovenly and careless tillage of all kinds, but probably they affect irrigation no more than ploughing, harrowing, or weeding. The rent-paying lands in the district amounted in 1870-71 to 311,776 acres, or 41 per cent. of the whole; 59 per cent., then, is still under this bad rent system; it is giving place to a better one with a fair rapidity. The Settlement Officer writes as follows :—

Produce crop areas.

The prescribed returns (No. 10) show the areas under each class of crop as entered in the khasra of the year of measurement for each pargana. The areas for the whole district are as follows :—

Crop.	Area in acres.	Percentage of Kharif.	Percentage of total cultivation.
Kharif.			
Rice	167,041	47·7	20·0
Indian-corn.	76,217	21·8	9·1
Juár	10,565	3·0	1·3
Másh	12,388	3·6	1·5
Kodo	17,104	4·9	2·4
Other kharif	67,012	19·0	8·0
TOTAL KHARÍF ...	350,327	100·0	

Rabi.	Area in acres.	Percentage of Rabi.	Percentage of total cultivation.
Wheat...	54,411	13·6	6·5
Barley...	65,416	16·3	7·8
Wheat and barley mixed	37,936	9·4	4·5
Rape seed	24,935	6·3	3·0
Linseed...	8,059	2·0	·9
Sarson	1,256	·3	·1
Cotton	2,932	·7	·3
Gram	12,711	3·2	1·5
Masúr	9,731	2·4	1·1
Arhar	11,955	3·0	1·4
Tobacco...	724	·2	·1
Sugarcane	2,480	·6	·3
Peas	3,397	·8	·4
Other rabi	1,63,416	40·7	19·5
Vegetables	2,122	·5	·2
TOTAL RABI ...	4,01,481	100	
Recent fallow	84,340	...	10·0
TOTAL CULTIVATION ...	8,36,157*	...	10·0

Main staples.

The main staples thus are shown to be in order of breadth of land sown: *first*, rice; *second*, Indian-corn; *third*, barley; *fourth*, wheat; and these four grains alone cover 47·9 per cent. of the whole cultivated area.

Double crop area.

Of the areas under rice and Indian-corn, no less than 54,904 acres of the former and 41,981 acres of the latter, in all 96,885 acres, are cropped a second time at the spring harvest.

Mixed crop.

It is a very prevalent custom in this district to sow mixed grains, no less than three or four different crops being commonly seen growing together. It is a custom which usually accompanies careless cultivation, and it will gradually die out as it becomes necessary for the agriculturist to abandon a haphazard style of tillage, and to make the most of his land. A large portion of the area entered as "other rabi" consists of these mixed crops, which it was impossible to classify under any other head.

Outturn.

The average out-turn of the main staples on which the produce estimates were based was determined by the settlement department. The estimated out-turn of each crop differed somewhat in each pargana according to the character of soil, &c., but the following may be taken as the average:—

Wheat	7	maunds per bígha.
Wheat and barley mixed... ...	6	ditto.
Barley	6	ditto.
Rape seed	5	ditto.
Other rabi	4½	ditto.
Rice	6	ditto.
Indian-corn	6	ditto.
Other rabi	4	ditto.

* This return is apparently fairly correct, much more so than others elsewhere printed. *Vide* Appendix J., Sarda Canal Report, and Annual Statistical Forms.

Fodder.

The out-turn of fodder, chaff and straw is an important matter from a military point of view. It is generally supposed that a crop of wheat or rice grain should yield about the same weight, and a quarter more, straw and bhúsa; thus an average crop of wheat is twelve maunds or 984 lbs. per acre, the straw will be 1,230 lbs. per acre. In this district, owing to the abundance of grazing, such fodder is remarkably cheap. After harvest five maunds for a rupee is an ordinary price, while the Lucknow market rate will be eight annas a maund. The straw of gram or maize bears a larger proportion to the grain.

It will be apparent from the above statistics that the cultivation in Bahraich is inferior. Tobacco, sugarcane, and garden crops only reach together about 10,000 acres, or little more than one per cent.

The cultivation of sugarcane is prohibited by local custom in some places, but the same superstition prevails in Kheri, which nevertheless exhibits about five per cent. of high cultivation.

Rice.

Rice is, as will appear above, the most important crop in Bahraich; a few details may therefore be given.

The entire crop may be divided into two great classes:—

First, the kharíf rice, which is sown in Asárh, about the beginning of July, and is cut in Kártik. The most important species in this district are the sáthi, batísa, mutamari, anjani.

Second, the aghani rice, which is sown in Sáwan, July—August, and is cut in Aghan, November. The most important kinds are gauria, jarhan, bilár, sutiári, raitasi, rudwa, karangi.

Third, the transplanted rice, the mahín or bhartwári; this is sown with the first and reaped with the second: the extra time required is due to the delay and impeded growth caused by transplanting, which is done when the water is from six to sixteen inches deep.

The principal species used for transplanting are dherwa and latera.

All the rice is, as a rule, sown in water, but rice for transplanting may be sown in moist earth, although it, too, must be transplanted into water.

Good crops are per acre for *mahín*	...	...	14 to 18 maunds.
„ „ for *aghani*	...	...	8 to 12 „
„ „ for *kharíf*	...	...	6 to 10 „

No improvements have been made in the quality or length of staple.

Size of farms.

The average area tilled by each cultivator ranges from 3·47 acres in Hisámpur to 6·37 acres in Charda pargana; the average for each male adult cultivator with his family is 5¼ acres throughout the district.

According to the census returns the agricultural population of the district is 495,750,* and there will be 1¾ acres to each member of the cultivating community. But this return is incorrect; the numbers of the agricultural population are considerably larger. Of the total population, 774,000, 600,000 will be dependent upon agriculture. The crop area is 752,000 acres: this will give exactly an acre and a quarter for each agricultural inhabitant, and less than one acre for each of the entire population.

* Census Report, page 35.

All the people are dependent upon the district itself for food, there being no import of grains except a little pulse from Bára Banki.

Extension of cultivation.

If the statistics given in the settlement report can be relied upon, there has been a great increase of cultivation from 509,742 acres in 1858 to 837,253 acres in 1868. This is equivalent to an increase of 64 per cent.

In this latter area, however, fallow has been included; in the former it has not. It would be almost impossible in fact in the grain rented lands for the village accountant to record the area of fallow, and it is never done. We may therefore deduct the fallow 85,000 acres, and the actual area under cultivation is 752,000 acres. The real increase therefore is only 49 per cent. Much of this increase, however, is deceptive. In 1858 a good part of Bahraich was in rebellion, and the Begam of Oudh's forces threatened the country from across the Rápti up till 1859. Much of the land would therefore have been waste temporarily on that account. Still the increase of cultivation, after all allowances, must have benefited the people.

Prices, and famine.

A table showing the range of prices in Bahraich for the last ten years is appended. They are, it will appear, about 10 per cent. lower than those prevalent in Lucknow, but are rapidly rising:—

Statement showing details of produce and prices in Bahraich district for the ten following years 1861 *to* 1870.

Description of produce.	1861, average.	1862, average.	1863, average.	1864, average.	1865, average.	1866, average.	1867, average.	1868, average.	1869, average	1870, average.	Average of the ten years.
Paddy	41	58¼	58¾	50	46¾	46½	53	53	58¼	56½	51 7/10
Common rice* ...	19⅛	22	21¼	17¾	14½	12¾	15¾	14½	11½	14	16 3/10
Best rice	16	16¼	16	15½	11	10¾	12	11¾	10	13½	13⅕
Wheat	26¾	42½	36½	20½	14½	14	26¾	25½	13½	19½	23⅘
Barley	45½	59¾	59¾	59	20	19½	48¾	41½	33	26½	42½
Bájra	...	...	...	...	...	...	...	25½	...	...	25½
Juár	45½	58½	56½	56	26½	24½	42½	43	22½	27½	40 1/10
Gram	28½	44½	48¼	40½	20	16¾	28½	33¾	15	17½	31 1/10
Arhar (*Cytisus Cajan*)	39½	44	43	35¾	21½	17½	38½	43¾	18¾	19¾	32 1/10
Urd or Másh (*Phaseolus Max*) ...	29½	36	31½	23	12¾	13½	20¾	27¾	13¾	12	22
Mothí (*Phaseolus Aconitifolius*) ...	30½	43¾	39	31½	17	17½	26¾	38½	11¾	13½	28 2/10
Múng (*Phaseolus Mungo*)	23½	26½	16¼	16	12¾	12¾	27½	14½	10½	11¾	16 2/10
Masúr, (*Ervum Lens*)	38½	56½	61	39½	21½	17	39½	45	19	19½	34⅘
Ahsa or Matra (*Pisum Sativum*) ...	36	58½	63	57	25½	17¾	37½	...	21¼	15¾	37¼
Ghuiyán (*Arum Colocasia*)	35¾	48	31½	39	34½	36	35¾	38	38	42	37⅘
Sarson (*Sinapis Dichotoma*	16¾	16¾	15½	15½	14½	14½	14	13¾	12½	11¾	14½
Lahi, (*Sinapis nigra*)	20¾	18¾	18¾	21	16½	18	19½	19	14½	15½	18⅗
Raw sugar ...	3	2¾	3	3	3½	3	3½	3	3	3	3

* The rate entered for "common rice" must be wrong.

Kodo is the lowest-priced grain, but its supply is not very regular, nor is that of sánwán. The subject of prices is, however, so closely connected with that of famine and scarcity, that they must be treated together.

The districts of Bahraich and Gonda may be considered as one, and first a sketch of what is now (February 1874) occurring in Gonda-Bahraich may be given, as it seems to be typical of every year of scarcity. From the southern portion of those districts an immense export of kodo, juár, maize, and a little rice is going on from every ghát on the river Gogra, which forms their western boundary, and by country carts to Colonelganj and Nawabganj.

Meanwhile, in the northern portions of those very districts, many would be starving if large Government relief works were not in progress, yet there is abundant communication, good roads and rivers, connecting the exporting and the starving portion of the districts.

The starving parganas are Balrámpur, Utraula, Nánpára. The following are the prices now current (February 15, 1874) in that neighbourhood:—

	Sers per rupee.
Kodo, grain	22·7
Kodo, husked	14·
Wheat	14·5
Gram	14·7
Rice	12·2
Juár	15·7
Maize	15·7

In Gonda itself the following are the rates:—

	Sers per rupee.
Wheat	14
Maize	16
Juár	...
Rice	13

The latter rates also prevail in the central station, Bahraich.

These are not famine prices. Wheat in 1869 was 8 sers for the rupee; in 1865, 10 sers for the rupee; in 1861—10 sers for the rupee, yet there was no famine. Now there is a partial famine when wheat is 14 sers, and one grain, kodo, wholesome enough if unmildewed, can be got at 22·7. Therefore comparatively high prices in one year do not indicate scarcity, nor a comparatively low price abundance. Again, the high prices of Balrámpur and Nánpára do not attract grain thither. On the other hand, at any rate up till a very recent period, there was exportation to a large extent from Nánpára to districts where the present rates are no higher, or even lower, than in Nánpára.

In point of fact, the grain prices in a district stricken by famine apply merely to a portion of the food of the people. Famines commence first with a want of money and employment; there is no great competition for the grain, for it is beyond the means of the masses, and it makes no difference to the majority whether juár, their main food now, is 16 sers or 24 per rupee.

They live on the wild fruit of the gúlar, the corolla of the mahua, the calyx of the semal or cotton tree in Gonda-Bahraich. I have repeatedly heard the comparatively good effect of these diets discussed recently. The demand for grain does not increase, and the Banián does not raise his prices till he finds that more people are willing *and able* to buy than he can supply. So in Utraula, Balrámpur, and Nánpára, prices have not risen high. The people have no money and no employment, so they do not compete for the stores remaining. There are as yet supplies of grain in the immediate vicinity. A fair spring harvest of wheat is rapidly ripening, and here we find another principle at work, checking the upward tendency of prices; in fact, there are so many crops that there is always a chance or a probability of one or other turning out well. If a grain-dealer holds out for the rising rates, he may be disappointed and find himself foiled by the new harvest coming into the market. On the other hand, a Liverpool merchant knows pretty well that when one crop is harvested no new one can come in for a twelve month; he can tell what the supplies are and what scarcity will occur.

This year the October rice harvest did pretty well; the November one was a failure, but the maize, kodo, and másh reaped in those months have done tolerably well. Wheat, which will be ripe in the middle of March, is doing very well; arhar and gram are doing badly, but sánwán is being now largely sown, to be reaped in May, and it may turn out well.

So the local dealer at these extremities of civilisation does not raise his prices, for the few who now buy from him would become still fewer, and his stock might suddenly be thrown on his hands; nor does the foreign dealer send cargoes to these places, for an additional supply would not be taken up by the famishing at the previous rate; it would supply a slightly larger circle at a slightly lower rate, and it would go off very slowly. Grain, in fact, will only seek a mart where there is not only a high price, but also plenty of money causing an effectual demand.

If, then, high prices of former years were not accompanied by famine, what do they indicate? Most probably they were the result of real high prices caused by scarcity elsewhere, although in these parts labour and money or grain were sufficient for the maintenance of the people. In these parts the people are extremely poor and have no savings; if not mere ordinary rates for the staples would not be beyond their means, as they now are. Generally we may say that there are numerous factors of what is commonly called famine.

First.—Want of employment for the day-labouring class. This has happened in Nánpára, where the rice crop died, and the annual labourers were turned off, because their masters had no stores of food wherewith to feed them.

Second.—Deficiency of grain in the store-houses and in the field. We cannot tell whether this has happened or not. The wheat crop is a good one so far; it may have been, and apparently has been, sown on a much more extensive area than usual. It may largely make up for other failures.

Third.—High grain or money rents, accompanied by a heavy demand for grain in Bengal or elsewhere, will certainly bring on chronic scarcity, which either of the former causes may aggravate into famine.

As a rule, in north Oudh there can be no absolute famine till after the rabi crop has been gathered in. The reason is as follows:—

The lower classes live during ten months of the year on the kharíf grains, rice, kodo, juár, bájra; these are the food of the masses. In almost any case of bad seasons there must be at any rate a five-anna crop of these. What is comparative drought for the rice is good seasonable weather for maize; there is therefore, even in the worst years, at any rate sufficient stock of these crops in the country to last for four months, from November till March, when the supply is eked out by the wild fruits already mentioned.

If, however, there is a bad rabi or spring crop succeeding, or if there is a large export of kharíf grain to pay rent or revenue, there may be famine. This year the latter cause has been at work: from every part boats have been lading for Patna and Bengal. During much of this period consumption prices have been actually higher than in Patna,

	Nánpára.	Balrámpur.	Patna.
Wheat	...	14	16·
Barley	None in	market	19·
Gram	...	19	14·7
Juár	...	19	15·7

But, it may be repeated, the former is not an effectual demand: it is the demand of paupers who will take the grain at those prices but on credit. It will be gathered from the above that it is impossible to determine what are famine prices in districts like Gonda and Bahraich. When there is any general scarcity, they will be the first to suffer, as in the limbs of the dying the pulse ceases to be perceptible, while the heart is in full action. There may be scarcity of food, or there may be a scarcity of money, or there may be both. Now at any rate the effect of a bad season cannot be alleviated by the stores of former abundances.

The Bahraich famines of former years have been sketched in the Fyzabad article. The local authorities declare that famine prices are 12 sers for wheat and 18 sers for maize. But no rule of the kind can be laid down. We had no famine when wheat was at 10 sers, and we have famine when *kodo* can still be got for 24 sers. On the comparative prices of wheat and maize in times of plenty and scarcity I cannot enter. The official returns though roughly correct for wheat, are very incorrect for the poorer grains.

The only rule to be laid down is, that when the cheapest grain commonly sold in the market reaches 20 sers for the rupee, or when the maizes, as juár, bájra, reach 17 sers, it is then time to test whether the people have money to buy at those rates by opening public works. Some of the features of the grain trade are hardly explicable on any theory of price.

For instance, now, in February 1874, carts may be met taking Indian-corn on the same road from Nawabganj to Gonda, and other carts from Gonda or the immediate neighbourhood to Nawabganj. It was clear that the one was to supply the retail trade, the other the wholesale trade.

The direction in which the dealer sent his stock was also partly influenced by his residence, by his mercantile connexions and their locality; but after making all these allowances, the conclusion is nearly inevitable that some of the transactions and prices cannot be explained by any ordinary principles of commercial dealing. The prices of grain in the scarcity of 1869-70 are given in the following table from the Government Gazette. It unfortunately contains no reference to kodo.

STATEMENT OF PRICES.

Retail Sale, quantity per rupee.

ARTICLES.	July 1869.	August.	September.	October.	November.	January 1870.	February 1870.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
Wheat, 1st quality...	0 13 6	0 13 10	0 14 4	0 12 10	0 12 2	0 11 8	0 0 0
Do. 2nd quality...	0 14 0	0 14 10	0 14 12	0 12 14	0 12 10	0 0 0	0 0 0
Gram, 2nd quality...	0 20 0	0 17 0	0 17 6	0 15 0	0 0 0	0 0 0	0 0 0
Bájra	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0
Juár	0 19 8	0 18 0	0 18 0	0 31 0	0 28 0	0 26 12	0 0 0
Arhar	0 19 12	0 18 0	0 18 0	0 15 0	0 12 0	0 13 0	0 0 0
Urd	0 13 2	0 12 0	0 12 12	0 11 8	0 8 14	0 11 0	0 0 0
Masúr	0 20 12	0 18 0	0 18 0	0 15 0	0 10 2	0 16 0	0 0 0
Múng	0 10 0	0 9 0	0 9 0	0 8 4	0 10 8	0 11 12	0 0 0
Rice, 2nd quality ...	0 11 0	0 10 4	0 10 0	0 11 0	0 14 0	0 14 0	0 0 0

Value of landed property. Sales.

Transfers of landed property have not been sufficiently numerous to enable us to deduce its average market value from such transactions. In Hisámpur 2,129 acres assessed at Rs. 1,943 have been sold for Rs. 28,689-3-9, or at the rate of Rs. 13-7-7 per acre, being 14¾ years' purchase. These properties were ordinary village lands, for the most part under cultivation. In the Nánpára pargana a jungle grant of 6,070 acres in extent, which had been purchased at a sum slightly in excess of the Government upset price, was sold by the first grantee after an occupation of only one year for Rs. 54,120, the purchaser being liable for Rs. 12,150 more, the balance of the original price remaining unpaid to Government. The full price paid therefore was Rs. 66,270, or Rs. 10-14-8 per acre. No revenue is payable on this grant.*

General value.

Considering the improvable character of most of the estates in this district and the moderate revenue which has been assessed upon them, I am of opinion that it would be

* In 1873 and 1874 there were 557 mortgages and sales of landed property and houses registered; the amounts of the transactions aggregated Rs. 12,97,216.

exceedingly difficult to purchase land anywhere in this district at less than fifteen years' revenue, and far the larger number of properties would fetch considerably more than this.

Municipalities. Character of the committees.

Municipalities have been established in Bahraich and Nánpára, and, so far as the experience of two years in the case of the former town, and one year in that of the latter, justify a judgment, have been worked with moderate success. The non-official members who have been appointed consist of two loyal grantees, the agent of the Rája-e-Rájgán of Kapúrthala, and several of the principal mahájans of the city. When sufficient confidence and sense of their responsibility shall have been acquired by these parties, it is probable that the committee will benefit by their opinions independently expressed, and be entitled to esteem itself a representative body. At present the view that is taken of town government by these gentlemen is somewhat one-sided and self-interested, and all endeavours that have been made by the vice-president and the other official members to reach with taxation the Banián and other well-to-do classes have been thwarted by the opposition of the commercial element; while even those other members of the committee who are more educated and enlightened, and from whom assistance might have been expected, have not been able to free themselves from the tendency which most men have to dislike and resist taxation which affects directly their own incomes.

Improvements.

Notwithstanding these difficulties, however, a great deal of good has been effected; the conservancy establishment works well, and the idea that at any rate it is well to keep the outside of the platter clean is certainly gaining ground.

The town police too are, it is believed, considered by the people to have rendered property much more secure than it was before a regular system of ward and watch was established. At present this is as much as we can expect, and if we can discern a decided improvement under the above two heads, the municipality may be said to be worth its salt.

Revenue.

The revenue is mainly realized from the octroi collections, which amount to Rs. 11,700 per annum. A poll tax of half anna on pilgrims to the shrine of Sayyad Sálár at the last annual fair yielded more than Rs. 2,000.

Dispensaries.

There are two charitable dispensaries in the district, one at the sadr station and the other at Hisámpur. The returns shew a steady increase in the number of applications for relief. For the last four years the average number of patients has been as follows:—

	In-door.	Out-door.	Total.	Average daily attendance.		
				In-door.	Out-door	Total.
Bahraich	165	5,542	5,707	8·50	37·91	46·41
Hisámpur	55	2,365	2,420	3·55	31·56	35·11
Total ...	220	7,907	8,127	12·05	69·47	81·52

Of the 8,127 persons thus annually treated, the number of cures, failures, and deaths is shewn thus :—

	Cured and relieved.	Ceased to attend, or no better.	Died.	Total.
Bahraich	4,978	710	19	5,707
Hisámpur	2,315	103	2	2,420
Total ...	7,293	813	21	8,127

89 per cent. being successful cases. The number of capital operations, on the average, is at Bahraich 17 per annum, and the number of minor operations is at Bahraich 128 per annum, at Hisámpur 80 per annum.

Cost. The whole cost of the maintenance of these establishments is very moderate.

The average receipts are :—

	Subscriptions.		Government grant.	Other sources	Total.
	European.	Native.			
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Bahraich ...	210 0 0	627 8 0	1,127 12 0	123 12 0	2,089 0 0
Hisámpur ...	.....	181 12 0	582 12 0	.....	704 8 0
Total ...	210 0 0	709 4 0	1,710 8 0	123 12 0	2,853 8 0

The average expenditure is :—

	Establishment.	Dieting patients and bazar medicines.	Contingencies.	Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Bahraich	1,317 4 0	263 12 0	250 8 0	1,831 8 0
Hisámpur	504 4 0	82 4 0	39 4 0	625 12 0
Total ...	1,821 8 0	346 0 0	289 12 0	2,457 4 0

Thus it appears that each patient treated costs as near as possible 4 annas 10 pies, not a very extravagant doctor's bill.

The percentage of the various classes of diseases treated at the Bahraich sadr dispensary during the last two years is as follows :—

Diseases

Goitre	50·2 per cent.
Skin diseases	13·3 ,,
Fever	6·1 ,,
Abdomen	6·0 ,,
Genito-urinary disease	3·5 ,,
Rheumatism	2·9 ,,
Syphilis	2·8 ,,
Chest disease	2·3 ,,
Injuries	1·8 ,,
Diarrhœa	1·2 ,,
Eye disease	1·2 ,,
Ear disease	1·0 ,,
Leprosy	·9 ,,
Dysentery	·7 ,,
Other diseases	6·1 ,,
	100·0 per cent.

Goitre.

The goitre disease is excessively prevalent in the low lands about Fakhrpur, and nothing has contributed more to the popularity of the dispensary than its successful treatment of this class of cases. No. less than 5,875 sufferers from this repulsive disease have applied for, and in almost every case obtained, relief during the past two years.

The main use of dispensaries.

It is in dealing with special diseases of this kind, skin diseases, &c., that our dispensaries are particularly useful. As a rule, those who are attacked with fever, diarrhœa, dysentery, &c., prefer to remain and die in their own homes. Indeed, in almost all cases of this kind, they are unable from weakness to attend as out-patients, and there would be room for only a very small number as in-door patients.

Opium.

Owing probably to the distance of this district from the head-quarters of any opium agency, but very little opium has been as yet grown in the district. The opium agent was withdrawn from Bahraich in 1863, but the department determined on encouraging poppy cultivation, and has deputed an assistant to promote its extension. The area under poppy during the ten years ending 1870, is shown below :—

Season.	Cultivation in agency bighas.			Produce in maunds.		
1860-61 ...	682	...	...	164	32	5½
1861-62 ...	1,594	19	...	257	...	14½
1862-63 ...	2,243	...	...	336	5	3½
1863-64 ...	3,120	13	...	485	12	10
1864-65 ...	2,719	15	...	282	22	4½
1865-66 ...	*Nil.*			*Nil.*		
1866-67 ...	*Nil.*			*Nil.*		
1867-68 ...	5,512	...	...	831	20	8
1868-69 ...	6,583	14	...	884	21	2½
1869-70 ...	7,536	...	...	964	6	1½

From this statement it appears that the average gross out-turn of opium per bígha is 6 sers 1 chhaták. For this the cultivator is paid at the rate of Rs. 5 per ser for all opium delivered at the agency at Fyzabad. To the cultivator therefore the value of the average produce is Rs. 30-5-3 per pakka bígha.

Out-turn and value.

Opium is sold retail at the Government treasury at the sadr station, and at Nánpára and Kurásar, at the rate of Rs. 16 a ser, and the average receipts for the last 10 years have been about Rs. 4,160, showing a total consumption of 260 sers, or of one tola weight for every two dozen adults in the district. Little as this seems, the consumption is steadily on the increase, the amount sold now at Bahraich being more than double what it was ten years ago. That the consumers mostly reside in the towns of Bahraich and Nánpára is what would be anticipated, both these towns comprising a large number of Muhammadans among the population. This idea is confirmed by the fact that at the outlying tahsil at Kurásar, where there is no urban population, the sale is almost *nil*, though the density of the general population there is much greater than in the northern parganas.

Amount consumed in the district.

Under the central system there is only one distillery in the district, at which there are 21 stills turning out, on an average of the last three years, 50,321 gallons of liquor per annum. This out-turn gives a consumption throughout the district of as nearly as possible one gallon per annum for every ten adults. Considering the character of the Bahraich climate, this amount is certainly not excessive, and though the returns shew that the consumption is year by year increasing, there are hardly grounds at present for the charge that we are teaching the natives to drink. There are 357 retail vendors' shops in the district, being about one to every 7¼ square miles of area.

Distilleries—out-turn.

The duty on the spirit as it is issued from bond is 1 rupee or 12 annas per gallon according to the strength, the limits of which is fixed at 24 degrees below proof for first class liquor, and 30 degrees below proof for second class.

Duty.

Far the larger portion of the spirits distilled in this district is obtained from mahua, this kind of liquor being the most popular, as it is the cheapest. The spirit distilled from molasses is of two kinds, that obtained from gur being more expensive than that obtained from shíra. The out-turn of the past year of the several kinds and the price of the same is shown below :—

Three kinds of liquor.

		Gallons.	Price per gallon.
Mahua	First class	51,254	1 12 8
,, ...	Second ,,		1 5 0
Shíra	First class	3,720	2 10 1
,, ...	Second ,,		1 14 0
Gur	First class	2,022	2 12 9
,, ...	Second ,,		2 0 0
Total of all kinds ...		56,996	

Average price, Rs. 2 per gallon of 6 bottles.

In the Nawabi the standard measure for spirits was the *kánels* or bottle, which held from 10 to 12 chhatáks weight of liquor, and

Nawabi prices compared with present prices.

8 bottles of this size of first-class sharáb
12 ditto „ second „ „ } cost Re. 1.
16 ditto „ third „ „

It thus appears that the price of liquor is now on the average nearly four times that at which it was sold in the Nawabi. In face of these figures our ábkári system can scarcely be charged with encouraging drunkenness.

Forests. Administration prior to 1867-68.

The seven sections into which the forests are divided departmentally are under the charge of an assistant conservator, with a staff of rangers and foresters. Prior to the year 1868 the forests seem to have been left pretty much to themselves. The conservancy was entrusted mainly to native agency or to European superintendence (supervisors of a class from which nothing but a lax discharge of duties and confused accounts could be expected).

The drawbacks to conservancy.

A marked improvement in the management of the forests has resulted from the appointment to the charge of them of responsible officers. The conservancy now is as strict as it well can be as long as grazing is permitted, and the "three-mile rule" (which allows all residents within that distance to cut the unreserved woods for private use) holds good. It certainly is not desirable that either of these rights should be confiscated, but there is no objection that can be reasonably urged against shutting up certain portions of the forest into which no one but the forest officers should be allowed entry.

Forest roads.

The excellent roads which are being driven through the various sections dividing the forest into convenient blocks, will materially facilitate the carrying out of such a system, at the same time that they render timber operations more feasible, and confer a benefit on the surrounding country by opening up communications.

Frontier roads.

One line deserves especial mention, *viz.*, that which, in all the sections adjoining the Naipál territory, has been cut along the frontier, thus serving the double purpose of a road and a permanent boundary. It would not be difficult to connect the ends of these roads by a similar track carried along the frontier, and thus secure a line of communication which would be very useful in the event of disturbances on the borders.

Revenue.

The more systematic administration of the forests has resulted directly in increased revenue, the net profit from the division being in 1867-68, Rs. 7,432-14-4; in 1868-69, Rs. 21,392-12-1; and in 1869-70, Rs. 25,691-15-0. For the past three years—

The average receipts have been	Rs.	33,219	3 8
The average expenditure	„	13,175	13 11
Average net profit	Rs.	20,043	5 9

Contract system.

There can be no doubt but that the revenue collected by the department would have been considerably more than this if the ruinous system of giving contracts for forest produce, &c., had not been adopted and adhered to long after it was found to have failed. It is almost impossible at the auctions to prevent combinations, which, when effected, completely defeat the efforts of Government to secure fair bids.

Post office. Imperial lines.

The general post office has two main stations in the district, *viz.*, at Bahraich and Nanpára, and an imperial post runs every day to and from these post offices and to Lucknow *vid* Bahramghat, to Gonda and Fyzabad *vid* Piágpur, and to Sitapur *vid* Chahlárighát.

Rural post offices.

The scheme for the rural post offices was drawn up by the settlement officer, and these are now in full working order, the cost being defrayed from the dâk cess, which amounts in this district, as re-defined, to Rs. 2,773-8-4, and from the Government subsidy amounting to Rs. 576. Fifteen post offices have been opened, situated for the most part on the district lines of road, and at such distances apart as to secure for each office a circle area of not more than 5 miles in radius. All police stations were selected as centres of circles. This course was followed with a regard to administrative convenience, and also to give the district officer an opportunity of supervision through his thánadar. Since however the scheme has been started, the direction of these rural offices has been taken by Government out of the hands of the local officials, and made over to the imperial postal department.

Weights and measures.

The table of weights in use prior to annexation was as follows :—

4 jau or barley corns	...	...	...	= 1	ratti.
8 ratti .	...	...	...	= 1	másha.
12 másha	...	...	...	= 1	tola.
5 tola ...	...	...	...	= 1	chhaták.
20 tola = 4 chhaták	...	...	...	= 1	páo.
80 tola = 16 „	...	...	...	= 1	ser.
2 sers = 160 tola	...	...	...	= 1	panseri, kachcha.
2 panseri = 4 sers	...	...	...	= 1	dharí.
40 sers	...	...	...	= 1	maund.

The ratti and ghunghchi ; difference in weight.

The ratti is the seed of a jungle creeper, white, hard, and dry. It is slightly heavier than the ghunghchi, also a seed of a creeper, bright red with a black spot, which is used in Lucknow as the standard weight, and consequently the Bahraich weights all through the table were proportionately heavier than those in use in that city.

The difference amounts to one in twelve, twelve Lucknow máshas being only equal to eleven Bahraich máshas.

Difference between the English Government tola and the Bahraich tola.

The English Government tola falls short of the Bahraich tola by 12 rattis or 1½ máshas; in other words, the former is one-eighth less in weight than the latter. Thus the Government ser of 80 tolas (Government) contains only 70 tolas Bahraich weight, and the Government maund of 40 sers (Government) is equivalent to 35 Bahraich Nawabi sers.

The late Coinage Act has brought the regulation ser very much nearer the local ser, thus:—

The old Government ser = 32½ ounces = 80 Government tolas.

The new Government ser. The new Government ser = 36 ounces = 87¾ Government tolas. The old Nawabi ser = 37½ ounces = 91⅞ Government tolas. It still, however, falls short of that ser by 1½ ounces.

We may remark that for all practical purposes of an agricultural community this ser described so elaborately does not exist except in the town of Bahraich itself. The above divisions of the ser are the same as those detailed in Prinsep's Useful Tables, page 96, and in the ordinary Indian almanacs, and it is possible that some such work was drawn upon for the details, whose authenticity is thereby assured. The real Bahraich ser, as indeed that in indigenous use everywhere in North India, is not a *pakka ser but a kachcha ser*, whose weight varies infinitesimally, but with certain, rather narrow limits. The number of rupees is the initial element of the variation with which the two series diverge.

In southern Bahraich, at Sisia for instance, the scale is as follows for the kachcha or local ser:—

Maund.		Panseri.		Ser.		Chhaták or ganda.		Rs. or tolas.		Máshas.
1	=	8	=	40	=	260	=	1,595	=	15,697
		1	=	5	=	32½	=	299	=	1,962
				1	=	6¼	=	37½	=	392½
						1	=	5¾	=	60¾
								1	=	10¼

Now the pakka ser diverges from the above *both* in the number of rupees in the ganda and the number of gandas in the ser.

The former seems a divergence which may be a local irregularity without formal or extensive sanction, the latter is so broad and of so extensive adoption that it seems based on some different principle of measurement, perhaps belonging to a different era, or adopted by a different race or empire from that which used the pakka ser. The two sers are compared through the medium of the panseri and the *kachcha* maund in their relations to the *pakka* ser and the *pakka* maund.

The panseri* is popularly said to be equal to 2, 2¼, or 2½ pakka sers in different parts of Bahraich, or indeed of Oudh, and the kachcha maund equals 16, 18, or 20 pakka sers; but in reality there are numerous minute variations: the local maund used in Bahraich, as above detailed, weighs 1,495 tolas or 15,697 máshas; the tola is the old Chibradar rupee of 173 grains. It would appear that the másha, which consists of eight rattis natural grain, is a fixed weight all over India, although of course it may vary infinitesimally. The rupee or tola is designed to be twelve máshas, but the covetousness of princes debasing the weight of the coin, lowered it to ten máshas or ten and a half; then the community, finding their weighing unit less than what it was, rather than change the rest of the scale, increased the number of these tolas in the next unit, the chhaták:

* Five local or small sers.

thus they took 5¾ of the new tola instead of 5, and it will be observed that they thereby retained the chhaták at 60 máshas. They avoided, in fact, the interference of the coinage and its variation with their weights by increasing the number of the coins when the latter were diminished in weight.

So far therefore the two metrical systems proceed together; they diverge at the ser; six and a half chhatáks go theoretically to the kachcha ser, and sixteen to the other. The former is evidently the old system of North India adopted by Akbar, whose maund was 34¾ lbs., just about the average of the local maunds above described.

The present English bazar ser being equal to 87½ tolas of 173 grains each or 35¼ ounces, the local maund is equal to about 17½ sers or 38 lbs. avoirdupois when the local panseri consists of 32 gandas or chhaták; if it is less, as sometimes of 30 gandas, a proportional reduction must be made. In order to find out what are the values of the local weights, this last is the question always to be asked. The panseri and the ganda are the local units; the number of rupees or tolas in the ganda must also be asked, because six rupees is the number in use here, but four rupees in Gonda(*vide* that article); the panseri contains 25 to 28 gandas of six rupees. When the panseri equals 32½ gandas the Bahraich kachcha ser is equal therefore to 6½ chhatáks of the Government ser and the local maund contains 17 Government sers. The panseri contains 2½ Government sers, or about 79¼ ounces of 437½ grains; the ser is therefore almost equal to a pound avoirdupois, and for small measurements may be used as its equivalent.

The universal use of the panseri, as also of the term *pánchonmál*, for the entire produce of the field, and the assignment of one equal share, apart from these five, *viz.*, of one-sixth to the ploughman or actual labourer, all seem a part of the ancient system recorded by Manú, under which one-fifth went to the king. In Bahraich there is, as stated in the settlement report, a local large or pakka ser but its derivation is not given. It is derived from the panseri of 32 gandas and is half of that weight. The origin of this local unit is unknown, and its application is very limited; in Bahraich itself the *batisi panseri* is used collaterally, and exclusively in the neighbouring local marts.

The large ser is 16 gandas, and as the Government ser is supposed to be 14 gandas, the present grain rates are found by deducting one-eighth from the market rate of the larger or lambari ser. But this is not strictly correct. If the ganda is calculated as equal to six of the present rupee weighing 180 grains, then a pound avoirdupois is equal to 6·47 gandas, and the standard ser to 14·26 gandas. The native avoided any such complication by using a ganda of 5¾ Government tolas or rupees.

In the above calculation I have used the following elements of account:—One tola or rupee = 180 grains avoirdupois, about eighty-five of which form a Government ser; 5¾ tolas = one ganda; sixteen gandas = one local large ser; fourteen, or more correctly fourteen and one quarter, = one Government ser.

The whole subject is involved in confusion because we have broken down the panseri system. We have raised the weight of the rupee on which it was based from 172 to 180 grains; we no longer furnish the legal unit of weight upon which the whole metrical system of Upper India, at least as far as I know, was founded. The rupee, the ganda, the panseri, the kachcha maund, formed the ancient series; but the rupee, was, I know, originally 173 grains,—*see* Prinsep's Useful Tables, page 8, and for the Lucknow coinage, page 56.

The present rupee weighs 180 grains; the local dealers after a time follow each variation of the unit, and endeavour to adopt their panseri to it; but as there is no legal unit of weight a simple multiple of which would constitute any weight in ordinary bazar use, it is almost impossible to test the correctness of any bazar weight except by comparison with those used by men of probity in the immediate neighbourhood.

In conclusion I may simply state that the panseri, the local unit, should weigh 32 gandas; that each of those gandas should weigh about 5¼ rupees sikka of 192 grains, or six Farukhabad rupees of 180 grains. The Government ser and maund weights have been introduced, and it is to be hoped that their adoption will shortly be rendered compulsory. Practically, the rupee is the initial unit, and all inquiry into *rattis* or *ghunghchis* is, for agricultural or trade purposes, useless.

The uncertainty of the weight not only opens a door to fraud, but renders conviction for it practically impossible, when local officers are ignorant of principles which guide the native metrical system—a system by which nine-tenths of all trade operations are still conducted. In Bahraich bazar I tested a grain-dealer's panseri weight; he admitted it ought to weigh 32 gandas each of six Machhlídar rupees (each 173 grains, *vide* Prinsep's Tables). It did weigh two sers and six chhatáks. Now a ser equals 14,400 grains, and it will appear that it really did weigh 32 gandas, each of six rupees of 178 grains, and that the local maund so weighed will weigh exactly 18 bazar sers or 17¾ imperial sers. According to the proportion used by Government in making up the official grain-rates, the panseri should have been $\frac{3}{4}\frac{3}{4}$ of the Government ser, or two sers four and a half chhaták. By his own admission this grain-dealer's weight, which was only used in buying grain, was nearly four per cent. too heavy. The weight consisted of a large stone to which additional matter had been glued on at the bottom with strong resin. This dealer had adroitly adopted the altered coinage so as to get his grain cheaper. The tobacco maund in Bahraich, as in Sitapur, consists of 25 panseri, or more than three ordinary maunds.

Liquid measures and measures of capacity.

The liquid measure was referred to weight, the "kánch" or bottle containing three páo or sixty tolas weight of liquid. In such things as oil, &c., no fixed measure was used, the actual weight only determining the quantity. The "kánch" was used chiefly to measure wine and spirits. Fixed measures of capacity there were none.

Long measure.

The standard measure for length was the "háth," which was the average length of the forearms of three men taken at random. From a comparison of the different standard yard

measures in use in the Bahraich bazar, I have ascertained that the cubit thus determined was as nearly as possible equal to 18⅜ inches. The table then proceeded as follows :—

3 Háths = 1 gatthá or kasi = 56 inches.
20 Kasis = 1 kachcha jaríb = 93 feet 4 inches.
110 Jaríbs = 2,200 kasis = 1 kos = 3,422 yards 0 feet 8 inches.

Thus the kos was short of two English statute miles by about 98 yards.

Yard measure.

The yard measures mentioned above are as follows, three in number :—

First.—The bazzázi or sikandari gaz = 1½ háths = 2 feet 4 inches.

This yard is by far the oldest of the three, and has from time immemorial been used by the weavers and the cloth merchants, also for measuring all kinds of country-made cloth.

Second.—The Qatai gaz = 1¾ háths = 2 feet 8¾ inches.

This is used by the tailors in measuring the cloth when they make it up, and also by masons, carpenters, &c., in all measurements in work connected with their trade. The cubic contents of all excavations effected by hired labour will be determined by this yard.

Third.—The iláhi gaz = 2¼ háths = 42 inches.

This yard was only introduced about 40 years ago when European piece-goods for the first time began to find their way into the market. Among the natives it is universally looked upon as an English measure, and to this day European cloth and nothing else is measured by this yard.

The local land surveyors state that in their reckoning 2½ ungals equal one girah, ten girahs equal one háth or cubit, and three háths are equal to one kasi, which is generally measured by a man taking two paces, equivalent to 75 ungals or fingers'-breadth.

There are none of the elaborate differential scales used in surveying.

According to the standard mentioned by the Settlement Officer, a local bígha will be a square of 93 feet 4 inches, *viz.*, of 968 square yards, not one-third of the Government bígha of 3,025 square yards, and curiously enough this is exactly one-fifth of the acre of 4,840 square yards. Others state that the local bígha has been determined, and that 2 bíghas 17 biswas 16 biswánsis of the local bígha are equal to one Government bígha.

No authority could be quoted for the latter statement.

Coinage. The Gorakhpuri paisa.

The copper currency of the district in the Nawabi consisted mainly of the well-known Gorakhpuri paisa. One paisa of this currency was worth some 30 years ago from 20 to 24 gandas or "fours" of cowries. For the last two or three decades, however, the value of the coin, as measured by cowries, has been decreasing, and at the present time its market value varies from 12 to 8 gandas of these shells.

Other copper coins.

The Sher Sháhi paisa was also current, being worth only 16 or 16½ gandas, while the copper coin current on the other side of the Gogra, in Bara Banki, called Maddu Sáhi and Nawab Sáhi, was worth from 21 to 26 gandas.

The exchange affected by the Sayyad Sálár fair.

The fair at the Sayyad Sálár's dargáh is said to have considerably affected the exchange for some time after its occurrence in each year, owing to the large influx of cowries at that time, the poorer class of pilgrims casting in their offerings in these mites.

The Government 3-pie piece.

The Government 3-pie piece, though containing far less copper than the Gorakhpur coin, commands a higher price, fetching always one ganda more than its unofficial, though weightier, brother.

The value of 1 rupee in the various copper coins.

The number of Gorakhpuri paisa in one rupee varied from 18 to 22 gandas, and at the present time it stands at 19½ gandas. The Government 3-pie piece (or "double" as it is called), however, exchanges invariably for its standard value of 16 gandas or 64 to the rupee, this rate of exchange being determined solely by the fact that it is received at this value at the Government treasury.

The rupee pieces current in the Nawabi.

The rupees which were most commonly current were as follows:—

1. "Chihradar" or Company's rupees, weight 10½ máshas.

2. "Shamsher Sháhi" coined at Lucknow by Amjad Ali Shah, weight 10 máshas, but worth more than No. 1 by one paisa.

3. "Sher Sháhi" coined at Lucknow by Ghází-ud-dín Haidar, 10 máshas weight, worth the same as No. 1.

4. "Parídar" or fairy coin, coined at Lucknow by Wajid Ali Shah, 10 máshas weight, worth one paisa more than No. 1.

5. "Putlídar" or puppet coin, coined at Lucknow by Muhammad Ali Shah, 10 máshas weight, worth the same as No. 1.

6. "Machhlídar" or fish coin, coined at Lucknow, but in the name of the Delhi Emperor Shah Álam, 10 máshas weight, worth 1½ pice or 2 pice more than No. 1.

7. "Garárídar" or edged coin, coined in Farukhabad in the name of Shah A'lam, 10 máshas 3½ rattis in weight, same value as No. 1.

8. "Farukhabadi," named from the place at which it was coined, Muhammad Shah of Delhi, 10 máshas weight, same value as No. 1.

9. "Kaldar" or ribbed coin, coined by Shah A'lam at Farukhabad, 10 máshas 3½ rattis in weight.

10. "Cháryári," coined by Akbar Shah at Delhi, weight 10 máshas 2 rattis, worth 2 annas more than No. 1. This coin is square in shape. Its silver is peculiarly pure, and it is popularly said to have the excellent virtue of betraying the thief who should be unlucky enough to be put to the well-known rice test in its presence.

11. "Pahári" or hill coin, from the mint of one Bikram Sáh, a hill chieftain, weight 5 máshas, value 6½ annas.

12. "Dakhain" or "Kurwa," also called "Rakábi," a thick but small coin, with Hindi characters, weight 9 máshas 6 rattis, value 12 annas. I have been unable to ascertain whose coin this is.

It will be noticed that the Company's rupee, though heavier by half a másha than most of the coins from the native mints, has always been considered so far alloyed as to reduce its value below them. Very few rupees other than those of Government currency are now found in circulation, the old coinage having been mostly melted down by the silversmiths, its re-issue having been prohibited by Government when it had been once paid into the treasury.

The Company's rupee less valuable than the native coins.

Bahraich is administered by a deputy commissioner, and generally four assistant and extra assistant commissioners, besides three tahsildars and nine honorary assistant magistrates: all of the latter have criminal powers, four civil, and one only has revenue powers.

General Administration.

The revenue and expenditure appear in the accompanying tables.

The latter was Rs. 1,23,871 in 1872, or twelve per cent. of revenue; but the temporary settlement department has now concluded its labours and the cost of administration in 1873 is about Rs. 90,000; or less than nine per cent. of the revenues.

This sum, however, does not include the district police which is paid Rs. 55,052 by the local Government,* nor the other departments, whose cost since 1871 has been defrayed from provincial funds and an imperial grant.†

Income tax is now abolished; it yielded in 1873 Rs. 13,022, paid by 184 persons, of whom 55 were in trade or banking, one was a lawyer, three were in service, and 125 were connected with the land as owners or occupiers.

Income tax.

Receipts in 1872.

	Rs.
1. Recent settlement revenue collections	9,15,416
2. Rents of Government villages and lands	...
3. Income tax	19,865
4. Tax on spirits and drugs	32,185
5. Stamp duty	63,178
6. Law and justice	3,593
Total ...	10,34,237

Expenditure. 1871-72.

Revenue refunds and drawbacks	1,240
Miscellaneous refunds	1,515
Land revenue ... ... Deputy Commissioners and establishment	37,009
Settlement	38,143
Excise or ábkári	2,814
Assessed taxes	207
Stamps	1,831
Law and justice ... Service of process... Criminal courts	4,541 29,971
Ecclesiastical	...
Medical	6,600
Total ...	1,23,871

* Annual Report, 1872. The tabular form subjoined is borrowed from the Police Report of 1873.

† Their cost in 1873 was Rs. 72,166; including education, dispensaries, and public works, the entire cost of administration was Rs. 2,16,200, at least this amount only was spent in the district. The expenses of the supervising executive agency and of the appellate courts external to the district are not included in the above.

There are eight thánas or police stations whose names, and the population subject to each jurisdiction, are given in the accompanying table. The rural police numbers 2,467. Another table shows the criminal statistics for the last six years. It will appear that crimes against property have more than doubled during the period; accidental deaths average about 420 per annum; snake-bites caused about 145 deaths per annum.

A reward of two annas per head is paid for each snake destroyed; the number brought in varies from 20 to 132 annually, and the charge upon the revenues consequently becomes as much as Rs. 16-8 per annum. Thirty-five wolves have been killed, and three hundred and eighty-eight wolf cubs in the last seven years. The reward is five rupees or five rupees eight annas. Fifty tigers have been slain in this space of time, but many are killed by sportsmen who do not claim the reward. In one year, 1869-70, thirty-four tigers were accounted for.

Statement showing the Population of Thánas in the district of Bahraich.

Name of Thána.	Population.
Bahraich	100,094
Ikauna	44,138
Bhinga	126,119
Piágpur	78,656
Sisia	73,597
Kurásar	143,019
Nánpára	143,382
Motipur	64,698
Total ...	773,775

Statistics of the Police in 1873.

	Total cost.	Number of European and Eurasian officers.	Native officers.	Number of constables.	Average annual pay.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	Number of arrests made.	Number of complaints registered.	Number of cases sent by police to magistrates.	Number of convictions obtained.	Number of acquittals.	Remarks.
	Rs.													
Regular police.	61,425	1	72	317	...	...	1 to 9·06	1 to 2,590	1,110	6,352	1,786	1,415	371	
Village watch.	79,740	...	40	2,715	...	...	...	...	...	...	...	...	...	
Municipal police.	3,883	...	4	56	..	...	...	...	...	...	...	...	...	
Total ..	1,45,048	1	116	2,548	...	2,665	...	...	1,110	6,352	1,786	1,415	371	

Comparative Memorandum of Accidental Deaths from 1867 *to* 1872, *inclusive, in district Bahraich.*

Years.	Suicides.		By drowning.		By snake-bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867 ...	...	...	77	61	46	58	5	4	1	4	31	18	159	145
1868 ...	...	...	77	49	62	70	27	25	6	4	48	24	220	172
1869 ...	...	...	62	35	71	75	10	10	5	2	50	21	287	263
1870 ...	6	6	82	89	47	87	9	9	8	8	42	19	194	218
1871 ...	5	16	76	91	59	91	8	17	15	19	45	15	208	249
1872 ...	9	12	73	81	71	79	13	23	5	...	53	15	215	198

Crime Statistics for Bahraich district.

	Cases Reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	2	7	6	7	8	3	1	3	4	5	3	...
Culpable homicide	3	5	1	3	5	8	3	3	...	2	1	7
Dacoity	...	...	1	...	1	3	...	...	1	...	...	...
Robbery	2	2	5	3	4	2	2	1	2	1	...	...
Rioting and unlawful assembly...	14	15	25	23	29	20	9	10	11	15	20	10
Theft by house-breaking or house-trespass.	1,285	1,910	1,779	2,176	2,405	3,758	63	78	71	79	63	137
Theft, simple	1,384	1,060	1,260	1,173	1,243	1,516	138	144	143	175	175	253
Theft of cattle	107	121	86	126	120	167	30	30	16	23	51	41
Offences against coin and stamps	2	1	15	8	2	1	...	1	7	8	...	1

Statement showing the number of wild animals destroyed during the under-mentioned years, and the amount of reward paid for them.

Animals.	Total number: years.							Total reward paid: years.														
	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1866-67.			1867-68.			1868-69.			1869-70.			1870-71.			1871-72.			1872-73.		
								Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Wolves	2	2	4	13	8	4	2	12	0	0	12	0	0	22	0	0	73	0	0	45	0	0	22	0	0	11	0	0
Wolf cubs	83	51	55	74	54	28	43	83	0	0	51	0	0	55	0	0	74	0	0	54	0	0	28	0	0	43	0	0
Tigers	7	2	7	34	...	...	...	35	0	0	10	0	0	35	0	0	170	0	0	0	0	0	0	0	0	0	0	0
Dogs	...	...	...	...	...	27	54	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	6	0	6	12	0
Snakes	143	63	102	20	...	3	132	30	0	0	14	14	0	18	3	0	7	8	0	0	0	0	0	6	0	16	8	0

Animals.	Total number in five years.	Total amount of reward		
		Rs.	A.	P.
Wolves	31	173	0	0
Wolf cubs	254	254	0	0
Tigers	41	205	0	0
Dogs	81	10	2	0
Snakes	257	42	9	0
Total ...	664	684	11	0

CHAPTER IV.

LAND TENURES.

The nature of the ancient tenures doubtful—The tenures now mainly taluqdari—Their growth due to (1) grants of waste lands to nominees of the Government—Examples—Or (2) to commissions granted to officers selected for the administration of the country—Examples—Or (3) in a grant by the State of a certain percentage of the revenue—Or (4) a lordship would be evolved out of a coparcenary community—Examples—Or (5) the taluqdar has been superimposed over the zamindars—Taluqdari estates in Bahraich classed—Their origin—Occasionally separated from the parent estate—Primogeniture and the Hindu law of partition—The *Raikwári complex muháls*—Origin of *birts*—Rights acquired by the *birtia*—Large sums paid for these birts—Security of tenures—The independent position of birtias in certain cases—*Birts* given by the Janwárs—Specimen—Birt deed—Charitable birts—*Dih*, its nature—Specially mentioned in deeds of sale—*Dih* in some peculiar cases of mortgages—Significance of this—*Nánkár* the same as in other districts—*Nánkár Dehi*—Lessees' Nánkár or *Chahárum*—*Nánkár tankhwáhi*—*Chahárum* and *daswant*—Their origin in clearing leases—*Sír*—Its nature, extent, &c.—Its wide signification—Compared with the relics of commonable properties in England—The parallel of the common mark—Groves—Two classes of tenures—Class I—Class II—The extent of rights in ponds—Minor zamindari rights—*Anjuri*—*Biswa*—The status of the *muqaddam*—Quasi-*muqaddams*—In the *khálsa* prescription availed—Chaudhris—Customary freehold in the west—Period during which the courts have been open—The numbers of claims moderate—Result of this part of the litigation—Sub-settlements—Very few claims in the northern parganas—Reason of this—The condition in the southern parganas different—The claims in Bahraich and Ikauna—Results of the litigation in sub-settlements—Shares—Sír in taluqa—Claims withheld—Reasons for this—Result of claims to sír, nánkár, *&c.*, in taluqas—No right of any kind decreed in 1,522 taluqdari villages—Birts, small holdings—Character of the litigation—The realizable revised demand—Will be increased by the *rasadi jamas* and by resumption of revenue-free holdings—Incidence of the revised demand—Area under perpetual assessment—Confiscation and loyal grants—Statement of revenue survey of the district—Statement of lands confiscated by British Government in 1858 A. D.—List of taluqdars of the district, with the names of their estates—Amount of area and jama.*

The nature of the ancient tenures necessarily doubtful.

THE comparatively deserted and waste condition of the country on this side of the Gogra in olden times may account for the absence of any traces of the more ancient land tenures in this district. Portions of it were cleared of the jungle only to be deserted once more, when the effects of the climate, the attacks of wild animals, and predatory habits of the woodmen of the north, had rendered the struggle with the forest an almost hopeless task. Of the northern tracts, such an account would certainly be true until a very recent date, and it is therefore not to be wondered at, that in this part of the district there is absolutely no vestige remaining of the proprietary system which was prevalent in bygone days. In all probability no such fixity of residence was ever obtained by any of the bodies of the colonists as to generate even any definite system of collective property, much less any recognition of individual ownership. Where land was so plentiful and ploughs so few, there could have been but little necessity for any but the most simple rules for the definition of each man's right, and the regulation of the agricultural affairs of the community.

* The tenures of Bahraich are treated at great length in the settlement report, and the information there given has been largely transferred to these pages, as it applies with more or less exactness to the districts of Gonda and Kheri also.

In the southern portion of the district, however, it might have been expected that some trace of the original proprietary bodies would have been found. This, however, is not the case, and all the remnants of proprietary communities, such as these referred to, now in existence, trace their origin, a few of them, to dates earlier than three centuries ago, and the greater number of them to a very much more modern period.

The tenures now mainly taluqdari.

The estates of Bahraich are now held, as might be expected from a perusal of the historical sketch (Chapter II), for the most part, in taluqdari tenure, the superior proprietary right resting in one single person—the lord of the domain, and perhaps in no district in the whole of Oudh can the feudalization of the country be said to have been so complete at annexation as here. The conditions necessary to the quick development of feudal tenures have from the first been especially favourable in this district. The large tracts of waste, the almost total absence of strong proprietary communities capable of resisting the encroachments of the taluqdar, and the isolated situation of the country, cut off as it was from the seat of Government by a river difficult to cross, combined to expedite the acquisition by the lord of that suzerainty which the policy of the British Government has now secured for ever.

The growth of these suzerainties due to (1) grants of waste lands to nominees of the Government.

The attainment of this superior and independent position by the taluqdar was effected in various ways. A tract of the waste land alluded to would be made over by the Government or its representative to some enterprising soldier or courtier, or to some cadet of a house already established, either with the direct object of getting the country under cultivation or in reward for some service rendered, or perhaps with the view of securing the grantee's absence from the court where he had rendered himself troublesome. In such cases as these the lord's position from the very first would be absolutely independent, and all cultivators settled by him would really be in a state of villenage, enjoying no rights but such as were granted by the free will of the lord, or were purchased from him.

Examples.

A very simple example of this tenure exists in the Charda iláqa. Eighty years ago this estate was completely waste, and was made over to the ancestor of the ex-taluqdar of the present day to make what he could of it. It was not apparently at first made over in full proprietary right by the king, but the taluqdar was never interfered with, and the ancestor of every ryot on the estate—a very large one—has been located by the lord himself, or by those to whom he delegated the work. Under such circumstances no right could possibly exist on the part of the cultivators which were not created by the taluqdar himself. The Nánpára estate, one of the largest in Oudh, was formed in a very similar way. The account of its growth will be found in the historical sketch. In this case also far the larger number of the villages which are now comprised within it were established by the taluqdar himself, and those which were obtained by conquest had been, most of them, settled in a similar way by the person from whom they were wrested. Here again the taluqdar was sole lord from the first.

In other cases an officer of the Government, generally in those days a soldier, would be sent to a particular district, more than usually lawless and lordless, to restore order, and if possible, exact the revenue due to the State. In payment for these services, and sometimes to enable him to maintain the necessary forces to keep his charge in quiet, he was often granted whole or part of the revenue which he could collect from his district. He was, in fact, a great beneficiary, endowed with all the powers of the Government, from which his grant emanated, for the collection of the taxes, repression of crime, and the general administration of his fief. The office and grant so obtained were seldom originally bestowed for more than the single life, but it is not difficult to understand that, in a wild district like Bahraich, both the office and the privileges attached thereto would have a tendency to become hereditary. The lawless bands who had thus been reduced to subjection would after a time gradually come to regard their controller as their natural lord; while he on his part, in order to strengthen his position, would be ready to accord the leading men among them substantial privileges on condition of service. Rights, however, apart from those of his own creation, he would be slow to recognise, and in estates which have been formed in the above manner under-proprietary rights not based on grants or purchase from the lord are unknown.

Or (2) to commissions granted to officers of the Government for the administration of the country.

The great Ikauna estate (see historical sketch) is a notable instance of a fief acquired in this way. For seven generations the head of the house was called Risáldár, and enjoyed without making any payment to the State the whole of the revenues of his benefice, the fiction being maintained that he was only the servant of the Government. When the office was abolished and the revenue-free grant resumed, the grantee's position had become so strong that he was without hesitation regarded as the lord of the soil.

Examples.

Another somewhat singular mode in which the suzerainty of an estate was acquired is also illustrated in the same iláqa. Originating apparently entirely in the favour of the Delhi sovereign, a grant was made to one of the most influential of the Ikauna line of a certain percentage of the revenue of all villages comprised in a very wide area of country outside the limits of the ancestral estate. The grant also detailed certain other dues, to a share of which the grantee was entitled in the same villages. It is noticeable that the taluqdar never apparently obtained any possession of the lands named in the deed, but he seems so far to have exercised his right under it that he sold and bestowed on various parties the right to bring under cultivation certain areas of land hitherto waste, conferring on them all the rights within those areas which have generally been considered the perquisites of the owner of the soil. The right thus exercised by the lord of disposing of the waste lands of the country declared to be included in his fief tallies almost exactly with the right of approvement exercised by the great feudal lords in Europe. The tenures thus created will, however, come more particularly under examination when we consider the nature of *birts*. A similar suzerainty over several

Or (3) in a grant by the State of a certain percentage of the revenue.

sub-divisions of territory was conferred also on the Raikwár Rája of Baundi, and in right of this we find him claiming a lordship over villages outside his own estates. His authority, however, here seems to have been only nominal, and there is no trace of his having exercised any such right of approvement over the waste as in the Ikauna case.

Or (4) a lordship would be evolved out of a coparcenary community.

A fourth mode in which the taluqdar came into existence was one independent of any grant from the ruling power. The members of a coparcenary community, so long as their numbers were small and the shares in the estate few and well defined, would be able to maintain equality among themselves, and no member would aspire to a superiority over the rest, but with the extension of the area of the estate and an increase in the number of members composing the community, separation of interests would be inevitable. The act of separation would estrange those who formerly held well together; quarrels between the holders of the shares would arise, originating in the very partition itself, and continuing until the owners of one portion of the property had acquired most decided superiority over the rest. To attain this superiority, it would be absolutely necessary for the division aspiring to it to choose a leader, and there would be every opportunity for this leader, whose office would naturally tend to become hereditary, to aggrandize himself and his family at the expense of those whom he represented. In fact, the lord would be evolved out of a community of freemen.

Examples.

Of suzerainties of the class above described. I can name no notable instance in this district, unless it be that of the Sayyads of Jarwal. The number of shares into which the inhabited quarter of the village of Jarwal itself is divided, is clear proof of the equality of the interests of different divisions of the family in former days; but fifty years ago we find that there was only one man of mark in the whole family, who owned well nigh all the estate. The Balrámpur estate is a more modern instance of the gradual absorption by the chief of the family of all the rights belonging to the brotherhood. In this case, on our assumption of the Government of the province, we found the younger members of the families still struggling to free themselves from the hold attained over them by the head of the family. Our decrees in the settlement court have now stereotyped the state of things which we found existing, and the position of the head is permanently established.

Or (5) the taluqdar has been superimposed over the zamindar.

There remains the well-known and often-described method by which, during the last four decades of the Nawabi rule, villages which had hitherto been independent were gradually absorbed into the estates of the great taluqdars. The process finds illustration in the historical sketch. It is most pithily described by the native expression that a taluqdar first "approved" of a village and then "digested" it. The period required for the satisfactory digestion of a township varied, as may be supposed, with the toughness of the morsel. In some cases the former zamindar or proprietary community had been already so broken by the tyranny of the názim that for the sake of peace and quietness they gladly saw their rights pass from them so long as they could be tolerably well assured of

not being ousted from the land actually in their own occupation. The taluqdar, finding them complaisant, would allow them this much, and would be pretty sure to permit them to hold the bits of land around the homestead denominated "*dih.*" Where, however, the cultivating community were strong in themselves and united in their determination to resist the lord's encroachments, he sometimes had to abandon it. This, however, but very rarely happened, for, as has been noted above, this district has, with the exception of the Raikwári muháls, been always well-nigh destitute of such strong proprietary bodies. As a rule, the extinction of all valuable rights on the part of the ex-proprietor was prompt and complete.

Taluqdari estates in Bahraich classed.

The taluqdari estates in this district are thirty-six in number and comprise 1,760 villages, the revised assessment of which is Rs. 9,61,481-9-8. Of these eleven are ancestral, seven have been acquired within the forty years immediately preceding annexation, while eighteen are estates which having been confiscated from their original owners, have been conferred on loyal grantees. The number of villages comprised in these three classes of estates is shown thus:—

Class of Estate.	Number of estates.	Number of villages.	Revised Government demand.
			Rs. A. P.
Ancestral	11	828	4,76,811 5 6
Newly-acquired...	7	138	81,196 13 2
Loyal grants	18	794	3,83,473 7 0
Total ...	36	1,760	9,41,481 9 8

It must also be borne in mind that the 794 villages which are now held in loyal grant were confiscated from parties who had held the greater number of them for many generations,—one iláqa, that of Ikauna, being one of the oldest in Oudh.

Bhayái villages; their origin.

In connection with the description of the mode in which the taluqdari tenures arose, should be noticed the species of tenure known as Bhayái. In nearly all of the families of the lord in this district the principle of primogeniture has regulated the succession to their estates. Inasmuch, however, as this principle debarred the younger members of a family from all share in the property, and in but few cases did these brethren leave their father's house for service, or with any other object, it became necessary for the heir on succeeding to his ancestral estate to provide for them. This was done usually by apportioning them one, two, or three villages each for their maintenance, to be held rent-free. The number of villages so assigned depended entirely on the generosity of the donor or his apprehensions of trouble in the future if he neglected to provide suitably for his portionless, but perhaps high-spirited, brethren. For the first generation the villages

would probably be held free of demand, and on the death of the recipient a low rent would be fixed. Ultimately, when two or three generations had passed and no ties of near relationship restrained the head of the family he would resume the grant altogether, and the descendants of the Bhayya would be found in the same villages, perhaps, holding their immediate cultivation at favourable rates, but in no other respect in any better position than ordinary cultivators.

Occasionally separated from the parent estate.

Occasionally it happened that the Bhayyas waxed sufficiently strong to face the taluqdar and get their appanages separated from the parent estate. In such cases, however, we always find the lord watching his opportunity, and it is seldom the recalcitrant villages are not sooner or later re-united to the main property.

Primogeniture and the Hindu law of partition.

Among the Raikwárs of Fakhrpur there has always been a struggle going on between the rule of primogeniture and the ordinary Hindu law of partition. The separation of the Rahwa and Chahlári estates and the temporary separation of two other clusters of villages subsequently recovered by the lord, illustrate the triumph of the latter principle.

Coparcenary communities.

The independent villages owned by others than taluqdars number only 251, and of these far the larger number are held by zamindars, the nature of whose tenure only so far differs from that of the taluqdars' suzerainty that the property is liable to sub-division among the heirs of an owner deceasing.

In some instances the ownership at present rests in one or perhaps two or three individuals, and it will be several generations probably before partition breaks the properties up into what are known as pattidari estates. Only 24¼ villages in the whole district are at the present time held by coparcenary communities, the members of which hold their shares in severalty, while for fiscal purposes their estate is considered as undivided.

The Raikwári complex muháls.

The Raikwári intermixed properties, mention of which has been made in the historical sketch, form now for the most part distinct and separate estates, the sharers in which hold in common, and they therefore cannot strictly be classed under the head of pattidari. About thirty years ago, however, before the severance of the shares of the different branches of the community was completed, these estates would have afforded a most perfect example of a large coparcenary property. In these properties at the present day there are no less than twenty-five distinct muháls running through ninety-six villages, but in only eight of these estates do the shareholders hold in severalty. Eighteen out of the twenty-five estates are covered by the sanad of the Mahant Harcharan Dás.

Birts. Their origin.

This very singular tenure, which so far as whole villages are concerned may be said to be peculiar to the northern tracts of the province, is confined in this district to two

parganas, Ikauna and Bahraich. Originating doubtless in *first*, the desire of the great landlords to bring under tillage the vast wastes which in early times in these districts formed the greater part of their fiefs; and *secondly*, their desire to make the reclamation immediately remunerative so far as their own revenues were concerned, a birt consisted in the sale of the right to settle on a certain plot of waste, and to enjoy all such valuable perquisites as would necessarily result from that occupation.

Rights acquired by the birtia.

Thus, all tanks dug and groves planted by the birtia, all dues leviable from the cultivators, would be secured for ever to him.

In addition to these rights, the dahyak or the tithe of the gross produce of the village was often stipulated for and obtained by the birt purchaser. In this district, however, out of the numerous claims that have been based on birt grants, in only one has any mention been made of this right.

Large sums paid for these birts.

These privileges were often purchased for sums which in old days seem to have been altogether out of proportion to the annual profits which, under ordinary circumstances in later times, could be extracted from the management of a málguzári village.

Security of tenures.

This would induce a belief that the security of tenure in such cases was more than usually good, and that a birtia making such a purchase would probably calculate on being maintained in possession for at least a generation. It is remarkable, too, but that the birtias were almost invariably Brahmans, and even though the birt did not in any cases of sale partake of the nature of a gift made for devout reasons, still the high caste of the purchaser doubtless rendered his tenure more secure than it would otherwise have been. Again, it would not be the interest of the lord to disturb the birtia in his village as long as he was improving its value, and thus it may be taken for certain that for very many years after the purchase the birtia retained the management of the village, while, under ordinary circumstances, it would be most natural that he would remain the headman responsible to the lord for generations to come.

No right of lease or management conferred by birt.

There is, however, no trace in any birt deed that has been produced that any right of management was conferred by such sales. On the contrary, the terminology of the usual conditions implies that no such privilege was contemplated in these transactions. An express provision was almost universally made, that the beneficial interests above noted, which were strictly limited in their extent, should belong and be secured to the birtia, whether he held the lease of the village, or the lord collected his rents direct from the cultivators. It was manifestly more convenient that the birtia, connected intimately as he was with the village and its concerns from the very date of its settlement, should be the one to engage for the due collection and payments of the rents to the lord; but there is nothing to indicate that the lord's power of giving the lease where he willed was controlled in any way save by his own sense of what was fair or conducive

to his own interest. In but few birt pattas is any mention whatever made of the amount of rent payable or to be paid, and in none (which there is reason to believe are genuine) is any fixed rent mentioned. In fact, the measure of the birtia's right is the limited beneficial interest above detailed, extended by the favour or self-interest of the lord.

The independent position of birtias in certain cases.

Already in this chapter mention has been made of a peculiar mode in which a lord exercised his rights as suzerain, bestowing on certain parties what may be called his "right of approvement" in the wastes of that district over which he had received from the sovereign a nominal proprietary right. These birtias seem from almost the very first to have been independent of the lord from whom they derived their right to settle, and, generations afterwards, we find the villages so colonized undergoing the process of feudalization a second time and becoming absorbed into the estate of that very lord who originally alienated his right in them. The birtia having established his village, and his descendants having formed a proprietary village community, the lord comes upon the scene again, and, incorporating the township in his estate, bestows on the members of the ex-proprietary body their nánkár, &c.

On the other hand, those of the birt villages of this class which escaped this process of re-absorption, retained all characteristics of zamindari villages, and now form some of the few independent townships in this district.

Birts, given by the Janwars.

Birt grants in this district are identified with and almost exclusively confined to the Ikauna family, or owners of estates which have been at one time or another connected with that house, and the practice seems to have been borrowed from Gonda, where these cessions were far more common than they were here. The great Mahá Singh (see historical sketch) seems to have been the first to adopt the custom to any extent. The Gangwal taluqdar, whose family, however, is an off-shoot of the Ikauna house, granted birts in later times.

SPECIMEN. BIRT DEED.

Birt patta dated Sáwan Sudi 8, 1288 *F. Patta executed by Sri Krishnparshád Singh.*

I have given Tulsirám Misr a birt. He is to get continuously village Ganeshpur, tanks, groves "dih," parjá (house-dues), "anjuri, biswa, bondha." He is to get continuously the zamindari dues, whether the village is held direct or farmed. He is to take possession in confidence; Rs. 70 have been taken.

Witnesses,—Bánkan Singh, Sangam Misr, written by Bhawáni Bakhsh, scribe. Note. On the top of this is the Rája's sign-manual.

A specimen patta is given in the margin, the genuineness of which is admitted, and on the strength of which the birtia, with the taluqdar's consent, obtained a decree for sub-settlement—possession to be hereditary but not transferable.

Charitable birts.

Bishunprít birts were cessions similar in almost every respect to the bai or purchased birts, save that these were given to Brahmans for the honour and glory of God (if not for that of the giver), and no consideration was taken.

It was seldom that such grants were resumed within the lifetime of the giver, and the stricter course was undoubtedly not to resume them at all;

but in few cases did any such scruples act, and it may be assumed that few of the more valuable privileges attaching to the grant survived the donor.

Dîh; its nature.

This tenure is by no means peculiar to this district, but I believe that it is far more generally met with in the northern, and particularly in the trans-Gogra parts of the province than elsewhere. The word in its primary sense means the deserted site of a village; but in the mouths of claimants in the courts it universally means that portion of a village which was once covered with houses, but which now, either from decay or desertion of the buildings, has become once again open waste, or has been taken up for cultivation. Thus, the dîh land in a village which has been founded for some years will be found lying in and about the inhabited quarter, usually cultivated and always well-known and recognised by the community. Existing houses, with their small plots of cultivation adjoining (Bhara or Ghar-ke-pichhwára), are not "dîh," which is strictly confined to the sites of former buildings. It follows that no dîh land can exist in a newly-founded village.

Dîh the peculiar property of the owner of the village.

The land so rendered vacant was always considered the special property of the owner of the village, and the right to hold possession of it, free of all demand whatever, was one which he generally managed to retain intact long after he was stripped of all other signs of proprietaryship. So closely did an ex-proprietor cling to his dîh land, that the mere fact of a man other than an ordinary farmer of the village holding possession of it rent-free raises a presumption in favour of his being an old proprietor, which it is generally safe to trust as a guide in an inquiry into his antecedents.

Specially mentioned in deeds of sale.

In all deeds of sale the dîh universally is specially mentioned, together with the groves, tanks, house-dues, and other perquisites which form the customary manorial rights in the village.

Dîh in some peculiar cases of mortgage.

It would often happen that a proprietor of a village would mortgage it in the usual phraseology, but that the mortgagee would only obtain possession of the rights above noted, the mortgagor being left to manage the village, to be responsible for loss, and to enjoy the profits as before. In fact, the dîh, tanks, groves, &c., and where it existed, the nánkár, represented the extent of a proprietor's rights; and when he parted from these he made known to the whole world that he had parted with all claim to the *dominium*.

Significance of this.

Nothing could more clearly indicate the absence of all necessary connection between the ownership of a village and the right to engage for it under native rule. Indeed, the right to engage was always such a questionable advantage, that it was not reckoned among the benefits appertaining to ownership. The enjoyment of the manorial rights, including the dîh, was, however, a privilege having a definite value, and consequently could form the subject of transfer and hypothecation without any difficulty being experienced in estimating the amount of consideration. The mortgagee would, in most cases, probably be rather glad than otherwise to allow the mortgagor to retain the

management, so long as he held all the tangible and certain sources of profit. The right to engage, or perhaps, to speak more correctly, in many instances, the duty of engaging, might or might not pass with the transfer of proprietary right. It was in the power of the revenue authorities to allow the proprietor to engage or not; and though in the majority of cases it was manifestly more convenient that he should do so, still very often a farmer was appointed and the proprietor restricted to the enjoyment of his actual rights, which, as we have seen, were of a very limited, though definite, value: when sales took place the prices obtained were consequently low.

Nánkár; the same as in other districts.

There is nothing in this subordinate tenure to distinguish it from the right or the privilege known by the same name in other districts. It consisted originally in the drawback allowed to the zamindar by the revenue authorities from the demand made on the estate, and constituted the main portion of the ostensible profits of the property. Its amount varied with the extent to which the landlord could manage to ingratiate himself with the názim of the day, or with the influence which he could bring to bear in still higher quarters. In the case of taluqdars, it took the form usually of revenue-free land, villages from one to ten in number being held thus free of all demand by most of the principal landowners. With petty zamindars the allowance was generally made in cash, and it may be doubted whether in many cases the demand was not often fixed with reference to the amount that would have to be remitted in nánkár. The only check upon such double-dealing would be the obligation under which the revenue collector would be of allowing the zamindar his nánkár in hard cash or land in lieu, if engagement on his terms was declined.

A few of the minor subordinate rights can here only be indicated.

Dehi nánkár is an allowance in money from the taluqdar to the under-proprietor.

Nánkár tankhwáhi was an allowance made to qánúngos, chaudhris, and other officials from each village.

Chhorwa was an allowance made as of grace to lessees.

Chahárum and *daswant* mean, the former one-fourth, the latter one-tenth; they were originally probably grants made to the man who cut down the forest and settled the cultivators. In other cases they were granted to old proprietors or influential residents of the village to keep them contented and loyal. They came to be other forms of nánkár, and as such were often encroached upon and sometimes forfeited by the landlord.

Sír. Its nature, extent, &c.

This gain differed in scarcely any point from the tenure as known in other parts of Oudh. It may be said to have consisted of all the land in the immediate occupation of the original proprietors at the time that the village was incorporated in the iláqa. No land subsequently taken up by their ploughs would be considered sír except by the express permission of the lord, and on such extra fields the under-proprietor would pay full rates, or, as was the more general rule, rent in kind. The sír thus defined, might be cultivated

after incorporation by the under-proprietors themselves or by cultivators put in by them. It always, in this district, paid rent, the rate being somewhat lower, but not as a rule very much lower, than that paid by ordinary cultivators. It was not the policy of the taluqdar to drive the ex-zamindar from the village, however much it might be his object to crush out his independence in other ways.

Had he done so, a large number of the old cultivators would probably have followed their old master, and the village would not have recovered such a blow for many years. It was rather his plan to keep the ex-proprietor in his old position as the headman of the village, provided this could be secured together with a due amount of subjection; and to effect this it was absolutely necessary to allow him to retain his home cultivation, while the somewhat favourable rate at which he was allowed to hold soothed his pride, always an important element to be considered in the settlement of such questions, and reconciled him to the new state of things.

Its wider signification.

In its wider signification, of course, the word sír indicates all the cultivation tilled with the private ploughs of any one in possession of, or charged with, the management of an estate,—the "home-farm" in fact; but as a sub-tenure its meaning is limited to the definition above given.

Compared with the relics of commonable properties in England.

The tenure, as it exists now, may be most aptly compared with the relics of the "commonable" fields in England and Scotland, attention to the existence of which has lately been drawn by Sir H. Maine in his "Village Communities." The Burgess acres of the Burgh of Lauder noticed by him (page 95) may almost certainly be said originally to have constituted the separate share, if not the "*sír*," of the 105 members of the old agricultural community. Generations hence, when the sír lands, which have now been decreed to ex-proprietors in accordance with their shares, have passed by numerous transfers out of the hands of the particular family to whom they have been adjudged, the various plots thus held in subordination to the landlord, but in a measure independent of him, will be the only trace that we shall have of the existence of the old communities.

Rakhauna. The tenure described.

It has not unfrequently happened that claims have been preferred by members of the old cultivating community to certain plots of meadow land as "pasture" grounds.

The right is never claimed as a general one over all the waste land in the village, but a particular area, a portion of such waste, is always named. The meaning of the word, which is "land set apart," would support the idea that separate portions of the waste were thus made over to, or rather retained by, the ex-zamindar when his property was merged in the lordship. The holder of this *rakhauna* would have the exclusive right to graze his cattle thereon, to cut the thatching grass, &c., but it is uncertain whether he would be allowed to break up the land for tillage or not.

My inquiries lead me to believe that this was not permitted, and that the holder of *rakhauna*, so breaking it up, would be liable to pay full rent on it.

The parallel of the common mark.

In this instance, again, we have the corresponding common mark in England wherewith to compare it.

Sir H. Maine, page 92, quotes Marshall's description of ancient commonable lands—"On the outskirts of the arable lands, where the soil is adapted to the pasturage of cattle, one or more stinted pastures or hams were laid out for milking cows, working cattle, or other stock which required superior pasturage in summer." Let us suppose, when one of these English communities passed under the yoke of the lord, and the township became the manor, that the freemen of the community, besides retaining their portion of the arable mark (their *sír*), succeeded in retaining these stinted pastures (*rakhauna*), and we have the parallel exact. The lord, we may be quite sure, would resist any attempt on the part of the freemen to bring these pastures under tillage without his express permission, which, if given, would probably be accompanied by stipulations as to rent, &c., more stringent than those already in force regarding their free tenemental acres.

It is not impossible that in this we may have the key to the difficulty met with by Sir H. Maine in the fact that, intermixed with the tenemental or freehold lands, are found many large tracts which are copyhold of the manor, while some also are held by the intermediate tenure known as customary freehold. May not these intruding tracts held on these base tenures have originally been the rakhauna of the freemen, subsequently brought under cultivation under special provisos?

Groves; two classes of tenures.

Grove tenures may be divided into two classes:—1*st*. Those cases in which the grove was planted by the under-proprietor, while he was in proprietary possession of the village, and of which he has retained possession.

2*nd*.—Cases in which the grove has been planted by a cultivator or under-proprietor subsequent to the incorporation of the village in the iláqa. All other cases are exceptional, and depending, as they do, on special circumstances, need not be noted here.

Class I.

In the first class noted above, the grove, together with the land on which it is planted, constitutes an integral part of the under-proprietary holding of the ex-zamindar. He had full power to cut down the trees, to replant, or to make what use he liked of the ground.

The taluqdar did not interfere with his full right to sell and mortgage the grove, and never dreamed of exacting rent from him. If the trees fell, and the ground thus became available for cultivation, it would still remain the property of the under-proprietor, and would probably be considered an adjunct of and subject to the same rules as to rent, &c., as his other lands in the village. If the under-proprietor held rent-free lands in the village, the vacated plot would be held rent-free also; if they were subject to a low rent, a similar rent would probably be demanded from this plot also.

Class II.

In the second class of cases, the customs regulating the tenure differed somewhat in different estates; but in all parts of the district the following customs held good, provided that the grove was planted with the permission of the landlord.

The piece of land being made over to the planter, he was allowed to sow it and to reap all the crops which the land might bear; as long as the trees were young, he could make arrangements with some other cultivator to tend the trees for him, allowing him the use of the ground in and among the trees for his trouble. When the grove arrived at maturity, in its whole produce, including the fruit, the fallen and dead wood, &c., was the sole property of the planter, so long as the trees stood. He alone had the privilege of cutting the long grass (sarpat) generally planted in the first instance around the grove for its protection from cattle. He had also the sole right to the grazing of the land of the grove. If, however, the trees fell and the land became thus vacant, the landlord alone had the right to cultivate it, and the grove-holder could not replant without permission. Neither could he cut the trees except one or two now and then for his own immediate use without the zamindar's permission. He had, however, the freest power of sale or mortgage of all the rights above detailed; all groves left ownerless by the extinction of the family of the owner or by its desertion of the estate became the property of the zamindar.

The possession of a grove induces a feeling of independence.

No one of the very few privileges enjoyed by the ordinary cultivators has tended more directly to raise their character, or rather keep it from sinking lower than it would otherwise have done, than the possession of these rights in the mango groves planted by their ancestors.

It is seldom that we find the grove in possession of any one but the descendant of the original planter. It may have been mortgaged over and over again, but a sale outright seldom occurred.

The extent of rights in ponds, &c.

The *tál* was always one of the rights enumerated in deeds of sale, &c., as the unquestioned right of the original proprietor of the village. The interest extended to all the spontaneous products of the ponds,—fish, reeds, wild rice, water-nuts, &c.; and if the under-proprietor's fields lay near to them he probably would be entitled to draw water from them for the irrigation of his fields before the other cultivators. The rights in excavated tanks would be better defined and more freely acknowledged than in the natural hollows, or in swamps and marshes.

Minor zamindari rights. Anjuri.

This, though not a tenure, may properly be noticed under the above heading.

The old zamindar or *birtia* was entitled to four chhatáks of grain for every maund in the outturn of each cultivator's plot. This amounted to 25 seers per 100 maunds. It was strictly a zamindari perquisite, but was never levied by taluqdars or by zamindars other than Brahmans, as the due partook of the nature of alms, and Brahmans only could accept charity. Zamindars not of this caste would nominate some pandit or Brahman, of the village to receive the due instead.

Anjuri of another kind was a purely eleemosynary custom. It was then called "*háth uthwa*," and consisted of a few handfulls of grain placed around the corn heaps by the cultivator for the *bhumhár*, the attendant on the village gods, the pandit and the faqír. There was no measure for this,

but it was doled out according to the generosity or close-fistedness of the donor. The recipients were denominated "dehabirti," and it was open to the zamindar to remove these men from their office and appoint substitutes.

Biswa.

This again was a zamindari right in some instances, one biswa of land in each man's cultivation being set apart for the zamindar or birtia. Like the "anjuri" it is not taken by non-Brahman zamindars. The same amount of land is also set apart by each cultivator for the pandit, whose duty it is to name the propitious time for sowing. We will now describe the muqaddam or farmer.

The status of the muqaddam.

The status of the thrifty and industrious muqaddam varied from that of a head-man temporarily appointed by the revenue authorities to carry on the agricultural management of a village, and invested with no rights of any kind and no authority save that which he derived from the express commission of those who appointed him, to that of a quasi-zamindar, possessed of privileges no less valuable and no less recognised than those of the landlord proper.

The different degrees in their positions depended on various circumstances, the chief of which was doubtless length of tenure. A muqaddam appointed for a season or for a special purpose might, favoured by the course of events, retain his hold on the village until by prescription he acquired a standing fully as good as that of the zamindar. He would gradually establish his right to *nánkár*, *dîh*, and all other zamindari rights in the event of the revenue authorities holding his village direct. He would even acquire the right to sell and mortgage, and such transfers would be held good. It was, however, only in the khálsa lands or villages held direct from the názim that such complete rights as these were, or, from the nature of the case, could be acquired.

It is not seldom that we find even in the lords' estates men in the management of villages calling themselves muqaddams; but, unless the origin of their incumbencies can be traced to a time antecedent to the incorporation of the village in the estate, the tenure will be found to have nothing in it of a proprietary character, and the muqaddam himself to be nothing more than a head steward removable at pleasure and claiming no privileges other than those accorded him by the taluqdar.

In the khálsa villages prescription availed.

In the khálsa villages, on the other hand, the continual changes of the district officials allowed the origin of the tenure to fall more quickly into oblivion; and inasmuch as the class from which these farmers were almost universally taken is that of the most industrious cultivators, it was directly to their interest to maintain the muqaddams in their position even when doubts might exist as to their exact status.

Chaudhris.

The position and duties of chaudhris in some estates corresponded in great measure with that of muqaddams of this class, the main difference being that chaudhris, as a rule, had the management of five or six villages, while the latter's charge was confined to one or at the most two.

Customary freehold in the west.

Looking once more to the traces of ancient tenures in the west, it is by no means improbable that some of those intermediate tenures known as customary freehold, which are said by the jurists to exist only on lands that once formed a part of the king's domain, may, in their origin and nature, not differ materially from those muqaddami holdings.

In both cases the rights enjoyed were of various strengths, ranging from those of the freeholder down almost to those of the villein. It is not impossible that in the west the king would accord privileges to villeins setling on his own reserved lands, similar in character, though varying in degree, to those accorded by the lord to the members of the old proprietary community,—just as in the east the názim would be willing to grant to enterprising farmers of a good class, who might be induced to improve the state lands, a beneficiary interest in the villages so occupied by them similar to that held by ordinary zamindars, and similar also in kind to those rights which were accorded by the taluqdar to the members of an ex-proprietary community.

Record of rights.

The courts were open for the preferment of claims from the commencement of settlement operations in October 1865 until the 31st March 1871, a period of 5½ years, and their business may be said to have been concluded on the 30th September 1871.

The number of claims moderate.

During these six years, 7,496 claims of all kinds have been adjudicated, a number which is sufficient of itself to indicate the mildness of the litigation when compared with that of other districts. I propose in going through the figures to make such remarks as seem necessary regarding each class of cases.

Claims to proprietary right necessarily limited in number.

Proprietary right.—The greater portion of the district being held under sanad, the claims to proprietary right were necessarily few; at summary settlement only 259 villages were settled with others than taluqdars, and it is only in the independent muháls that claims to the superior right were admissible. Of the 1,154 cases that fall under this head, 386 were merely formal claims preferred against Government, and the number of real suits is therefore reduced to 768; out of this number the claimants have been successful in 111 or in 14·6 per cent.

Result of this part of the litigation.

The result of this litigation is, that of the 259 villages settled with others than taluqdars 10 have been decreed to taluqdars and 35 have been decreed the property of Government. The remaining 214 are still held by non-taluqdars, and in 44 out of these the ownership has changed hands.

These mutations, however, are more apparent than real; only forty-seven villages have actually changed hands throughout the whole district, comprising 2,011 villages.

When it is noticed that at summary settlement 1,760 villages were settled with the taluqdars, and that now no less than than 1,825 claims to

sub-settlement have been preferred, it might perhaps be inferred that the rights of under-proprietors are very strong in this district, at any rate in the imaginations of the claimants themselves. No idea could be more erroneous. The fact that 570 or nearly one-third of the whole number of claims were withdrawn before being called on for hearing, is of itself a strong indication of the weakness of the general run of the cases of this description; and of the 1,003 which were dismissed on trial, far the larger number were consigned to the records without the statement of the defendant being recorded.

Sub-settlements. The general run of cases very weak.

The plaintiff's own deposition was sufficient to show that he had no shadow of claim to any such right as is conferred by a sub-settlement. Many who had never held any sort of proprietary connection with the village came forward in the hope perhaps that they might get something.

In the northern parganas scarcely a single claim to sub-settlement was preferred save in estates which had been conferred on loyal grantees, and in which perhaps the claimants took this mode of showing that they did not altogether approve of the change of masters.

Very few claims in the northern parganas.

In the north, however, as will be gathered from a perusal of the historical sketch, the head-men of the villages, where they existed at all, had no grounds whatever for imagining that they had any rights in the land other than such as they had obtained through the favour and protection of the taluqdar, for nearly the whole of this part of the country dates its permanent colonisation from such a recent date that each man's family history is known to his neighbour, and there is no room for a vague appeal to that ancient and ancestral connection with the village which is generally advanced as the real ground on which a decree is claimed.

Reason of this.

In the south, on the other hand, the villages have been long established, and any member of a family more influential than the rest in the hamlet who could look back upon generations during which perhaps the village may have changed hands more than once, while his ancestors retained their homesteads and their position as head-men, would be far more likely to persuade himself that he was possessed of such a right as the sarkár would recognise.

The conditions in the southern parganas different.

In the Ikauna and Bahraich parganas, however, claims were preferred which undoutedly were based on *bona fide* rights acquired in the villages in older times. The origin of these rights has been alluded to in the historial sketch.

The claims in Bahraich and Ikauna.

Of the 173 claims to sub-settlement which were either settled by compromise or decreed in favor of the plaintiffs, 158 were in pargana Hisámpur and 127 in one estate, namely, Iláqa Ránípur. The villages comprised in this estate belong to the Raikwár community mentioned in historical sketch and chapter on tenures, and were only included in the Mahant Gurnaráin Dás's qubúliat a few years prior to annexation. Some of these were mortgaged to the taluqdar and

Results of the litigation in sub-settlements.

some were merely entrusted to him. In all of them amicable agreements were effected, the taluqdar giving the plaintiffs most favourable terms. Throughout the district 68 villages and one portion of a village have been obtained in sub-settlement by the under-proprietors the claimants having obtained terms as follows :—

18 villages and one portion	at rental 10 per cent.	in excess of the Government revenue.	
42½ ditto	ditto 10 to 20 per cent.	ditto	ditto
8 ditto	ditto above 20 ditto	ditto	ditto
68½			

Besides these, one village and one portion of a village have been decreed in farm in hereditary but not transferable right. Of these 68½ villages 45½ were decreed in the estate above mentioned, Ránípur, and 7½ in Waira Qázi, one of the estates held by the Sayyad of Jarwal. Of the remainder 5½ villages were awarded in sub-settlement by the British Indian Association.

Shares.

The zamindari and pattidari estates only comprise 251 villages in this district, and it is therefore no matter for surprise that there were only 647 claims to share instituted : nearly one-half of these were amicably settled, rather more than one-fourth were dismissed, 60 were judicially decreed, and 100 were withdrawn.

Sír in taluqa.

Notwithstanding that a large number of the claims to sub-settlement of whole villages were altogether groundless, there was a sufficient proportion of cases in which the claimants had doubtless at one time or another held connection proprietary or quasi-proprietary with the village, to justify the expectation that a fair amount of sír, nánkár, would be decreed. These anticipations have not been realized, the amount of land and cash decreed in sub-tenures and under-proprietary right in taluqas being excessively insignificant compared with the vast area of these large estates.

Claims withheld.

This is partly accounted for by the fact that in two parganas where it is likely that such claims would have been decreed most freely, namely, Bahraich and Ikauna, very few of those whose suits for the whole villages have been dismissed have come forward to secure minor rights. In the Ikauna iláqa, in which probably many an old birtdar who failed to establish his claim to an entire village might have obtained something in the shape of díh, sír, &c., not a single man has come forward. In this estate no under-proprietary rights of any sort have been recorded.

Reasons for this.

This reluctance on the part of under-proprietors to prefer their claims may be accounted for partly by their unwillingness to risk anything more in the court. They saw petition after petition consigned to the records when the claims to whole villages were under investigation, and they did not gather much hope from this of being successful in more humble suits. A still more powerful reason, however, for acting as they did is to be found in the course followed by the agents of the loyal grantee who holds the estate, in making it thoroughly well-known throughout the iláqa that the under-proprietor's only chance

of obtaining anything from them lay in looking only to them and not to the courts for what they wanted. It is impossible to say how far the demands of the under-holders in this and the other iláqas of the Rája-e-Rájgán of Kapúrthala may have been settled out of court, but I am inclined to think that now that the settlement courts are closed and claims can only be advanced on full stamp, the agents will not be hard upon those who have not opposed them.

Result of claims to sír, nánkár, &c., in taluqas.

Out of 938 claims to sír, díh, daswant, nánkár, dídári, &c., in all taluqas 483, or rather more than half, have been decreed, while in 43 more the petitions were withdrawn, and it may therefore be concluded that in these also the plaintiffs got something. The amount decreed is as follows:—

	By consent.	Decreed on trial.	Total.
	Bíghas.	Bíghas.	Bíghas.
Nánkár land rent-free	570	779	1,349
Daswant rent-free	312	611	923
Díh rent-free	84	268	352
Total cultivation rent-free	966	1,658	2,624
Sír land at favorable rates	1,228	5,501	6,729
Homesteads	67	185	252
Groves in under-proprietary right	535	2,398	2,933
Ponds and marshes	53	75	128
Pasture land	34	290	324
Total land decreed in taluqas	2,883	10,107	12,990
	Rs. A.	Rs. A.	Rs.
Cash nánkár in ditto	128 8	2,148 8	2,277

No rights of any kind decreed in 1,522 taluqdari villages.

Inasmuch as the whole of the above land and cash has been awarded in 176 villages only, such settlements having been decreed in 69 others, it will be seen that the under-proprietary rights recorded in 1,515 villages out of 1,760 owned by taluqdars are absolutely *nil*.

Birts, small holdings

Very few suits have been registered under the head of birts, as all claims to entire villages in virtue of birts have been included under the head of sub-settlement. Birt grants of small holdings were very rare in Bahraich.

Character of the litigation.

The district may be certainly congratulated on the mild character of the litigation from the first to last. In very few cases has any bitter feeling been generated, and if the claims preferred in some of the loyal grantees' estates had been met in a somewhat more generous spirit by those who have themselves received such

substantial proof of the liberality of Government, there would be little cause to regret the action of our courts in any but a very few cases.

The revenue which is actually realisable under the revised assessment is as follows :—

The realisable revised demand.

	Rs.	As.	P.
Estates assessed at the ordinary rate of assessment ...	9,56,065	14	1
Estates paying a quit-rent only	59,242	0	0
	10,15,307	14	1

This gives an increase of 79·8 per cent. on the summary demand. The above, however, does not include the jama which has been assessed on revenue-free areas resumable after the first or second life.

The incidence of the revised assessment for the whole district (understanding by that term in the revenue-free and quit-rent estates the assessment as calculated for the purposes of estimating cesses) falls with an incidence—

Incidence of the revised demand.

On cultivation	@ 1	6	7	per cent.
On assessed area	„ 0	14	0	„
On total area	„ 0	12	3	„

and it varies on cultivation from Rs. 1-11-10 per acre in Hisámpur to Rs. 1-1-2 per acre in Dharmánpur, while on total area it varies from Rs. 14-8 per acre in Hisámpur to Rs. 5-11 per acre in Dharmánpur.

The total area (equivalent to 23 per cent. of the whole district as assessed) now held under perpetual assessment is as follows :—

Area under perpetual assessment.

	Area in acres.	Revenue.	Incidence per acre total area.
			Rs. A. P.
Rája-e-Rájgán of Kapúrthala ...	247,122	59,242	0 3 10
Mahárája of Balrámpur ...	117,889	1,24,305	1 0 10½
Total	365,011	1,83,547	0 11 10

It has already been mentioned, in historical sketch, that out of 3,682 villages and hamlets held by the taluqdars in the year prior to annexation, no less than 1,858, or more than half, were confiscated for complicity in the rebellion of 1857 A. D. Of these, 313 were comprised in the Tulsipur estate which has been made over to the Naipál Government.

Confiscations and loyal grants.

In 1859 A. D., therefore, the Government found itself with 1,545 villages at its disposal, having an aggregate area of 657,153 acres or 1,027 square miles, being as near as possible $\frac{1}{17}$ of the district as now assessed. The estimated rental of these lands at the present time is Rs. 10,54,005-2-8.

This large and valuable area has been distributed partly in revenue-free tenure, partly in perpetual settlement, and partly at the ordinary rate and term of assessment, among the parties whose names appear in the statement appended. All those grantees, with the exception of those marked*, obtained these assignments for loyal service rendered to the Government either during the troubles of 1857 or on some previous occasion.

It will be seen that the Rája-e-Rájgán of Kapúrthala has obtained the lion's share of the grants, having received in acknowledgment of the signal services which he rendered us during the mutiny no less than 887 villages (summary settlement). Of these, 381 villages, *viz.*, the iláqas Baundi and Bhitauli, are held by him at a perpetual rate of payment, equivalent to half the summary assessment. His rental is Rs. 6,40,000, his revenue Rs. 1,83,000, his profits Rs. 4,57,000.

The Mahárája of Balrámpur also holds all his villages, 424 in number, in perpetual settlement, but at the revised rate of assessment.

Statement showing the amount of land confiscated in 1858 A.D., with the assessment, summary and revised, and the grantees thereof.

1	2	3	4	5	6	7	8	9	10
Serial number.	Name of estate.	Number of villages according to summary settlement.	Summary assessment.	On whom conferred.	Number of villages according to summary settlement.	Area in acres.	Summary assessment.	Revised assessment.	Remarks.
			Rs. A. P.				Rs. A. P.	Rs. A. P.	Besides these villages, 313 villages, Ilaqa Tilsipur, were confiscated and made over to Naipál.
1	Ikauna, including Shyámpur Nidhauna ...	506	1,03,914 0 0	Rája-e-Rájgán of Kapúrthala ...	437	177,284	89,885 0 0	1,23,769 8 11	
				Mahárája of Balrámpur ...	69	30,666	15,029 0 0	24,530 0 0	
				Total ...	506	207,950	1,03,914 0 0	1,48,289 8 11	
2	Bhinga ...	138	14,928 0 0	Mahárája of Balrámpur ...	100	30,216	8,467 0 0	31,775 0 0	
				Sher Singh ...	14	4,609	3,023 0 0	5,155 0 0	
				Bhujang Singh...	2	382	234 0 0	515 0 0	
				Jangli Singh ...	2	936	421 0 0	1,175 0 0	
				Sarabjit Singh ...	2	523	243 0 0	740 0 0	
				Indarjit Singh ...	13	3,729	2,006 0 0	4,370 0 0	
				Jiwan Singh ...	4	1,532	517 0 0	1,180 0 0	
				*Lachhman Parshád, &c. ...	1	176	18 0 0	140 0 0	
				Total ...	138	42,094	14,928 0 0	45,050 0 0	

Statement showing the amount of land confiscated in 1858 *A. D., with the assessment, summary and revised, and the grantees thereof, district Bahraich,*—(Concluded.)

1	2	3	4	5	6	7	8	9	10
Serial number.	Name of estate.	Number of villages according to summary settlement.	Summary assessment.	On whom conferred.	Number of villages according to summary settlement.	Area in acres.	Summary assessment.	Revised assessment.	Remarks.
			Rs. A. P.				Rs. A. P.	Rs. A. P.	
3	Charda ...	428	46,067 0 0	Mahárája of Balrámpur ...	255	57,012	25,995 0 0	68,000 0 0	
				Niwázish Ali Khan ...	147	32,019	15,061 0 0	28,585 0 0	
				Hira Singh	26	9,451	5,011 0 0	10,760 0 0	
				Total ...	428	98,482	46,067 0 0	1,07,345 0 0	
4	Baundi ...	305	47,859 0 0	Mahárája of Kapúrthala ...	305	1,89,093	47,859 0 0	1,49,595 0 0	
5	Bhitauli ...	76	11,243 0 0	Ditto ...	76	57,438	11,243 0 0	43,400 0 3	
6	Bahwa ...	14	4,001 0 0	Rája Hanwant Singh ...	8	2,845	2,774 0 0	3,292 5 2	
				Subahdar Mátádín Singh ...	4	1,114	997 0 0	1,245 0 0	
				Muhammad Shah, Commandant ...	1	66	30 0 0	65 11 3	
				Dúlam Singh, ...	1	253	200 0 0	290 0 0	
				Total ...	14	4,278	4,001 0 0	4,893 0 5	

7	Chahlári	...	33	5,489	0	0	*Jugjot Singh and Fateh Singh	31	17,908	5,177	0	0	11,940	0	0
							Jíwan Singh ...	2	1,342	312	0	0	520	0	0
							Total ...	33	19,250	5,489	0	0	12,460	0	0
8	Tiparaha.	...	19	3,883	0	0	Ráe Krishn Saháe ...	6	3,378	1,528	0	0	2,170	0	0
							Beni Singh ...	2	325	148	0	0	125	0	0
							Muhammad Shah, Commandant ...	9	3,980	1,909	0	0	2,620	0	0
							*Mansukh Sáh ...	2	490	298	0	0	375	0	0
							Total ...	19	8,173	3,883	0	0	5,290	0	0
9	Bhartháپur	...	20	2,215	0	0	Retained by Government	20	26,488	2,215	0	0	8,830	0	0
10	Ambá Tirhi	...	6	348	0	0		6	3,907	348	0	0	1,850	0	0
	Grand Total	...	1,545	2,39,947	0	0		1,545	6,57,153	2,39,947	0	0	5,27,002	9	4

NOTE.—Besides these villages, 313 were confiscated and made over to the Government of Naipál.

Comparative statement of the Revenue Survey, district Bahraich.

Name of tahsil.	Name of pargana.	Number of villages.	Area in acres by the Revenue Survey.				Remarks.
			Cultivated.	Culturable.	Barren.	Total.	
1	2	3	4	5	6	7	8
Kurásar...	Hisámpur ...	447	138,215	72,853	48,614	259,682	
	Fakhrpur ...	288	122,440	66,763	53,013	242,216	
	Total ...	735	260,655	139,616	101,627	501,898	
Bahraich...	Bahraich ...	327	76,821	97,118	35,108	209,047	
	Ikauna ...	241	100,714	63,898	21,094	185,706	
	Bhinga ...	156	88,419	17,293	11,241	116,953	
	Total ...	724	265,954	178,309	67,443	511,706	
Nánpára ...	Nánpára ...	311	158,696	110,625	35,996	305,317	
	Charda ...	177	88,863	21,043	8,287	118,193	
	Dharmánpur ...	64	28,959	44,303	14,391	87,653	
	Total ...	552	276,518	175,971	58,674	511,163	
	Total ...	2,011	803,127	493,896	227,744	1,524,767	
	Grants ...	4	887	10,242	450	11,579	
	Oudh Reserved Forests ...	6	2,253	165,624	12,151	180,028	
	Grand Total ...	2,021	806,267	669,762	240,345	1,716,374	

List of taluqdars in the Bahraich district.

Number.	Name of taluqa.	Name of taluqdar.	Name of pargana.	Number of villages.	Area in acres.	Government jama. 1 Now paid.			2 To be taken 10 years after declaration of jama.			3 To be taken 20 years after declaration of jama.			Remarks.
						Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	
1	Piágpur ...	Rája Narpat Singh ...	Bahraich ...	148	118,113·40	74,695	3	9	95,180	3	9	1,04,335	3	9	
2	Ikauna and Baundi	Mahárája Kharg Singh of Kapúrthala.	Ikauna and Fakhrpur.	445	384,371·53	1,73,058	0	11	1,87,543	0	11	1,94,008	0	11	Baundi is Istimrári Rs. 49,006.
3	Nánpára ...	Rája Jang Bahádur Khan.	Nánpára ...	325	282,241·97	1,86,334	0	0	1,91,069	0	0	1,93,549	0	0	
4	Charda ...	Mahárája Drig Bijai Singh of Balrámpur.	Charda ...	169	136,731·65	1,24,298	0	0	1,24,298	0	0	1,24,298	0	0	
5	Gangwal ...	Rája Sítla Bakhsh Singh	Ikauna ...	52	40,220·8	33,769	14	0	33,769	14	0	33,769	14	0	
6	Rahwa ...	Rája Raghunáth Singh	Fakhrpur ...	56	43,676·68	34,890	0	0	34,910	0	0	34,920	0	0	This man is dead lately, no heir is named.
7	Bhinga ...	Bhayya Udaipartáb Singh.	Bhinga ...	93	73,427·	68,517	0	0	68,517	0	0	74,985	0	0	
8	Tiparaha ...	Thákur Fateh Muhammad.	Bahraich ...	15	11,049·12	6,147	0	0	7,517	0	0	8,222	0	0	
9	Inchhápur Umri ...	Nirmán Singh ...	Kurásar ...	6	4,004·40	5,298	11	4	5,298	11	4	5,298	11	4	
10	Ambápur ...	Niwázish Alí ...	Hisámpur ...	42	21,152·82	16,952	2	10	16,952	2	10	16,952	2	10	
11	Barhauli ...	Rája Sher Bahádur Singh.	Ditto ...	13	6,704·3	8,910	0	5	8,910	0	5	8,910	0	5	
12	Bhundiárí ...	Raghubar Singh ...	Ditto ...	15	11,218·50	9,569	3	0	9,569	3	0	9,569	3	0	
13	Alínagar ...	Zafar Mehndi ...	Ditto ...	23	6,969·21	8,359	11	3	8,359	11	3	8,359	11	3	
14	Ránipur ...	Mahant Harcharan Dás	Bahraich and Hisámpur.	57	26,795·41	21,101	13	8	21,671	13	8	21,931	13	8	
15	Katka Morauta ...	Mirtunjai Bakhsh Singh	Hisámpur ...	12	5,553·15	6,437	6	10	6,437	6	10	6,437	6	10	
16	Mustafabad ...	Indarjít Singh ...	Ditto ...	9	3,454·44	4,981	13	10	4,981	13	10	4,981	13	10	
17	Waira Qázi ..	Kázim Husen ...	Ditto ...	22	9,435·17	10,476	5	8	10,476	5	8	10,476	5	8	
18	Nawabganj Aliabad	Nawab Niwázish Alí Khan.	Charda ...	53	32,344·2	28,710	0	0	28,830	0	0	28,880	0	0	
19	Jámdán ...	Sardár Híra Singh ..	Ditto ...	21	12,298·68	14,053	5	2	14,053	5	2	14,053	5	2	
20	Chahlárí ...	Sardár Jugjot Singh ...	Fakhrpur ...	26	14,990·	9,820	0	0	9,820	0	0	9,820	0	0	Muafi for life, has estates in Gonda minor.
21	Bhangha ...	Sardár Baghel Singh, son of late Suchet Singh.	Bhinga ...	5	4,609·	5,155	0	0	5,155	0	0	5,155	0	0	
22	Mallápur ...	Ráo Muneshur Bakhsh	Dharmanpur	32	46,834·62	24,695	0	0	24,695	0	0	24,695	0	0	
23	Mangauria ...	Rája Ranjít Singh ...	Ditto ...	20	41,359·	14,490	0	0	17,475	0	0	20,460	0	0	
			Total ...	1,652	1,337,464·78	8,90,719	12	8	9,35,549	12	8	9,64,067	12	8	

BAHRAICH* *Pargana—Tahsil* BAHRAICH—*District* BAHRAICH.—The pargana of this name of the present day comprises only about one-third of the area included within its limits under the native government. Bhinga and Ikauna, with a portion of the Nánpára and Charda parganas, which are creations of the English Government, all formed a portion of Bahraich; at present the pargana is bounded on the south-west by the Hisámpur and Fakhrpur parganas, on the east by Ikauna, and on the north by Bhinga, Charda, and Nánpára.

Its area is 329 square miles; its greatest length from south-east corner to the north-west being thirty-two miles; its average breadth thirteen miles. It forms a portion of a belt of low table-land which runs through the district in a south-easterly direction, having Nánpára and Bahraich towns on its south-western edge. This plateau, about 30 feet high, forms the watershed which divides the two river basins of the Rápti and the Gogra. It is well-known that in old days the latter river flowed close under the high bank which limits the pargana on the south-west, and it has left its traces in several large jhíls and lakes which doubtless formed originally part of its bed, notably the Anárkali Jhíl and Baghel Tál.

The high level of the country accounts for the absence of rivers. The pargana is well wooded, some of the mango groves being of unusual size, but the most marked feature, perhaps, of this part of the district is the wide expanse of waste land. Out of a total area of 329 square miles, only 111 were at time of measurement under the plough. The soil is generally a good loam consisting of about ⅔rds clay and ⅓rd sand. With fair farming and irrigation it is calculated to produce excellent crops. Water is met with at an average depth of 18 feet: the mode of irrigation most in vogue being the levers or "dhenklis" which are generally found placed in clusters; about ⅓rd of the total area of cultivation is under irrigation. The following table shows the crop areas of the year 1866 A. D. in acres:—

Wheat.	Mixed wheat and barley	Barley.	Sugarcane	Arhar with or jahrs or juár.	Indian-corn.	Rice.	Other grains.	Under crop.	Recent fallow.	Total cultivation.
8,015	5,850	4,248	67	30,780	3,614	10,154	23,213	65,941	15,384	81,325

The revised Government demand is distributed as follows:—

Class of village.			Number of villages.	Area in square miles.	Government demand.	Incidence of Government demand.		
						On cultivation.	On total assessable area.	On total area.
					Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Talukdari	Perpetual settlement		3½	2	245 0 0	0 7 5	0 3 6	0 2 9
	30 years ditto		256½	278	88,199 12 8	1 4 7	0 9 0	0 7 11
	Total		260	280	88,444 12 8	1 4 7	0 9 0	0 7 11
Independent villages			45½	32	4,115 5 9	1 10 10	0 12 1	0 11 2
Revenue-free for lifetime only			16½	13	...	...	...	...
Revenue-free for ever			5½	3	...	...	...	...
		TOTAL ...	21½	16	...	...	...	...
		GRAND TOTAL ...	327	328	1,02,560 2 5	1 5 2	0 9 4	0 8 3

* By Mr. H. S. Boys, c. s., Assistant Commissioner.

The population is shown in the following table :—

Hindus.	Agriculturists ...	50,523	Higher caste of Hindus.	Brahmans ...	13,808	Of the Rajputs the percentage is— 32 per cent. Bais 25 ,, Kalhans 19 ,, Janwár 9 ,, Raikwár 7 ,, Chaubán 8 ,, Others
	Non-agriculturists	34,254		Chhattris ...	2,566	
				Vaisyas ...	2,000	
				Káyaths ...	1,751	
				Others ...	351	
	TOTAL ...	84,777				
Muhammadans.	Agriculturists ...	5,072	Lower caste of Hindus.	Ahír ...	9,617	The Kalhans spring from the Chhedwárs Thákurs, the Janwárs come from the Ikauna house, and the Raikwárs from Baundi.
				Pási ...	4,807	
	Non-agriculturists	12,319		Teli ...	2,135	
				Chamár ...	4,693	
				Dhobi ...	2,144	
	TOTAL ...	17,391		Kurmi ..	8,712	
				Kahár ...	3,097	
				Kori ...	8,703	
				Muráo ...	2,393	
				Lodh ...	1,602	
				Lonia ...	1,507	
				Lohár ...	1,123	
Total Population.	Agriculturists ...	55,595		Others .	8,141	
	Non-agriculturists	46,573	Muhammadans.	Sayyad ...	480	Of the Brahmans the percentage is— 71 per cent. Sarwaria ... 14 ,, Kanaujia ... 13 ,, Sangaldipi ... 2 Others
				Shekh ...	1,491	
	Males ...	53,680		Pathán ...	1,774	
				Juláha ...	801	
				Ghosi ...	823	
	Females ...	48,488		Others ...	360	
				Miscellaneous	2,662	
	GRAND TOTAL ...	102,168		TOTAL ...	102,168	
	No. of souls per square mile ...	307				

District roads run through the pargana from—

Bahraich towards	...	Gonda.
Ditto to	...	Ikauna.
Ditto to	...	Bhinga.
Ditto towards	...	Nánpára.

while cart tracks ramify in all directions. The traffic is mainly grain, which is exported from the pargana to the bazars of Colonelganj and Nawabganj in Gonda district, and *viá* Bahramghat to Lucknow.

Bazars there are none, save the Bahraich market, which itself has nothing in it but articles of everyday local consumption. There is an immense annual gathering of the common folk at the fair held in May at Sayyad Sálár Masaúd's shrine, but this mela is not frequented by the better class of natives; and little but pots and pans, women's ornaments and cloths of sorts, is bought or sold. There are Government village schools at—

Pigpur	...	32 boys.
Barwan	...	26 ,,
Rácpur Madanjot	...	36 ,,
Rácdíh	...	40 ,,
		134 boys.

besides the Bahraich town schools, (which see).

There are district post offices at Piágpur, Tilokpur on the Ikauna road, and Kákandu on the road to Bhinga. It is possible that this pargana, which is a part of the ancient Kosála country, was the scene of the labours of Buddha to redeem his fellow beings from the "assembly of Brahma" (see Bahraich town), for on the borders of this district in the Ikauna iláqa originally included in this pargana, is situated the great city of Sahet Mahet, which is identified by General Cunningham as the retreat of Buddha, while at Tandwa village, also in the Ikauna iláqa, still exists a mound which is probably identical with that raised over the relics of the body of Kásyapa Buddha. Tandwa or Towai was the birthplace of the "expected one," while to this day Hindus worship under the name Síta an image of the mother of the prophet and reformer.

In the Charda iláqa (which see), which was also included in this pargana, there is another of these forts surrounded on different sides by mounds of ruins which may once have been stupas similar to those of Sahet Mahet, and the wilds of the Gandharp Ban (see Bahraich town) may well have favoured the attainment of that state of self-absorption which was the object of the Buddhist. The Bhars by their very name claim this part of the country as their own, and it was not until two centuries after the religious raid of Sálár Masaúd that they seem to have commenced to migrate. The history of this pargana up to the end of the fifteenth century is to be found in the district article. In 1478 A. D. Muhammad, surnamed the "Black Rock" (Kálápahár), nephew of Bahlol Lodi, was appointed by his uncle governor of Bahraich, and it seems that under his strict rule the district was once more reminded of the days of Nasír-ud-dín, for in that year the most northern parganas are recorded as paying by no means a contemptible sum as revenue into the imperial chest. After this the historians are silent regarding this district until the reign of Muhammad Shah Tughlaq when, after the suppression of a revolt on the part of Aín-ul-Mulk, vicegerent of Oudh, the Sultan paid a visit to Bahraich and "devoutly made offerings to the shrine of the martyr Sayyad Sálár Masaúd." This was in 1340 A. D.

Sultan Fíroz Shah succeeded Muhammad Shah, and he also towards the end of his reign received the tonsure and made a pilgrimage to the tomb of Sálár Masaúd in the year 1374 A. D. It was in his reign that the first Rajput settlement was made in this district (see Ikauna). From the Janwár, who then received his grant, have sprung the founders of several other estates in these parts, some of which survived the vicissitudes of Nawabi rule, and some are known only to tradition, The iláqas of Jagannáthpur and Gújíganj (see Charda) and the Bhinga estate (see Bhinga) were all once held by cadets of this house, while Gangwal and Balrámpur in Gonda are still held by members of the same family. The Piágpur Rája, a Janwár also, claims to be of the same stock, but his pretensions are not admitted. In the time of Akbar there were jágírs held in this pargana to the value of Rs. 10,050, and the country was sufficiently disturbed to require a force of 4,500 footmen and 500 horse to keep it in order. The cultivation then measured 6,19,226 bíghas pakka, which, however, only yielded a revenue of Rs. 2,53,353, or about 6½ annas per bígha, another indication of the backward state of this pargana, for in Hisámpur to its

south the revenue assessed by Todar Mal averaged Rs. 1-1-6 per bígha. The system of jágírs was pursued by the Nawab Wazírs of Oudh up to the time of Ásif-ud-daula, the management of the lands so given being carried on distinct from that of the revenue-paying estates. In 1713 A.D. one Nawab Mirza Jahán held no less than 858 villages, and another grantee 80 villages, out of 2,430 in this pargana, while, besides these extravagant assignments, 127 villages were held in ordinary revenue-free tenure. During the next sixty years other jágírdars held similar grants amounting to 548 villages, nearly all of which were in the Bahraich pargana. In 1775 A. D., however, Shujá-ud-daula died, and his son Ásif-ud-daula was so pressed by his pecuniary obligations to the British Government that the jágírs all came under resumption, save one of 255 villages, which one of Ásif-ud-daula's own ministers took care to secure for himself. On the death of Ásif-ud-daula in 1798 this also was resumed, and no more jágírs have since been granted in this district save the Bhinga iláqa, which Saádat Ali Khan made over under treaty to Bahú Begam under the guarantee of the British Government. This jágír was held by the lady till her death in 1815 A. D.

Up to the death of Saádat Ali Khan it had always been the policy of the Lucknow Government to keep the independent villages that were held by their occupants immediately under the Crown out of the grasp of the great taluqdars of the district, but the commencement of the reign of his successor saw also the beginning of that process of absorption which has left in the whole of this large pargana out of 621 khálsa villages that existed in 1816 A. D. only 80 undigested. Since that year the Rája of Ikauna managed to secure for himself no less than 224 of these villages, while Piágpur has absorbed 178 and the Tiparaha taluqdar 48.

Prior to 1817 A. D., in each of the five great estates which were comprised within the limits of this pargana viz., Ikauna, Nánpára, Piágpur, Charda, and Gangwal, a tahsildar was appointed on the part of Government to look after its interests and hold the power of these taluqdars in check, but on the accession of Gházi-ud-dín Haidar, the reins were loosed, the tahsildars withdrawn, and the nobles allowed complete control within their estates. The contract system had lately been adopted, and its effects upon this pargana and the Bahraich district generally under such men as Hakím Mehndi (1817-1818 A. D.,) Rája Darshan Singh (1836 and 1838), and the fiendish Raghubar Singh (1846-1847), are well described in Sleeman's diary, volume 1, pages 48-122. The pargana has not yet recovered the devastations of this last mentioned tyrant, and fine groves of mango trees which break the monotony of extensive plains of grass mark the sites of villages which were laid waste at that time. Now that the revised revenue demand has been fixed the cultivation is advancing with rapid strides, and it will not be many years before the park-like aspect of the country will dissolve into that of a vast garden.

BAHRAICH *Town**—*Pargana* BAHRAICH—*Tahsil* BAHRAICH—*District* BAHRAICH.—Bahraich (latitude 27° 35′ north; longitude 81° 40′ east; approximately 470 feet above the sea level) is the sadr station of the frontier district of the same name. It is situated in nearly the centre of

* By H. S. Boys, C. S. Assistant Commissioner.

the district on the road from Bahramghat to Naipálganj, being thirty-six miles north of Bahramghat, and twenty miles south of Nánpára. Placed on the edge of a high bank under which once flowed the river Gogra, it claims to be the prettiest of all the stations in the province. The ground undulates in all directions, affording excellent sites for the houses of the European residents and for the Government offices, while the fresh green of the tamarinds and date palms which here abound is most grateful to the eye. The climate assimilates in many respects to that of Bengal, and is cooler by several degrees than that of the more southern districts. The average rain-fall for the years 1861 to 1869 was 40 inches.

The name Bahraich has more than one derivation assigned to it. Brahma is said to have settled a number of holy priests in the Gandharp Ban, and hence, according to some, the place was called Brahm-ásich "assembly of Brahma": another and more probable origin of the name lies in the fact that formerly the whole of the country around was held by the Bhars. The first historical event connected with the place is the crusade A. H. 424 of Masaúd, son of Sálár Sáhu (see Bahraich pargana), who is buried here. His shrine is one of peculiar sanctity, and is said to have been erected over a spot formerly sacred to the worship of the sun, the place having been selected by the martyr for his final resting place, who said that he would, if it pleased God, through the power of the spiritual sun, destroy the worship of the material. The shrine is maintained by the reputed descendants of some servants of the hero, and is visited on the first Sunday in Jeth and during the week succeeding by crowds of pilgrims of the lower order, both Musalmans and Hindus, from all parts of Upper India. It is estimated that at least 150,000 people assemble at this fair. The tombs or dargáhs of several fellow-martyrs of Masaúd are situated in and around Bahraich, and are more or less the objects of veneration. The best known of these is that of Rajjab Sálár or Mián Rajjab, the confidential slave of Masaúd's father and the kotwál of the army. The author of the Mira-at-i-Masaúdi takes pains to correct two erroneous reports that were, and, indeed, still are current concerning this man, some saying that he was sister's son to Masaúd, and others that he was the father of Fíroz Shah. The latter idea no doubt has its origin in the similarity of the names and in the fact that Fíroz Shah paid a visit to Bahraich (see Bahraich pargana.) There exists also here a famous Muhammadan monastery founded in 1030 F. by one Mír Ináyat Shah, a saint from Mooltan. Another holy man, by name Amír Shah, came in 744 Hijri from Baghdad by way of Lahore and Delhi to take up his residence at Bahraich, where his shrine, at which miracles are still reputed to be wrought, is to be seen. Fíroz Shah Tughlaq, Emperor of Delhi, who made a progress through Bahraich in 776 Hijri, is said to have had an interview with this saint and to have bestowed on him and other good Musalmans very substantial gifts in the way of muáfi and jágír. Since the time of Akbar the town has been the administrative centre of Government in Sarkár Bahraich, which included a portion of the Gonda district, and the population has always mainly consisted of the idle followers of the revenue officers for the time being. Asif-ud-daula, who was fond of the good sport which this district has always afforded, sojourned here for a while several times and built the Daulat Khána, a handsome

range of buildings now in ruins, for his residence. Ráe Amar Singh, who was názim from 1811 A. D. to 1816, also built a very substantial house for himself, which now serves for a police station and dispensary. As a commercial town Bahraich never seems to have thriven. The inhabitants are poverty-stricken in the extreme, and it is with difficulty that the municipality lately established raises funds to meet its necessary expenditure. The trade is almost entirely for local consumption; the total value of goods paying octroi in 1870-71 being Rs. 3,72,276, of which sum Rs. 1,65,756 represented grain, Rs. 43,919 sugar and gur, Rs. 20,172 ghí, Rs. 23,839 dried fruits, Rs. 27,067 oil, Rs. 24,362 spices, dyes, &c.

The through traffic was reckoned at Rs. 2,19,594, and consisted principally of grain, Rs. 51,988; sugar and gur, Rs. 14,238; ghí Rs. 42,524; oil Rs. 76,950; timber Rs. 14,414; and tobacco Rs. 10,816; neither of the above returns includes piece goods and copper, in which the local trade is fairly brisk. Hides also come from the north and pass southward in considerable quantity. There is a Government zila school, which, with three branches in various muhallas of the town, numbers 240 scholars under twelve masters. There are also twelve indigenous schools with 211 scholars, who learn, about half of them Persian, and half of them Nágri and Kaithi. The American Methodist mission have stationed a native pastor in the town, who has a school with forty-two boys learning Nágri, Kaithi, and Urdu. The population with that of the suburb of Bashírganj numbers 20,213, of whom 10,908, or rather more than half, are Musalmans. There are 4,260 houses, of which 393 are of brick, 43 being private dwelling-houses, and 350 shops. The police station has a force of eighteen foot constables and one mounted, with four officers and a deputy inspector. The Government dispensary has an average daily attendance of forty-five patients, its annual cost being Rs. 1,718. At the sadr distillery there is an annual out-turn of 55,996 gallons of spirits from twenty-one stills, yielding a revenue of Rs. 28,949.

BAHRÁMPUR*—*Pargana* HISÁMPUR—*Tahsil* KURÁSAR—*District* BAHRAICH.—(Latitude 27° 7′ 33″ N., longitude 81° 32′ 03″ E.), lies on the left bank of the Gogra, thirty-five miles from Bahraich, on the main road from that place to Lucknow. The river here is spanned from November till May by a bridge of boats, but during the rains the waters rise in many years so high as to flood all the surrounding country on the north bank. Bahrámpur itself is fast being cut away by the action of the river, which year by year here changes its course. It is well-known that centuries ago it flowed immediately under Bahraich, thirty-five miles to the north. The village is said to take its name from Bahrám Khan, one of Sayyad Sálár's officers, who met his death, in the invasion of 425 H., at the hands of the Bhars, who then held the neighbouring country. The martyr's tomb has only lately been washed away by the river. Asif-ud-daula founded a bazar here, known as Nawabganj, but the trade is but small. The grain bargains are all made at Colonelganj, a village fourteen miles to the east, and Bahrámpur sees but little of either exports or imports except in transit. The main articles of export from the Bahraich district by this route are

* Mr. H. S. Boys, C. S., Assistant Commissioner.

grain, timber, skins, ghí, bhang, tobacco, mats, iron, and hill honey. The imports are mainly cloths and silks, iron and brass utensils, salt and prepared leather. A large quantity of the exports goes direct by boat to Simaria Ghát near Patna. The population numbers 1,356 souls, of whom 1,204 are Hindus and 152 Musalmans. There are 411 mud houses, two shiwálas, and two thákurdwáras; three mosques, a school, and a saráe. The school has forty-five boys. The imperial line of road from Bahraich to Lucknow passes through this place, and is metalled from Bahramghat to Lucknow, thirty-nine miles. The terminus of the branch line of railway from Bahramghat to Lucknow is at the southern end of the bridge of boats.

BAHTA MUJAWIR—*Pargana* BÁNGARMAU.—*Tahsil* SAFIPUR—*District* UNAO.—This village is 18 miles distant from the tahsil and 35 from the sadr station Unao, in a north-westerly direction. The unmetalled road from Unao to Sitapur through Sandíla passes one mile from it. There is no large town near. The river Sai runs past about one mile distant to the north.

The date of its foundation is not known, but as it was inhabited by the Mujáwirs (attendants) on the monuments of Allahhaq in Bángarmau, it is now called Bahta Mujáwir.

It is situated on a plain and has a jungle towards the south, about a mile or two distant.

Hindus are more numerous, but they and the Muhammadans live amicably

It has a pleasing appearance, good climate, and sweet water.

There are two fairs during the year, one in March, and the other in August at which nearly 400 people assemble on each occasion, sweetmeats, toys, &c., are brought for sale. These fairs last one day each.

There are 247 mud-built houses here, and the population amounts to 1,209, of whom 1,106 are Hindus, and 103 Moslems.

Latitude 26°55′ north.

Longitude 80°20′ east.

BAHURAJMAU—*Pargana* HARHA—*Tahsil* UNAO—*District* UNAO.—A village in pargana Harha, fourteen miles south-east of Unao, on the road from that town to Rae Rareli. The Mahror Kahárs mentioned in pargana Harha obtained the land surrounding the place from Rája Tilok Chand, and called it after the Bahú Rája or the Rája's wife, who selected the spot for them. The population is 1,229, of whom 245 are Chhattris, mostly of this Mahror clan. The place is of little importance.

BAILA BHELA—*Pargana* RAE BARELI—*Tahsil* RAE BARELI—*District* RAE BARELI.—This town, or rather collection of hamlets, is situated two

miles to the east of the Bareli and Dalmau road. The country round is well cultivated and fairly wooded. The population is 4,887, of whom 294 are Chhattris and 260 Brahmans. There is a school at which forty-one boys learn Urdu. There is a temple to Mahádeo, the principal deity of the inhabitants. Markets are held twice a week.

BAILGÁON—*Pargana* PURWA—*Tahsil* PURWA—*District* UNAO.—Is five miles north-west of the tahsil and sixteen miles south-east of the sadr station. The Lon stream runs near the north-east corner. The time of its foundation is unknown, but it was very long ago. There is the ruin of a fortress built by Rája Achal Singh, Bais. There is a Nágri school attended by about thirty-two boys. Two markets weekly. About four or five thousand people attend. The trade consists in jewellery, in wood and iron, implements of husbandry, and cloth. Dumat and matiár soil. The site is uneven; a tolerable climate and good scenery. Groves of mango trees and mahua surround it. No jungle, and the water is both fresh and salt in different wells.

Population—		
Hindus		1,199
Muhammadans		20
	Total ...	1,219
Temple		1
Annual amount of sales	Rs.	10,200

BAKSAR—*Pargana* DAUNDIA KHERÁ—*Tahsil* PURWA—*District* UNAO.—This village in pargana Daundia Khera lies on the Ganges, 32 miles south-east of Unao; it was the first seat of the Bais clan, and conquered by Rája Abhai Chand, who called it after the shrine of Mahádeo Bákeswar. A great fair is still held here in Kártik, when 100,000 people assemble to bathe in the Ganges, said to be particularly sacred at the place because it flows slightly towards the north; the sales at the fair reach Rs. 5,000. The population is 1,222, of whom 12 are Musalmans. It was at this spot that the fugitives from Cawnpore came ashore and took refuge in a temple where most of them were massacred; the affair is thus related by Major De la Fosse:—

"We got down to the river and into the boats without being molested in the least; but no sooner were we in the boats and had laid down our muskets, and had taken off our coats, to work easier at the boats, than the cavalry (our escort) gave the order to fire. Two guns that had been hidden were run out, and opened upon us immediately, while sepoys came from all directions and kept up a brisk fire.

"The men jumped out of the boats, and instead of trying to get the boats loose from their moorings, swam to the first boat they saw loose. Only three boats got safe over to the opposite side of the river, but were met there by two field-pieces, guarded by a number of cavalry and infantry. Before these boats had got a mile down the stream, half our party were either

killed or wounded, and two of our boats had been swamped. We had now only one boat crowded with wounded, and having on board more than she could carry. The two guns followed us the whole of the day, the infantry firing on us the whole of that night.

"On the second day a gun was seen on the Cawnpore side, and opened on us at Najafgarh, the infantry still following us on both sides. On the morning of the third day the boat was no longer serviceable. We were aground on a sand-bank, and had not strength sufficient to move her. Directly many of us got into the water we were fired upon by thirty or forty men at a time. There was nothing left but to charge and drive them away, so fourteen of us were told to go and do what we could. Directly we got on shore the insurgents retired; but having followed them up too far, we were cut off from the river, and had to retire ourselves as we were being surrounded. We could not make for the river, but had to go down parallel, and came at the river again a mile lower down, where we saw a large force of men right in front waiting for us, and another lot on the other bank, should we attempt to cross the river. On the bank of the river, just by the force in front was a temple. We fired a volley and made for the temple, in which we took shelter, one man being killed and one wounded. From the door of the temple we fired on every insurgent who showed himself. Finding they could do nothing against us while we remained inside, they heaped wood all around and set it on fire.

"When we could no longer remain inside, on account of the smoke and heat, we threw off the clothes we had, and each taking a musket, charged through the fire. Seven of us out of twelve got into the water; but before we had gone far two poor fellows were shot. There were only five left now, and we had to swim, while the insurgents followed us along both banks wading, and firing as fast as they could. After we had gone about three miles down the stream, one of our party, an artilleryman, to rest himself, began swimming on his back, and not knowing in what direction he was swimming, got on shore, and was killed. When we had gone down about six miles, firing on both sides ceased; and soon after we were hailed by some natives on the Oudh side, who asked us to come on shore, and said that they would take us to their Rája*, who was friendly to the English. We gave ourselves up, and were taken six miles inland to the Rája, who treated us very kindly, giving us clothes and food.

"We stayed with him for about a month, as he would not let us leave, saying the roads were unsafe. At last he sent us off on the 29th of July, to the right bank of the river, to a zamindar of a village, who got us a hackery."

BÁLAMAU—*Pargana* BÁLAMAU—*Tahsil* SANDÍLA—*District* HARDOI.—Bálamau (2,376).—A rich Kurmi village of 518 mud houses, near the left bank of the Sai, fourteen miles north-west from Sandíla, and three miles to the west of the Lucknow road, district Hardoi, gives its name to the Bálamau pargana. There is a daily market and a village school averaging forty-four pupils.

* The Tilok Chandi Bais, Rája of Morárman.

BÁLAMAU *Pargana** TAHSIL SANDÍLA,—*District* HARDOI.—A little pargana of fourteen villages, lying in the north-western corner of the Sandíla sub-division, district Hardoi. The Sai flows along its western side, separating it from parganas Bangar and Mallánwán; on the north it is bounded by pargana Gopamau, and on the east and south by Sandíla. Its greatest length and breadth are eight and a half and four and a half miles. It covers twenty-five square miles, of which eighteen are cultivated. The surface is level except to the west, towards the Sai. The soil is productive, though light. A rich strip of 'tarái' land fringes the river, flooded at times after late and heavy rains, and generally irrigable from the river until the end of December. A good deal of jungle has been broken up since annexation, and little now is left. About a quarter of the cultivated area is irrigated, partly from wells, but chiefly from tanks and ponds, of which there are a hundred and eighty-two, and from the river. Mud wells can be made almost everywhere. In the light soil towards the river the cheap little hand wells (dhenkli) are chiefly used. These are dug for a rupee or a rupee and half, and generally have to be renewed each year. To the east, away from the river, where the soil is more stiff, larger kachcha wells are made for six and eight rupees and last for from three to five years. The staple products are wheat, barley and gram. Beds of the nodular limestone (kankar) are found in Bara Gumán, Katka, and Bálamau. Kachhwáha Chhattris hold eight of the fourteen villages; Nikumbhs, two; Káyaths and Kashmíri Brahmans, one each; Sukul Brahmans, two. Four villages are taluqdari, two zamindari, the rest imperfect pattidari. The Government demand, excluding cesses, is Rs. 20,408, and falls at the rate of Rs. 1-12-6 per cultivated acre, Rs. 1-4-11 per acre of total area, Rs. 11-2-5 per plough, Rs. 2-13-4 per head of the agricultural, and Rs. 1-13-8 per head of the total population. The population is 11,159, or 446 to the square mile. Of these, 10,329 are Hindus, and only 830 Muhammadans. A fifth of the Hindus are Chamárs; an eighth Brahmans; Barhis and Kurmis each make up a ninth; Chhattris are only a fourteenth. Ahírs predominate among the remainder.

Males to females are 5,859 to 5,300; agriculturists to non-agriculturists, 7,197 to 3,962. There is a daily market at the pargana town Bálamau. There, too, is the only school, a village one, averaging forty-four pupils.

At Kalauli, two miles east from Bálamau, a mela is held in April, attended by some six thousand persons. The pargana is not mentioned in the Aín-i-Akbari, but is said to have been formed towards the end of Akbar's reign. It takes its name from one Balai Kurmi, who flying northwards from Dúdhia Tiriva some three hundred years ago, to escape from the oppression of the Chandels, found an asylum with the Kachhwáhas of Marhi, through whose lands he passed. Settled by them in the neighbouring forest, he cleared and peopled it, and founded the village of Balai Khera, now Bálamau.

At first the pargana contained forty-two villages, but during the present century Rája Gobardhan Lál, Faqír Muhammad Khan and Chaudhris

* By A. H. Harington, Esq., C. S., Assistant Commissioner.

Mansab Ali and Hashmat Ali, the Chakladars of Mallánwáh, Kachhandan, Sandíla and Malihabad, threw two-thirds of them into pargana Sandíla.

Another tradition tells that five hundred years ago, Tiwári Brahmans held the tract; that they were expelled by Kachhwáhas, and that years afterwards Balai Kurmi assisted the Kachhwáhas to beat off a Musalman raid upon Marhi from Roshanpur near Bilgrám, and was rewarded by them with a strip of their jungle.

BALMIÁR BARKHÁR—*Pargana* MUHAMDI—*Tahsil* MUHAMDI—*District* KHERI.—A village in pargana Muhamdi, situate at a distance of about four miles from the west bank of the Gumti, having a tank towards the north-west.

In Hindu books it is related to have been the residence of Rája Bairát, the ruins of whose fort are still seen. There are visible marks of its having once been a magnificent city. There is a Hindu temple. Balmiár Barkhár and several other villages formed the jágír of Rája Newal Ráe, who was deputy of Nawab Mansúr Ali Khan of Oudh. The said Rája transferred by gift this Balmiár Barkhár to Nirohin, who was ancestor of the Chaube community, to whom it now belongs, and whose right has been confirmed by a judicial decree of 25th October 1867 A. D.

The population amounts to 419, of which 409 are Hindus and only 10 Muhammadans. *

BALRÁMPUR *Town*†—*Pargana* BALRÁMPUR—*Tahsil* UTRAULA—*District* GONDA.—Balrámpur, the largest town in the Gonda district, is situated on the north bank of the Suwáwan river, and about two miles to the south of the Rápti. One kachcha road connects it with Gonda, from which it is distant twenty-eight miles; and another runs through it from Utraula, sixteen miles to the east, to Bahraich, which is forty miles to the north-west. A removable bridge-of-boats at the Sisia Ghát admits of the transit of carts across the Rápti from December to the beginning of the rainy season. The site, a little raised to the north, slopes into swamps along the Suwáwan, and the overflows of that river and the Rápti join during the rains, covering all but a few high spots, and occasioning great misery at the time, and some fever when the floods abate.

The population at the last census numbered 14,026, of which 3,402 were Muhammadans; and there are 3,035 houses, of which only 25 are of brick. Of the religious buildings, 37 are dedicated to Mahádeo, 9 to Vishnu, 5 to Káli, 2 to Mahábír; and there are 17 mosques, none of any great pretension. About a mile to the north of the town, the Mahárája a few years ago noticed a small brick temple dedicated to Bijleshwari Debi, and remarked that, were it not for the sacred banian tree which shaded it, he would build the goddess a lofty house of stone. On that very night, it is said, the tree was uprooted by a hurricane, and the Mahárája is now

* For an account of the antiquities of this place, see article Kheri.
† By W. C. Benett, Esq., C. S., Assistant Commissioner.

erecting on the spot a very handsome stone temple, profusely carved by the best artists of Benares. Once a week the inhabitants of Balrámpur troop forth in their best clothes to pay their respects at the place which the goddess had so palpably singled out for her favour. A school and a police thána are the only public buildings. The former was built by the Mahárája, and is largely indebted to his liberal support. One hundred and forty boys are instructed in English, Persian, Urdu and Hindi, and the best of them have attained considerable proficiency, reading difficult English poetry fluently. The principal private building is, of course, the Mahárája's house, an imposing pile in the Indo-Palladian style of architecture, enclosing a large court, on one side of which are ranged the dwelling-houses and offices, on the other the stables and out-houses for the accommodation of its master's hundred elephants. A garden, a deer enclosure, a caged tiger, and a few chained leopards, complete the establishment. Not far to the west of this is a very fine solid house, built three storeys high, round a central open space, as in Italian houses. The founder of this was one Moti Gir Gosháín, a wealthy jewel merchant. His descendants now live on the ground-floor and out-houses, while the upper story has been occupied by the Mahárája's lithographic printing press, whence are issued books in Hindi and Urdu, dealing chiefly with morality, medicine, religious ceremonial, and the history of the owner and his ancestors. A collection of Hindi poetry has been published, and a Hindi translation of the Ráj-tarangini and an edition of the chief local ballads are promised. The old bazar was a little narrow street running down to the Suwáwan, but this has been almost entirely deserted for the new and more commodious shops built in two cross streets of a respectable width by the present Mahárája. Here are found a few good clothiers who supply the wants of the Mahárája and his principal dependents, and the usual braziers, grain-dealers, grocers and druggists, form the population of the town and its neighbourhood. There is sufficient custom to admit of a daily bazar. The principal grain merchants of the south of the district find this a convenient depôt for the surrounding rice country, and till Sir Jang Bahádur adopted his present closely protective commercial policy, numbers of Naipálese used to flock here to barter the spices and iron of the hills for cotton clothes, blankets and salt.

There are no manufactures of great importance, but coarse cotton cloth, coarse blankets and felt, knives, and round clothes' baskets (pitáras) of cane from the neighbouring banks of the Kuwána, are produced in limited quantities. A force of twenty-two town policemen preserves order and indifferent cleanliness. Except two houses of the Shankaráchárj Gosháins, which are common in these parts, there is no peculiar religious sect; but this is the only town in Oudh where I have seen the ancient custom of the Chaturmásha retirement, recalling the earliest legends of Buddhism, regularly observed. Hundreds of travelling mendicants collect here for the rains, and when they again depart on their pilgrimages receive a small present of clothes from the Mahárája. There are no great fairs, but on the ninth day of Muharram, about 6,000 Muhammadans collect with flags at a spot sacred to Karámat Ali, a local saint. It is singular that they should have poached on the traditions of Buddhism, and point out a small sákhu

tree as the growth of the tooth-brush of the object of their venerations.* The town is comparatively modern, and derives its name from the pargana; the original seat of the Balrámpur Rájas being the little village of Dhosáhi, contiguous to the west. It has no peculiar history. On the rare occasions when the whole pargana was kachcha, it was the seat of a Government tahsildar, and a royal news-writer was maintained to report on the occurrences in the Tarái.

BALRAMPUR *Pargana—Tahsil* UTRAULA—*District* GONDA.—A large pargana in the Gonda district. Is bounded to the north by the Tulsipur pargana, to the west by Bahraich, the south by the Kuwána river, pargana Utraula, and the Rápti, and to the east by Tulsipur and the district of Basti in the North-Western Provinces. Its total area is 395 square miles, its greatest breadth twenty-four, and greatest length thirty-three miles. In shape it is something like a retort, the bulb being to the west, while the stem runs out between the two Ráptis and the parganas of Utraula and Tulsipur.

It falls naturally into three divisions, one lying between the Rápti and the Kuwána, in which the soil is generally of a fair dumat, but poorly populated, and not under careful cultivation. The banks of the Kuwána are fringed by dense cane brakes, which are haunted by a few leopards, and, it is asserted, a solitary tiger. These are succeeded by a narrow belt of forest, consisting generally of small sál trees, and full of spotted deer, níl-gáe, and pigs. After this comes a low-lying plain, covered with khar grass, and containing patches of very inferior cultivation, graduating into the more fully tilled villages of the northern half. In the rains the Rápti overflows its banks and spreads a destructive flood over the low lands as far as the Suwáwan river, which cuts the division in half, and, an inconsiderable stream at other times, is then a copious river.

The second division is the duáb between the Rápti and the Búrhi Rápti, a long strip extending across the whole breadth of the district, and widening towards the Basti frontier. It contains a few good villages, but generally suffers greatly from the floods of both rivers, which in many places join during the rains, leaving generally a barren sandy deposit. Higher at both extremities, the centre of this division is occupied by an extensive tract of grass waste, which is for months under three to five feet of water, and can only be reclaimed by the erection of expensive embankments. The land to the north of the Búrhi Rápti is generally of a fine clay and well cultivated. Its most striking feature is the number of hill torrents by which it is intersected. Flowing between high cliffs for a few miles after they leave the jungles of the Tarái, they encounter at the Balrámpur frontier a low plain sloping gently to the south, and at their junction with the Búrhi Rápti, run level with surrounding fields. Generally shallow streams of water, they are subject to sudden flushes at the end of the hot weather and in the rains, and breaking down huge fragments of the

* *Vide* Julien's Memoires sur les contrées Occidentales, par Hiouen Tsang Vol. I. p. 292. Buddha's tooth-brush is said to have sprouted into a tree at Vaisákh, wrongly I think identified with Ajodhya by General Cunningham, Archæological Journal Vol. I, 318.—*Editor.*

† By W. C. Benett, Esq., C. S. Assistant Commissioner.

cliffs, which confine them to the north, inundate the surrounding country and deposit far and wide the detritus of the hills. The destruction they occasion is worst on the low-lying lands bordering the Búrhi Rápti, which are for miles blinding wastes of white sand. This sand is, however, occasionally varied by a deposit of rich stiff clay, which in a short time amply repays cultivation. It follows that the whole surface of this division of the pargana is being gradually raised, and the low lands which formerly produced fine rice are being converted into wheat and gram fields; the proportion of the spring to the autumn and winter crops is being constantly changed to the advantage of the former. The rivers have already been mentioned; of them, the Kuwána is a sluggish, steady stream, prevented by its sloping banks and their thick jungles from doing any damage to the surrounding lands. The Suwáwan has not sufficient volume materially to alter the character of the country, but the Rápti and Búrhi Rápti are impetuous torrents, whose low, bare, sandy banks enable them to change their courses every year with a caprice that defies calculation or prevention. Whole villages pass from one side to the other in a single rainy season. There are a few jhíls to the south of the Rápti, but hardly any elsewhere, and now here, except in the Kuwána jungles and the immediate neighbourhood of the capital, is the country well-wooded.

Water is everywhere near the surface, and is struck at an average depth of not more than ten feet. Small kachcha wells can be made at the expense of a rupee, and in the stiffer soils will sometimes last for two seasons, but, except for poppy and other garden crops, they are rarely used, as rain usually falls in the middle or at the end of February, and the excess of water ruins crops that have been artificially irrigated earlier. For drinking purposes, square wells lined with planks of wood can be constructed for Rs. 10, and will last from fifteen to twenty-five years.

The principal agricultural products are winter rice and various kinds of chik peas, while fair wheat crops are grown all over the pargana, and autumn rice is very common. Láhi, a description of mustard used for making oil, is largely raised for exportation, and yields a very valuable return to the minimum of labour. The number of acres under each of these crops is as follows:—

Winter rice...	45,640	
Autumn rice	23,030	
Gram	23,500	35,200
Masúr	11,700	
Wheat	23,730	
Láhi	10,115	

The total area under cultivation is 186,000 acres, leaving 66,000 acres, or about 27 per cent. of the whole, uncultivated. Thirty-three thousand acres or not quite 18 per cent. of the cultivation, is under two crops. The tillage is not usually of a high class, and the small proportion of the population to the total area, combined with the natural productiveness of the soil, leads to the practice of roughly breaking up outlying fields with the spade and sowing them scantily with inferior grains, such as gram and peas, the cultivator being remunerated by the smallest return. As a natural consequence, rents are almost always in kind, money never being paid except for the few highly manured fields round the homestead, which are devoted to poppy or vegetables, or very rarely a poor sugarcane crop.

Much of the ploughing—in fact all where the cultivators are Chhattris or Brahmans—is done by ploughmen of the peculiar status described at length in the district article. The superior value of labour in a scanty population is shown by the fact that, besides other exceptional privileges, the slave here takes as his share of the produce one maund out of five, while his less fortunate brother in the crowded southern parganas only takes one of seven. Common cultivators are enticed and retained by the provision of materials for their huts, and a small standing loan of about Rs. 10, and bearing no interest, for the purchase of plough cattle; both house and loan are forfeited, if the settler abandons or declines to cultivate his fields.

It is said that formerly the town of Balrámpur was the centre of a considerable trade with Naipál, and that the highlanders used to come down in large numbers to barter the products of their hills—gold, spices, and horses—with the rice and cotton cloths of the plains. Any commerce of this kind which may at one time have existed, has been entirely crushed by the repressive policy of Sir Jang Bahádur of Naipál, who draws a large revenue from bazar fees, and consequently endeavours to confine all dealings to his own markets. The Goshâins of Balrámpur are reputed to have been great jewel merchants, or rather smugglers; and a story which relates how one Moti Gir, whose fine house is still in existence at Balrámpur, on being overtaken by the soldiers of the Naipál king, discharged into the air two hundred matchlocks full of pearls in order to avoid detection, illustrates at once the extent and the risk of this form of traffic. At present the chief trade is through Nawabganj with Bengal, where rice and oil seeds are exchanged for salt, clothes and coined silver. The local markets of Mathura and Balrámpur are described in separate articles. One unmetalled road passes through the pargana and connects Utraula to the east with Bahraich to the west; another runs from Balrámpur to Gonda. The villages are connected by rough cart tracks and communication between the northern and southern banks of the Rápti is kept up by means of large flat-bottomed ferry boats, and a stationary bridge of boats at Sisia, at the nearest point to the town of Balrámpur.

The population by the settlement returns is 135,586, and by the regular census taken two years before, 160,237. It is spread over 228 demarcated villages, or 992 hamlets, at the moderate density of 368 souls to the square mile according to the settlement, and by the regular census 405. The settlement statistics give the high average of 11 acres to each cultivating family, and 8 acres to each plough; but the prevalence of spade labour makes the latter average easily intelligible. Of the total census population, 140,641 are Hindus and 19,596, or nearly 14 per cent., Muhammadans. The percentage of males to females among the Hindus is 94·7, and among the Muhammadans, 92·4. Practically, the whole population is agricultural; manufactures are wholly wanting, and if a man does not plough himself, (and there are few families of carpenters, blacksmiths, or baniáns, who do not cultivate small tenements in addition to their regular employments,) he is at any rate immediately engaged in facilitating the ploughing of others. The census division into agricultural and non-agricultural was clearly not understood by the men who took the returns, and is of no value;

it may also be remarked that the census was taken here before the revenue survey, and that, in consequence, all its areas are wrong. For the distribution of castes I have been obliged to rely on the settlement returns; and if their numbers are slightly under the mark, they may at any rate be depended on for tolerably accurate proportions between the different classes of inhabitants. Of these, by far the most numerous are the Kurmis, Brahmans, and Ahírs, who head the list with 3,630, 3,190, and 2,961 houses, respectively, or, allowing 4½ to each house, 16,335, 14,355, and 13,325 souls. The Kurmis are, as elsewhere, excellent agriculturists, and belong almost all to the Gujaráti division—another sign of the curious connexion which exists between this country and the distant Gujarát. The Brahmans belong to the Sarwaria division, and claim a superiority not conceded to them by their Kanaujia brethren on the score of abstinence from meat of all kinds and smoking tobacco, and refusal to touch a plough. There are nearly 1,700 houses of Koris, who are usually bond slaves, and whose families spin at their homes large quantities of coarse cotton cloth. Chhattris are unusually scarce, and the returns only give them 400 houses in the whole pargana. A few scattered houses of Bhars and Thárus yet remain, but the mass of the old aboriginal population has been displaced by more careful and thrifty classes of cultivators, and taken refuge in the fever-guarded fastnesses of the Tarái jungle. Wandering encampments of people, akin to the great Gipsy family, are very common—Siárkhawwas—wild smart men, but with good straight features, who hunt on foot with spears and a fine breed of dogs, jackals and pigs, and are said not to refrain even from fairly fresh carrion; or Qalandars, a tribe which subsist chiefly on begging, breeding asses and mules, and prostitution, and profess a rude and superstitious form of Muhammadanism. Some of the wealthiest men in the pargana are the Shankaráchárj Gosháíns, of whom a short sketch is given in the district article. Many of them are large grain merchants, and they almost monopolize the trade in jewels, spices, unwrought gold, and asafœtida. Their celibacy and usual practice of only adopting one son as successor prevents their being very numerous.

The native assessments since 1799 A. D. are preserved in the qánúngo's papers, and show with extraordinary distinctness the rapid progress of the pargana in population and wealth. In the first year, for which records exist, the Government demand was Rs. 48,247, which rose within four years to Rs. 61,000, and after annual fluctuations fell again in 1816 A. D. to Rs. 30,291. This was followed by a tolerably steady rise, till in 1833 A. D. the demand was Rs. 1,67,925; this fell in 1837 A. D. to Rs. 89,133, but three years later again rose to Rs. 1,43,920. With the exception of one year, the revenue remained steadily within a few thousands of this sum, and at annexation stood at Rs. 1,38,000. The exceptional year was when Rája Darshan Singh, is said to have collected Rs. 2,88,823; and as he had chased the rája into Gorakhpur, and made a practice of transferring to his own treasury not only the whole rents, but, as far as he could, the whole agricultural stock of every district which was fortunate to own him as názim, it is possible that the account is correct. At annexation the Rája submitted his village accounts, and the Government demand was fixed at Rs. 1,34,035. In the winter of 1871-72 A. D. the pargana was again assessed, and the Government

demand fixed at Rs. 2,37,090, giving a revenue rate per acre of Rs. 0-15-2 on the whole area, and Rs. 1-3-2 on cultivation, and Rs. 1-4-10 per head of population. The rates on ordinary villages were very much higher, and ranged from Rs. 1-6-0 to Rs. 2-3-0 per acre, but the average was reduced by the large sandy or marshy tracts which were entered as cultivation, though the sowings were in the one case with the object rather of reclamation than of immediate profit, and in the other case only of the half wild pea which is used for fodder, and not divided with the ordinary grain crops. Attention was also paid to the fact that, in a country of grain rents, the out-turn of rent is much more variable and dependent on the seasons than where money rents are in use. As a reward for his loyal and distinguished services in the mutiny, the Mahárája has been allowed a deduction of 10 per cent. on this assessment, which has also been fixed for perpetuity. The receipts of Government are further reduced by Rs. 20,235 of revenue remissions, the greater part of which are for the life of the present Mahárája. With the exception of a few very small independent holdings, not amounting to ½ per cent. of the area, the whole pargana is the sole property of the Mahárája. The sub-proprietary right cases have not yet been all decided, but the majority of claims have been dismissed, and it is not likely that such rights will be decreed in more than a very few villages.

For many centuries previous to the first Muhammadan invasion, this must have been a densely populated district, as it was the centre in turns of powerful Buddhist, Brahmanical, and Jain kingdoms; but all that is known of its earlier history is connected with the ancient town of Sahet Mahet, and has been recounted at length in that article, so it need not be repeated here. On the destruction of the last local dynasty by the Ráthors of Kanauj, about 1072 A. D., we find one of those phenomena so common in Indian history, and so difficult to realize. The remnants of the defeated ruling clan migrate in a body to the hills, the once populous villages become waste, and the fertile fields of wheat and rice give place to a dense jungle of sál and mahua; fever and dysentery complete the work: and three centuries afterwards, when the curtain of history is again lifted, the new settlers find a trackless forest, broken here and there by rare clearances of aboriginal tribes, Bhars and Thárus, fever-proof by constitution, earning a precarious livelihood by the chase and rude tilth, and owing a distant allegiance to the Dom kingdom of Gorakhpur. The new comers were the Janwárs who assert that they were originally Chauháns of the Narbada valley, and who arrived in this district towards the middle of the fourteenth century. A curious tradition relates that as one of the earliest of their Rájas was hunting, he saw a wolf pick up a child and carry it to his den. The Rája pursued it, and after having followed up the winding passages of the cavern for some time, came suddenly upon an open space, where he saw a venerable faqír sitting with the boy on his knees. He recognized at once that the wolf was nothing less than a *jogi*, who had assumed that form, and prostrated himself in silent reverence. In return for his religious conduct, the holy man blessed him and his offspring, that for all time to come no wolf should prey on a Janwár's child, and the blessing is said to exist in full efficacy to the present day. The first six of the Janwár chiefs ruled in undivided power at Ikauna, and their history belongs to that pargana. No separate pargana of Balrámpur then existed, but the whole

included even as late as the Aín-i-Akbari in the vast sub-montane
ion of Rámgarh Gauri, which embraced in the two tappas of Tulsipur
Dáman-i-koh the future ráj of Tulsipur. In the seventh generation
the original invader, Mádho Singh, Janwár, separated from his brother
hesh Singh, the Ikauna Rája, and reduced a tribe of Barhis (carpenters),
held, under the leadership of one Khemu Barhi, the tappas of Cháwal
ta and Payálpur between the Rápti and the Kuwána.

is son, Balrám Dás, early in the reign of Jahángír, founded the present
of Balrámpur, and re-named the pargana. This appears to have
here, as elewhere in Oudh, a period of active development of power
the Chhattri tribes; and Balrám Dás, assisted by his cousin, Rája
hmi Naráin Singh of Ikauna, reduced in succession the small chief-
ships of Mathura and Itror to the north of the Rápti, which now form
western and eastern halves of the ráj on that side of the river. Who
defeated lords were, there are now no means of ascertaining; but
ition asserts that they were Janwárs of the same family as their con-
ors, and gives them, according to the conventional computation in
where, each a chieftainship of seven *kos* in extent.

The Balrámpur ráj had at this time attained its greatest extension; to
west the boundary between it and Ikauna passed, as it does now, nearly
north and south the ruins of Sahet Mahet; to the north the Tulsipur
ana was a vast unnamed forest, whose scanty settlements of Kurmis
not yet been subjugated by the Chauháns of Naipál, and who, by
itting the zamindari of the Balrámpur Rája, laid the foundation of
ispute, which was not settled till both parganas were again united
er one chieftain after the mutiny. The eastern boundary was then,
t always has been since, contested with the Patháns of Utraula, but
ably differed but little from the one now laid down; while the forest
t between the Kuwána and the Bisúhi to the south had not been wrested
n the Janwárs by the superior power of the Bisens. The next war was
he latter half of the seventeenth century, when the Patháns of Utraula,
er their able leader Pahár Khan, harried the country as far as Ikauna.
s probably happened during the chieftainship of Prán Chandar, who was
grandson of Balrám Dás, and contemporary with the weak reign of Rája
atarsál Singh of Ikauna. The next fifty years are not distinguished by
events of importance, and there is nothing worth recording till the
elopment and consolidation of the great power of the Bisens made
mselves felt by their northern neighbours. The Gonda ráj was finally
definitely extended over the tract between the Bisúhi and the Kuwána,
le a Bisen was put in possession of the old Janwár lordship of Bhinga.
e superior power of Rája Datt Singh, Bisen, seems to have prevented any
ous resistance to his encroachments, and the southern and north-western
ndaries of Balrámpur have not been altered since. The Janwár Rájas,
hatar Singh and Naráin Singh, resisted in two pitched battles, but
hout success, the first lieutenants of the dynasty who commenced with
dat Khan, and set an example of resistance to the exactions of the
cknow court which was followed by all their descendants till annexation.

1777 A. D., Rája Newal Singh ascended the gaddi of Balrámpur, and
emembered as one of the most famous warriors of his race. Often

defeated but never subdued, he engaged the royal názims in twenty-two pitched battles, and succeeded in keeping the revenue paid for his pargana at a pitch which made it little more than a tribute. He was visited in 1795 A. D. by another Rája Newal Singh, a Chauhán chieftain, who had been driven out of an extensive principality in the lower Himalayan valleys by the King of Naipál. He sought and obtained the friendship of his Janwár namesake, and possessed himself, apparently without resistance, of the eight forest tappas which now make the Tulsipur pargana. The pride of the old Janwár chief was respected, and his ancient zamindari claims acknowledged by the promise of a small annual tribute. Of Newal Singh's two sons, the eldest, Bahádur Singh, spent the whole of his short life in fighting, first, the Tulsipur Rája, Dalel Singh, who, on succeeding to the chieftainship, promptly repudiated the engagements made by his father, and next with the Názim Ahmad Ali Khan by whom he was defeated and slain. The second son, Arjun Singh, became Rája on the death of his father Newal Singh, after a long reign of forty years, in 1817 A. D., and died in 1830 A. D., after having signalized himself in two fights with his Bhinga neighbour. He was succeeded by Rája Jai Naráin Singh, who died young and without offspring in 1836, and was succeeded in his turn by his brother, the present Mahárája Sir Digbijai Singh, K. C. S. I., then a boy of eighteen. The new Rája inaugurated his reign by an attack on the Utraula Rája, Muhammad Khan, and in a sudden foray defeated the Patháns, burnt Utraula, and carried off as trophies the Korans of his rival. He next sent a message to the powerful Rája of Tulsipur, demanding the zamindari dues which had been so often claimed by his ancestors. The demand was of course taken as an insult, and furnished the pretext for an irregular warfare which lasted for some time without any decisive results. The turbulent and aggressive spirit of the young Rája combined against him all the old enemies of his family, and he found it advisable to take refuge for a time with the Rája of Bánsi. On his way there, he and his seven followers were waylaid by Nal Singh, an old agent of his own, who had lately taken service with the Rája of Utraula, and escaped with difficulty the greatly superior force of the Patháns, losing one of his retainers. His return to Balrámpur was followed by a few years of peace broken only by an unimportant engagement with Shankar Sahái Páthak, the celebrated názim. Two years later, the terrible Rája Darshan Singh was appointed to the Gonda-Bahraich division, and at once proceeded to loot and burn the town of Balrámpur. Its Rája fled to Gorakhpur, and in the next year attempted to return to his people by the lower range of the Naipál hills. Darshan Singh received intelligence, and at once by an extraordinary forced march crossed the frontier and surprised the Rája's encampment, who barely escaped with his life. The punishment of Darshan Singh for this daring violation of the territory of a friendly power is a matter of Oudh history. On the removal of the dreaded názim, the Rája came down from Naipál and resumed the engagement for his entire ráj, which he held uninterruptedly till annexation. The unnatural war between the Rája of Tulsipur and his son enabled him again to advance in arms his zamindari claim, and the dispute was compromised on the part of his enemy by the payment of a small sum in money and the revenue-free grant of a cluster of villages under the Tulsipur forests. In the principal of these, Bankatua,

he built a small fort, and now has a large and comfortable shooting-box. The last four or five years before annexation were employed in incessant frontier disputes with the Rája of Utraula, which completely desolated the country for miles on either side of the doubtful line. When the mutiny broke out, he alone of all the chieftains of the division never wavered in his allegiance to the British power. The commissioner and district officers were then at Secrora, the civil station of Colonelganj, and the Rája sent a powerful escort to protect them from the mutinous soldiery. On their arrival at Balrámpur he removed them at first to his strong fort of Pathánkot between the two Ráptis, and finally sent them on with a sufficient guard to Gorakhpur. This loyal behaviour exposed him to the hostility of the rebel Government and a farmán was issued from Lucknow dividing his dominions between his old enemies of Utraula, Tulsipur, and Ikauna. At the same time the rebel názim was directed to burn down Balrámpur and carry out the partition. He marched into the pargana, but though the hostile forces remained in opposite encampments for a few days, neither of them cared to attack the other, and the Government officer was soon called away by more pressing necessities. In the trans-Gogra campaign which concluded the mutiny, the Begam, Rája Debi Bakhsh Singh of Gonda, the Názim of Gorakhpur, and the Marahta leaders, had all concentrated their broken forces at the foot of the hills. Rája Digbijai Singh joined the advancing British force, and remained with it till the remnants of the rebel army were finally driven into Naipál. For his distinguished loyalty he was granted the whole of the confiscated pargana of Tulsipur, besides large estates in Bahraich; 10 per cent. of the Government revenue on his ancestral estates was remitted, and it was promised that the first regular settlement of his estates should be perpetual. He was also honoured with the title of Maháraja and the Knight Commandership of the Star of India. The last fifteen years have been marked by that peaceful progress in wealth and population which leaves nothing for the annalist to record.

BANGAR *Pargana**—*Tahsil* HARDOI—*District* HARDOI.—Pargana Bangar lies high and level along the right bank of the little river Sai in the heart of the Hardoi district, midway between the Ganges and the Gumti. Along the greater part of its eastern side the Sai separates it from parganas Gopamau and Bálamau: Báwan bounds it on the north: Sándi and Bilgrám on the west; Mallánwán on the south.

Populous, well-wooded and watered, and fairly tilled, its 96 villages cover an area of 143 square miles, of which 85 are cultivated. Its greatest length and breadth are twenty and fourteen miles. Rivers and streams it has none except the Sai, here called Bhainsta; but a wealth of *jhils* and ponds (1,252) spreads over it, and a host of wells (2,736) attests the copiousness of the water-supply. Thirteen per cent. of the total area is returned as barren, 58 per cent. is cultivated, and 29 per cent. culturable. Of the cultivated area a third is irrigated: tank irrigation is somewhat in excess of that from wells. Some parts of the villages along the Sai are irrigated from it. A third of the soil is third class (bhúr) but except towards the Sai on the east, where, as in the neighbourhood of all rivers, it is light, uneven, and sandy, the bhúr is generally of fair quality and

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irrigable. The depth at which water is found ranges from 15 to 26 feet, except near jhíls, where, from percolation, it is exceptionally near the surface. The wells most in use are little hand ones, worked with two earthen pots and a string over a revolving pulley (charkhi), and dug at a cost of from one to three rupees. They water from 5 to 10 kachcha biswas daily, or from $\frac{1}{16}$th to $\frac{1}{8}$th of an acre. At Tás Khera, near the Baita jhíl, they are dug for six annas. The large leathern bucket (pur) wells worked by bullocks were found at survey in only two, and lever wells (dhenkli) in only four villages.

The wells fall in for the most part and have to be renewed every year; in about a fourth of the villages they last for two years, and in a few places as long as five years. Much of the jungle has been cleared since annexation, but a good deal still remains and almost every village keeps up its patch for grazing and firewood. The pargana is crossed by four unmetalled roads. Three of these diverge from Hardoi, the head-quarters of the district, at the northern apex of the pargana, towards Sándi, Bilgrám and Sandíla, passing respectively along the north-western edge, down the west centre, and along the eastern edge and the south-eastern corner is crossed by the new road from Sitapur *viâ* Misrikh and Nímkhár to Mádhoganj and Mehndighát on the Ganges near Kanauj. This road it is intended to metal.

The Oudh and Rohilkhand Railway, too, from Lucknow to Sháhjahánpur, runs roughly parallel to the Hardoi and Sandíla road within a mile of the eastern border. But the centre of the pargana, a triangle with its apex at Hardoi, and its base twelve miles south and as many in length, is without any made roads,—a want that helps to keep rents low and cultivation backward. The staple products are the cereals—barley, bájra, wheat, arhar, and gram. At survey these occupied nearly four-fifths of the cultivated area—barley and bájra alone amounting to nearly half of the whole produce; másh, juár, rice, country cotton, and moth, made up nearly another fifth; sugarcane was returned for only 776 acres; and garden vegetables, opium, tobacco and indigo, for only 400 acres. After making due allowance for suppression of assets, these figures point clearly to a backward state of cultivation. There are a few beds of kankar, but no stone quarries. Saltpetre might be manufactured. The climate of the tract is good, especially to the north, towards Hardoi. The ninety-six villages are grouped into fifty muháls. Thirteen villages are taluqdari, thirty-eight zamindari, forty-four pattidari, and one bhayyachára. The Chamár Gaurs predominate among the proprietors with forty-four and a half out of ninety-six villages. The Gahilwárs and Dhákaras each hold nineteen in the north-west and south-east of the pargana; Káyaths own ten, Sayyads two, and Brahmans and Ahírs one each. The Government demand is Rs. 85,990, excluding cesses—a rise of 68 per cent. on the summary assessment. It has been collected since November 1866. The pargana contains 54,494 inhabitants, or 381 to the square mile. Hindus to Muhammadans are 52,337 to 2,157; males to females, 30,467 to 24,027; agriculturists to non-agriculturists, 38,834 to 15,660. Chamárs, Pásis, Ahírs, and Gaurias, constitute nearly half of the population; Brahmans and Rajputs rather more than a sixth. There are 3,061 Muráos and 1,796 Vaishyas. There are no fairs of any size or importance. At Hardoi there is an Anglo-Vernacular zila school averaging

109 pupils; a branch (44) in the town, and another in Maholia, a neighbouring village (20).

There are village schools at Turtipur (37) and Khajurahra (37). There are no female schools. Markets are held at Hardeoganj in Hardoi, and at Pakohra on Sundays and Wednesdays, and at Sathji in Khajurahra on Thursdays and Mondays.

History.—The early history of the Bangar closely resembles that of pargana Báwan. The name is used here, as in the North-Western Provinces, to denote high-lying lands out of the reach of river action, as distinguished from the low-lying 'Kachh' or 'Khádir' tracts.

Here, as in pargana Báwan, the earliest historical event known to local memory is the passage of Sayyad Sálár's army in 423 Hijri (1032 A. D.). In mauza Isauli is to be seen to this day the grave of one of the martyrs (Shahíd Mard). The expedition in which he fell may, probably, have been that led by Sayyad Azíz-ud-dín, the Lál Pír, from Satrikh, against Gopamau, mentioned in Chapter III of the Mira-at-i-Masaúdi. The date assigned by the author of this work to Sayyad Sálár's invasion is of very doubtful accuracy. Of greater interest and importance are the traditional accounts of the coming of the Rajput clans, and the expulsion of the Thatheras.

The earliest Rajput immigrants seem to have been the Gaurs. The favorite account current at Khajurahra, the central village of the Gaur taluqa of (the late) Dál Singh, runs thus:—Of old, Khajurahra was held by the Thatheras. Eleven hundred years ago, our ancestor, Thákur Raghunáth Singh of Núrkanjari, near Indor, served under the Rája of Kanauj, and in reward for gallant service was made Amil of Bangar. Bihár was chosen by him for his residence, and thence he used to send the tribute collected by him to Kanauj. Once he had to go on special business to Kanauj to see the Rája.

While he was away, a son was born to him, of whom the astrologers foretold that his star was fortunate and that he would become king of the land. The Thatheras were then lords of this country, and they, fearful of the future, caused the astrologers to spread it abroad that if the babe's father should set eyes on him, he would surely die. Thus they did; and the child's mother, to avert her husband's doom, buried her little one alive. But when Raghunáth Singh returned and heard what had happened, he hastened and dug out his child. And lo, it was still living, but one of its eyes was blind, and they named him Ganga Singh Kána, or one-eyed, and he grew up brave and wise; and when Raghunáth Singh died, one-eyed Ganga was appointed in his stead. In those days the Thatheras had waxed rebellious and refused tribute. So one-eyed Ganga sought aid from Kanauj and brought an army from thence, and fought and slew the rebel Thatheras and crushed the revolt, and such as he did not put to the sword he drove out from their homes to be wanderers over the face of the land. And the Rája was glad, and bestowed upon him all the realm of the Thatheras for his own. Now Ganga Singh had two sons, Jaskaran and Amda, and they divided the inheritance between them. Jaskaran took what are now Barágáon and Maholia Ráwat, Hardoi, Kasráwán, Bhitauli, Sarayyán, Mawayya, and Amdáha; and Amda Singh took Khajurahra, and

Nír, and Isauli, and Dhír Maholia, and Behta Chánd, and Keoli, and Naiagáon.

Another account runs in this wise:—

In the Treta Yug, the Gaurs were of the Súrajbans stock. Eight hundred years ago, in the time of Rája Jai Chand of Kanauj, Kísar Bahádur Singh came from Nárkanjari to bathe at Nímsár. Before this time the Thatheras had held the Bangar, but now the land was well nigh waste and desolate: and Kísar Bahádur sought and got it as a gift from his king and took possession of Bangar and Bilgrám; but afterwards the Muhammadans drove out the Gaurs, but not altogether.

The Gaurs of Turtipur thus relate the story of their settlement:—

"About 700 years ago, our ancestor Bhát Deo came from Nár Nol, near Delhi, and, under the protection of the Rája of Kanauj, settled at Nárkanjari, about twenty-two *kos* to the south-east of Kanauj, and there he lived for many years; and when his descendants had become great in number, one of them crossed the Ganges and took up his abode here, and named the place Bhát Deo, in honour of the founder of his house (now a deserted site at Bihár, with an ancient masonry well and bargad tree), and his descendants multiplied and spread themselves around on every side; and one of them founded Bihár, and one, from whom we are sprung, founded Maholia. And from Maholia, Rája Sále Singh moved to Hardoi, and from Hardoi, Háthi Singh and Hazári Singh cleared away the forest on all sides, and founded Turtipur on a deserted village site of the Thatheras, known as Deb Turtipur, and kept up its ancient name; and from that time till this the Gaurs held it."

In Hardoi itself they tell a somewhat different tale,—"About 700 years ago, Sále Singh, Chamár Gaur, came from Nárkanjari, near Indor, with the army of Álha and Údal and drove out the Thatheras, who then reigned here and seized their lands. And Sále Singh had two sons, Anang Singh and Naráin Singh, and the first of these had two and the other three sons, and the five cousins divided the Hardoi lands among them. To the two sons of Anang Singh was given Thok Úncha, and to the three sons of Naráin Singh, Thok Ran Mal and Thok Chauhán and Thok Alu, and from that time till now we Gaurs have always held the three Thoks."

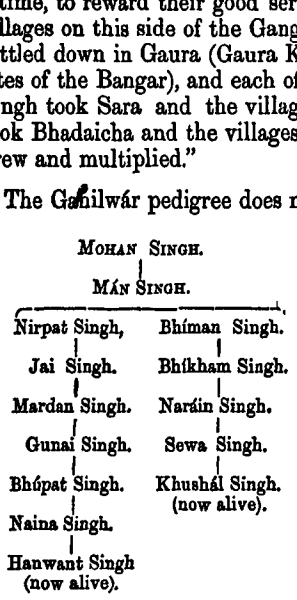
"The parent village of the Dhákaras is Bíkapur. Some of them claim to have come hither direct from Dharwár, others from Mainpuri. Thus the Dhákaras of Ajramau, Udru, and Khajuri, say:—

"Long, long ago, our ancestor Bhúran Singh came from Dharwár in the west and slew and drove out the Thatheras and seized their fort at Korára, which lies between Ajramau and Bíkapur, and his descendants spread on each side, to Bíkapur and to Bánapur, and Munna Singh and Subha Singh, from whom we are sprung, left Bánapur and settled at Ajramau sixty years ago."

But others of the clan say: "Our ancestor was the Rája of Mainpuri a thousand years ago. Thence he with an army to bathe in the sacred waters of Nímkhár-Misrikh. The Thatheras then ruled in this land and

our Rája saw that it was good, smote the Thatheras in their stronghold of Korára and crushed them utterly and seized their lands for himself. The parent village of the Gahilwárs is Gaura. Seven hundred years ago, say they, our ancestors Dámar Singh and Mohan Singh went out from holy Káshi (Benares) in quest of service, and found it under Rája Jai Chand of Kanauj, and settled at Singhírámpur (near Kanauj); and after a time, to reward their good service, he bestowed upon them twenty-four villages on this side of the Ganges, and they drove out the Thatheras and settled down in Gaura (Gaura Khera is one of the dihs, or deserted village sites of the Bangar), and each of them took twelve of the villages. Dámar Singh took Sara and the villages that pertain to it, and Mohan Singh took Bhadaicha and the villages that pertain to it, and their descendants grew and multiplied."

The Gahilwár pedigree does not support the tradition. It gives only eight generations, or two hundred years since the time of Mohan Singh's immigration. The Ain-i-Akbari makes no mention of pargana Bangar. It was not constituted, in fact, till 1215 F (1807 A. D.). Up to that time it was included in pargana Bilgrám. In that year pargana Bilgrám was divided into Kachh and Bangar, or low lands and high lands. The division had been decided on six years before, in 1209 F., when Rája Sítalparshád Tirbedi was názim of Bilgrám, but it was not effected till 1215 F., when Mirza Agha Ján became chakladar under Hakím Mehndi Ali Khan. At this time, too, both parganas were transferred to the nizámat of Khairabad. Up to that time they had been included in Sarkár Lucknow.



The condition of the Bangar during the later days of the native government of Oudh has been graphically described by General Sleeman. When he visited it twenty-three years ago, the term covered a far wider area than that comprised in pargana Bangar only. His description will be found under the heading Gopamau, to which it more appropriately belongs.

BANGARMAU *Pargana—Tahsil* SAFIPUR—*District* UNAO.—This large pargana lies at the north-west corner of the Unao district, bounded on the north by the parganas of Mallánwán and Kachhandan, in the Hardoi district; on the west by the Ganges; on the south by Fatehpur.

It is nineteen miles long and fourteen miles broad; the area is 173 square miles, or 112,377 acres, of which 65,833 are cultivated, 26,104 are arable, and the rest is barren. The population is 89,419, or 518 to the square mile. The soil is chiefly loam and clay; water in the wells to the west and south of the pargana is to be found at 15 feet from the surface, but this is in the tarái of the Ganges. To the north and east the wells are 58 feet deep.

Fever is prevalent in the low land. The land is held under the different tenures, as follows :—

	Acres.
Taluqdari	25,600
Pukhtadari	1,986
Zamindari	53,741
Bhayyachára	1,865
Pattidari	28,776
Government	408

The land revenue is Rs. 1,37,140 or Rs. 1-2 per acre. There is no jungle, but níl-gáe and black buck are to be found on the high lands, and wild pigs abound near the river. There are seven bazars in the pargana, and near the Ganges two small fairs are held, but they are of no interest or importance.

The earliest Muhammadan settlement in the Unao District was founded at Bángarmau, about the year 1300 A. D. At that time the town of Newal, close to Bángarmau, was occupied by a Hindu Rája, named Nal, regarding whose history or caste tradition is silent. The Muhammadans after conquering Kanauj had settled there in large numbers, and from it a saintly man, named Sayyad Allá-ud-dín came to Bángarmau, wishing to remain quietly in the neighbourhood of the city. Rája Nal would not permit this, and sent men to turn him out, on which the saint cursed him, so that he and all his people perished; and by the power of the curse the town was turned upside down, and remains so to this day. The ruins of it are still to be seen stretching to a considerable extent along the banks of the Pachnei nadi, and the present village of Newal is built on the mound. Whenever the plough or the spade turns up relics of the ancient town, such as iron tools or stone vessels of domestic use, they are all found to be lying topsy-turvy in the ground. After this Sayyad Allá-ud-dín founded the city of Bángarmau, and when he died he was buried there, and they built a shrine over his grave, the inscription engraved on which gives the date 702 A. H., or 1302 A. D. His descendants are still guardians of the shrine, which formerly was rich and famous, but now is decayed in popular esteem, and has been deprived of the revenues with which a more pious age had endowed it.

Newal was occupied by one of his disciples, whose descendants still inhabit it, but Bángarmau never became a thoroughly Muhammadan town. Several families of all classes of Muhammadans, Sayyads, Shekhs, and Patháns, live in it, but not in any large numbers, and they are almost all families of men who have been induced to settle there by grants they have received from Government.

BÁNGARMAU—*Pargana* BÁNGARMAU—*Tahsil* SAFIPUR—*District* UNAO. —The town in the pargana of same name and tahsil of Safipur lies thirty-one miles from Unao on the north-west near the river Kalyáni, and the road from Unao to Hardoi. The land lies high, and the soil is sandy. The population is 7,619, of whom Muhammadans amount to 3,046. Brahmans are 714, and only one Chhattri. There are no fewer than sixteen mosques; only one temple; 781 masonry houses, nearly half of the entire number. There is a school with 60 pupils, of whom only 11 are Musalmans. There are markets every Sunday and Wednesday. The water in some of the wells is very brackish, but the place is healthy. The history of the ancient town is given under Pargana Bángarmau.

BÁNSA*—*Pargana* MALLÁNWÁN—*Tahsil* BILGRÁM—*District* HARDOI, 2,116 inhabitants.—A fine thriving village of Kanaujia Kurmis, six miles north-east from Mallánwán, in the Mallánwán pargana, district Hardoi: 518 mudhouses: a village school, averaging thirty-eight pupils. Bánsa has been held by Kanaujia Kurmis for more than seven centuries. Their ancestor, Básu, for loyal service to the Hindu Rája of Kanauj in expelling the rebellious Thatheras at some uncertain period before the fall of Kanauj, was rewarded with a grant of land and founded Bánsa upon it.

BÁNSURA—*Pargana* SADRPUR—*Tahsil* BÁRI—*District* SITAPUR.—Is nine miles south-east across country from Sadrpur Khás, and thirty-nine miles from Sitapur. No high road runs through or near it, but good water communication is afforded by the Chauka, on the right bank of which river it is situated. Five miles to the east, and across the river, lies Rámpur Mathura. The population numbers 2,822, residing in 253 kachcha houses. There is not a pakka house in the town. The Government buildings are an opium godown and a school, which is attended by fifty-one scholars. At the bazar, which is held thrice a week, the annual yearly value of the sales is Rs. 4,500. The place is not notable in any way; it is the property of the Mahmudabad taluqdar.

BANTHAR—*Pargana* HARHA—*Tahsil* UNAO—*District* UNAO.—The town lies on the road from Purwa to Cawnpore, in pargana Harha, five miles south of Unao. Thákur Kesri Singh Gaur, the leader of his clan, lived here formerly; *vide* pargana Harha. The soil is sandy; the village is surrounded with numerous mango groves; it is healthy, although the water is brackish. Gaddis are said to have lived here formerly in the forest; they were all slaughtered, and this town was founded by Garabdeo Gaur, who called it from the *ban* or forest which he found on its site. A vernacular school, with twenty-seven pupils, five temples to Mahádeo and one to Debi are the institutions of the place. The population is 2,807, of whom fifty are Musalmans and 780 are Brahmans. A few of the houses are masonry.

BÁRA—*Pargana* BHAGWANTNAGAR—*Tahsil* PURWA—*District* UNAO.—Is sixteen miles south of tahsil and twenty-four miles east of Unao. An unmetalled road passes through this village to Baksar. The Ganges flows five miles to the south. No large town near: it was founded by Rája Pann's brother, Rája Bára of the Bhar tribe, some two thousand years ago; takes its name from the founder. Some fresh and some brackish water here. There is an indigo manufactory.

Goldsmiths and carpenters work here.

Distribution of population.

Hindus.		Musalmans.	Total.
Brahmans	485	55	1,738
Chattris	139	—	
Káyaths	26	There are 177 mud built houses, and two temples dedicated to Debi.	
Pásis	55		
Ahírs	0		
Other castes	948		
Total ...	1,683		

Latitude 26° 21′ north; longitude 80° 46′ east.

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

BARA BANKI DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—Natural features. II.—Agriculture. III.—Administration. IV.—History.

CHAPTER I.

NATURAL FEATURES.

Situation of the district, natural features, general aspect, change of head-quarters from Daryabad to Bara Banki—Table showing the area and population—Table showing details of land revenue, number of villages and division of proprietary tenures—Statement showing to what castes the villages were decreed at the regular settlement—Rivers—The Gogra—The Gumti—The Kalyáni—The Jamuriha and Reth—The means of communication afforded—Drainage—Roads—The railway—The unmetalled roads, tanks, and jhíls—Wells—Groves—Climate—Rainfall—Wild animals—Flora.

Physical features and geography.—The Bara Banki district, a component of the Lucknow division, lies at the very heart of Oudh, and forms as it were a centre from which no less than seven other districts radiate. It is situated between 27° 19′ and 26° 30′ north latitude, and 80° 81′ east longitude; it runs in a south-easterly direction, confined by the nearly parallel streams of the Gogra and Gumti. With its most northern point it impinges on the Sitapur district, while its north-eastern boundary is washed by the waters of the Gogra, beyond which lie the districts of Bahraich and Gonda. Its eastern frontier marches with Fyzabad, and the Gumti forms a natural boundary to the south, dividing it from the district of Sultanpur. On the west it adjoins the district of Lucknow. The extreme length of the district from east to west may be taken at fifty-seven miles, and the extreme breadth at fifty-eight; the total area is about one thousand seven hundred and sixty-nine square miles: its population amounts to 1,102,165, being at the rate of 630 to the square mile.

General aspect.—To the eye of the traveller accustomed to hill scenery, the fair level district presents a tame appearance; it is for the most part flat to monotony, there is an utter absence of mountains; the most elevated point is about four hundred and thirty feet above the sea; and there are few points of view from which any expanse of country can be surveyed. The verdure and beauty of the groves with which it is studded in every direction redeem the prospect from bare ugliness, and when the spring crops are green and the jhíls yet full of water, the richness of the landscape is very striking. Here and there patches of uncultivated waste are to be seen, but a high assessment and security of tenure are rapidly converting them into waving fields of corn. Towards the north, especially along the old bank of the Gogra, the ground is undulating and richly wooded, while to the south there is a gentle slope down to the Gumti. The monotonous level is broken on the north by an abrupt fall, the ridge running parallel to the Gogra at a distance of from one mile to three miles, is said to indicate what was formerly the right bank of the river. The district is intersected at various parts by rugged ravines.

Change of head-quarters.—The sadr station was placed at annexation, and also after the mutinies at Daryabad; but owing to the stagnation of water in the immediate vicinity of the town, and to the prevalence of fever, the head-quarters were removed in 1859 to Nawabganj Bara Banki.

The Government offices and private houses are now built on a plain which is well drained by ravines; the situation has hitherto proved to be very healthy. Indeed, it is understood from the surgeon of Her Majesty's 75th Regiment, when the regiment was stationed here in 1858-59, that their sick list had never been so small as at Bara Banki. With the exception of the neighbourhood of Daryabad, the health of the district has been year after year remarkably good. The district originally contained three tahsils and thirteen parganas; but Bhitauli was transferred from Bahraich, and in 1870 two parganas—Dewa and Kursi—were added from Lucknow, pargana Haidargarh from Rae Bareli, and pargana Subeha from Sultanpur. Twenty-three separate villages of the Lucknow district were also included in Dewa. The area and population of the district are now as shewn in the following table:—

TABLE NO. 1.

District Bara Banki—Area and population.

Tahsil.	Parganas.	Number of mauzas or townships.	Area in British square miles.		Population.					Number of persons in each square mile—British status.
			Total.	Cultivated.	Hindus.	Muhammadans.	Males.	Females.	Total.	
Bara Banki.	Nawabganj ...	77	79	50	47,808	15,030	33,273	29,565	62,838	795
	Dewa ...	163	141	82	62,235	9,687	37,723	34,199	71,922	510
	Satrikh ...	42	46	32	21,694	2,463	12,229	11,928	24,157	525
	Siddhaur, North	56	35	25	21,221	4,249	13,036	12,424	25,460	722
	Partabganj ...	54	56	40	32,149	6,019	19,544	18,624	38,168	683
	Total ...	392	357	229	185,107	37,448	115,805	106,740	222,545	705
Haidargarh.	Siddhaur, South	168	106	74	62,720	12,747	39,106	37,272	76,378	722
	Haidargarh ...	118	103	59	67,676	3,882	36,507	35,251	71,558	694
	Subeha ...	86	88	48	54,037	4,690	29,032	29,695	58,727	644
	Total ...	372	297	181	184,333	21,319	104,445	102,218	206,663	685
Rám Sanehi.	Súrajpur ...	107	96	62	62,955	2,998	33,594	32,356	65,953	687
	Daryabad ...	241	214	137	118,458	14,288	68,347	64,399	132,746	620
	Rudauli ...	196	173	113	94,861	26,041	59,725	61,177	120,902	695
	Basorhi ...	44	34	25	18,585	4,369	11,577	11,377	22,954	675
	Mawai Maholára	51	71	38	38,884	3,971	21,419	21,436	42,855	603
	Total ...	639	588	375	333,743	51,667	194,662	190,748	385,410	655
Fatehpur.	Fatehpur ...	251	154	102	76,905	16,888	48,980	44,813	93,793	609
	Kursi ...	91	89	47	30,966	6,493	19,719	17,740	37,459	421
	Muhammadpur ...	83	62	44	31,191	1,905	17,463	15,633	33,096	534
	Bhitauli ...	41	62	32	25,320	1,344	14,133	12,531	26,664	430
	Rámnagar ...	168	112	80	71,546	10,453	43,405	38,594	81,999	732
	Bado Sarai ...	56	48	24	22,863	4,550	14,224	13,189	27,413	571
	Total ...	690	527	329	258,791	41,633	157,924	142,500	300,424	570
	European ...	...	...	...	...	..	37	30	67	...
	Eurasian ...	...	...	...	...	...	6	3	9	...
	Prisoners and employés in jail ...	...	...	..	...	...	123	12	135	...
	Grand total ..	2,093	1,769	1,099	961,974	152,067	566,190	545,975	11,12,165	630

Land Revenue.—The following table gives details respecting land revenue of the former district.

Name of pargana.	Demand of summary settlement.	Revised demand excluding cesses.	Revised demand including cesses.	Rate per acre of revised demand excluding cesses.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Nawabganj	72,349 0 1	93,335 0 0	95,668 6 0	1 13 6
Partabganj	52,210 2 1	66,635 0 0	68,300 14 0	1 13 9
Satrikh	41,039 0 0	49,245 0 0	50,476 2 0	1 10 10
Siddhaur	1,39,444 0 0	1,78,095 0 0	1,82,547 6 0	1 15 5
Rámnagar	63,309 4 0	93,843 0 0	96,189 1 4	1 4 11
Bado Sarai	22,562 0 0	27,971 0 0	28,670 4 4	0 14 7
Fatehpur	96,115 0 0	1,33,947 0 0	1,37,295 10 9	1 5 10
Muhammadpur ...	26,234 5 0	41,002 0 0	42,027 0 9	1 0 7
Daryabad	1,28,671 13 10	1,87,764 0 0	1,92,458 1 7	1 5 11
Rudauli	83,609 0 7	1,55,549 0 0	1,59,437 11 9	1 6 6
Súrajpur	59,088 6 9	1,00,910 0 0	1,03,432 12 0	1 10 2
Mawai Maholára ...	32,077 4 0	57,762 0 0	59,206 0 9	1 4 3
Basorhi	19,295 0 2	34,152 0 0	35,005 12 8	1 8 11
Total ...	8,35,994 4 6	12,20,210 0 0	12,50,715 3 11	1 7 8

The district of Bara Banki, as it existed before these additions were made, covered an area of 1,285 square miles, or 823,011 acres; the revised jama was Rs. 12,55,840, or Rs. 1-8 per acre. The rate per acre on cultivation was Rs. 2-4-7, and on arable area, Rs. 1-15-1 per acre. There were 1,595 villages in all. Of these, 1,032 belong to taluqdars or other large proprietors. See the table near the close of this article.*

There are now 2,093 villages, and the proprietary tenures are divided, as appears in the following table, among the Hindus and Musalmans. It will appear that the Musalmans have 938 villages, or nearly half, 47 per cent, of the whole; they form 11 per cent. of the population. The Chhattris are mainly Raikwárs—see article Bhitauli; and Súrajbans Chhattris —see Súrajpur and Daryabad.

* The land revenue of the present district is Rs. 15,77,678, being Rs. 2-3-10 per acre of cultivation.

Statement showing to what castes the villages were decreed at the Regular Settlement of Bara Banki.

Name of tahsil.	Number of mauzas.	Chhattris.	Brahmans.	Musalmans.	Káyaths.	Kurmis.	Khattris.	Kashmiris.	Nának Shahi & Bairági.	Bhát.	Murao.	Nazfi.	Chhattri, Brahman, Musalman and Kurmi	Chhattri and Bhát.	Brahman and Musalman.	Chhattri and Brahman.	Chhattri and Gosháin.	Chhattri, Musalman and Káyath.	Chhattri and Káyath.	Chhattri, Musalman and Brahman.	Chhattri and Musalman.	"Belwár."	Ahir.
RámSanehiGhat	639	266	23	288	53	2	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Haidargarh ..	372	279	36	108	8	12	1	..	..	..	7	..	..	2	1	..	2	1	1	1	11	..	..
Fatehpur ..	690	331	8	246	25	5	2	1	2	..	..	1	69	..	..	..	..	..	..	..	..	..	..
Nawabganj ..	392	50	14	296	11	16	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	3	1
Total ..	2093	826	86	938	97	35	3	1	3	1	7	2	69	2	1	2	2	1	1	1	11	3	1

Rivers: *The Gogra.*—The principal river in the district is the Gogra, at a short distance from Bahramghat; in the Fatehpur tahsil the rivers Chauka and Sárda meet, and their united stream is called the Gogra. Both those component rivers take their rise in the Himalaya and at their confluence form a stream, which at Bahramghat is in the rainy season from one and a half to two miles, and in the dry season half mile in breadth. The Gogra divides the Bara Banki district from the districts of Bahraich and Gonda. It flows in a south-easterly direction past Fyzabad, and finally empties itself into the Ganges at Arrah, above Dinapore. This river is navigable for flat-bottomed steamers as far as Bahramghat, a few such vessels having got up so far during the year of mutiny, 1857; but the traffic is at present confined to country boats which ply in considerable numbers between Bahramghat and Sarun district, carrying grain, rape seed and linseed. It has been stated that the ancient course of the river is indicated at a distance of from one to two miles from the existing right bank by a ridge about 20 feet high. The low lands between the ancient and present channels generally have fine crops of rice, but the water sometimes lies too long after the rains and rots them, and the spring crops cannot be sown. The river is not utilized for purposes of irrigation.

The Gumti.—Next in importance is the Gumti, which runs through the tahsil of Haidargarh and separates the Bara Banki district from the districts of Lucknow, Sultanpur and Fyzabad. It runs like the Gogra in a south-easterly direction, has a well-defined bank and a stream which is fordable in the dry weather, and is about 40 yards broad. There is considerable traffic on the Gumti by country boats, and large quantities of grain have been exported from Oudh to the Lower Provinces by this route in times of scarcity. This river has hitherto been but little used for irrigation, its only affluents in the district are as follows:—

Kalyáni.—The Kalyáni rises in the Fatehpur tahsil, and after wandering through the district in a most tortuous course, empties itself into the Gumti near the village of Dwárkápur. In the dry season it is a mere thread of water confined between steep banks, but in the rains it is subject to heavy floods. The water of this stream is not extensively used for irrigation.

The Jamuriha and Reth.—The Jamuriha and Reth, both in the Nawabganj tahsil, are the only other streams in this district worthy of notice. Their general characteristics are the same: steep and rugged banks broken by innumerable ravines, mere drains in dry weather but becoming angry torrents during the rains; they flow into the Gumti. There are no towns on the banks of the rivers, and no large communities living either by fisheries or by river traffic.*

Means of communication afforded.—Details concerning these rivers, and the traffic upon them, will be given under their several names. The Gogra flows for forty-eight miles on the border of the district; the dry weather discharge is 19,000 cubic feet. The principal ferries are at Kaithi, Kamiár, and Paska Ghát; there is a boat-bridge during the cold season at Bahramghat.

The Gumti flows for 105 miles through, or on the border of the district, but its course is so circuitous that the direct distance from the point of entrance to that of exit is only forty-two miles; it is not therefore so useful for navigation, and it lies too low for irrigation; its dry weather discharge is 500 cubic feet. Its water is actually at a lower level than that of the Gogra. At the junction of the Kalyáni the former is only 301 feet above the sea; at Rudauli, the watershed between it and the Gogra the altitude is 340 feet; and at Kaithi Ghát the Gogra is 314 feet.

The drainage of Bara Banki is very good. The level of the watershed on the north of the district, between the Gumti and the Gogra, is about 414 feet near Fatehpur; thence it sinks to 340 feet at Rudauli. The level of the

* In the rains of 1872, the river Kalyáni presented a vast volume of water 269 feet broad, 33·7 feet deep, rushing along with a velocity of 5·74 miles per hour and with a discharge of 51,540 cubic feet per second. In ordinary monsoons the highest discharge is about a quarter less than this.

The river is crossed by the railway with a girder bridge with (6) six openings, each of 60 feet.

The flood discharges of other rivers of the district were as follows where they are crossed by the railway—

Pargana.	Rivers.	Water-way lineal feet.	Height.	Mean velocity.	Flood discharge per second Cubic feet.
Rudauli ...	Kasera ...	90	20·2	2 61	3,562
Ditto ...	Bumria ...	120	14·7	6·42	7,711
Daryabad ...	Bamhinia ...	60	10·0	3·26	1,956
Ditto ...	Saipur nála ...	60	18·7	4·17	2,005
Partabganj ...	Jamuria ...	60	22·5	2·77	3,240
Ditto ...	Reth ...	15	12·7	8·83	1,590
Rámnagar ...	Jamuria ...	60	15·7	8·74	5,771
Ditto ...	Jamuria ...	30	9·5	9·17	2,772
Ditto ...	Sidnapur ...	75	5·5	3·21	1,928
Ditto ...	Bahonia ...	150	13·0	3·55	5,485
Ditto ...	Nurhia ...	120	10·2	3·96	4,759
Haidargarh ...	Gumti ...	588	41·7	3·57	34,869

It is difficult to determine in every instance what are the rivers referred to in the above list which has been received too late for local correction and identification. The revenue survey maps and the Indian Atlas do not exhibit them.

Gumti is, as we have seen, 301 feet; so there is a fall of 113 feet in about forty miles from north-west to south-east; while the lateral declensions of the watersheds towards the Gumti and Gogra are as much as 90 feet in fifteen miles. The consequence of these slopes is that, towards the Gumti and Kalyáni, there is a rapid flow of water in the rains; the torrents cut for themselves passages. From both rivers ravines radiate out in all directions wrinkling the level of the country; these are filled with brush-wood, and were the haunts of the robbers who made this place so notorious in the Nawabi. There are several higher levels than those given above, recorded on the Government maps and the Atlas of India; but these latter are the artificial levels raised on certain pinnacles erected for the purpose by the surveyors at regular intervals.

Roads: Lucknow to Fyzabad.—The imperial road from Lucknow to Fyzabad enters the district at about twelve miles from Lucknow, and passes for forty-six miles through the district; it is well aligned, raised, metalled, and bridged: trees are planted on each side at drainage and level, and there are good encamping grounds from ten to thirteen miles apart.

From Nawabganj to Bahramghat.—About a mile eastward of Nawabganj the high road sends an off-shoot to Bahramghat, which is also metalled. Th is is the direct route from Lucknow to Bahraich and Gonda, and before the opening of the railway carried a considerable timber traffic, the logs being floated down from the forests in Naipál and the Tarái and landed at Bahramghat.

The Railway.—The traffic along the metalled roads from Lucknow to Fyzabad and Bahramghat has lately been partially absorbed by the Oudh and Rohilkhand Railway which was opened from Lucknow to Nawabganj in April 1872, and to Bahramghat and Fyzabad in November 1872.

Unmetalled roads.—Unmetalled roads, completely bridged, connect all the principal towns and markets. The following are the most important:—

Nawabganj to Debíganj *via* Zaidpur	...	...	...	22 miles.
Nawabganj to Fatehpur *vid* Dewa	...	...	...	18 „
Rámnagar to Fatehpur	...	...	...	14 „
„ „ Saádatganj	...	...	...	7½ „
„ „ Daryabad	...	...	...	18 „
Daryabad to Rudauli	...	...	...	15 „
„ „ Tikaitnagar	...	...	...	4 „
Debíganj to Naipura Ghát on the Gumti towards Haidargarh			...	21 „

Tanks and jhíls.—Tanks and jhíls are numerous, especially in the tahsíls of Daryabad, Rám Sanchi Ghat, and Nawabganj. Seven per cent. of the area is covered with water; many of the tanks are in course of being deepened, the earth taken out of them being used to replenish cultivated land, and doubtless much more would be done in this direction but for the difficulty of adjusting conflicting rights in the tanks. Some of the jhíls are navigable by small boats for purposes of sport or pleasure. The finest jhíl in this district, that named Bhagghar, is situated in the Rámnagar pargana; it does not cover above two square miles. There is another in Dewa, covering about five square miles with water and marsh.

Wells.—Kachcha wells for irrigation can always be constructed when the soil is sufficiently firm to render them durable, and under the most favourable

circumstances they will last as long as forty years. Water is generally at about 30 feet from the surface, and is drawn in the usual manner in a leathern bag worked by a pair of bullocks. In no case are two buckets used from one well. North of the Kalyáni river kachcha wells, as a rule, cannot be dug.

Groves.—The district is rich in mango groves, the total area of these groves being no less than 43,172 acres. Up to the present time the trees have not been subjected to any destructive agency beyond a few being felled for burning bricks for bridges. The people love their groves both for the fruit they yield, and still more on account of their grateful shade, and when land is taken up for public purposes it is found that proprietors part with their groves with more reluctance than with their cultivated land. Under the liberal orders of Government, that 10 per cent. of the area planted with groves shall not be assessed, there is no reasonable excuse for their destruction.

Climate.—The average rainfall for the last nine years has been 41 inches, namely—

1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.
33.	31.	53.	21.	36.	62.	64.	40.	33.

but the fall in 1870-1871 was quite exceptional in amount; the extraordinary variations in annual rainfall will be noted. In all respects the district, as might be expected from its situation, is an average one, and its rainfall is exactly the average of the province. The rain returns furnished from the district do not agree with those printed in the Revenue report of 1872.

In 1870 and 1871 the district suffered considerably from floods, especially in the neighbourhood of Daryabad and along the course of the Kalyáni; in 1873, as in 1868 and in 1865, there were droughts, but not very serious.

Wild animals.—The *ferœ naturœ* are the same as in Lucknow, except that black buck get very scarce as the sportsman proceeding eastward approaches the valley of the Gogra; they are found in scanty numbers along the western portion of the district, on the bare plains on the Gumti slope of the watershed. The níl-gáe, on the other hand, are common in the jhau or tamarisk jungle near the Gogra, The deaths from snakes and wild beasts are given under the administrative section in a tabular form. Although 7* per cent. of the area is recorded as covered with water, there are few good lakes for wild fowl shooting.

The Flora.—The flora of the district is the same as that fully described in other parts of this work. Groves cover almost 5 per cent. of the total area, but the railway and its demands for firewood have largely reduced their amount lately. The large jungles which formerly existed near Súrajpur have been, in great measure, brought under the plough but some are still kept as firewood reserves: they consist mainly of—dhák,[1] karaunda,[2] rús,[3] intermingled with pípal,[4] babúl,[5] bel,[6] semal,[7] and amaltás.

* 6·98.
1 Bastard teak, *Butea frondosa.*
2 Corinda, *Carissa carandas.*
3 Malabar nut, *Adhatoda vasica.*
4 *Ficus religiosa.*
5 *Acacia Arabica.*
6 *Aegle marmelos.*
7 Red cotton tree, *Bombax heptaphyllum.*

CHAPTER II.

AGRICULTURE.

Agricultural classes and operations—Crops—Irrigation—The custom of well digging—Wages—Rents—Size of the bígha—The people—Condition of the people—Land improvements—Reasons why little progress is made—Embarrassments of the landlords—Prices—Famine—Fisheries—Railway traffic—Manufactures—Weights and measures—Principal castes.

Agricultural classes or operations.—The principal agricultural caste is that of the Kurmis, who are very numerous in this district, numbering 149,460; but cultivators belong to all castes. The area under cultivation in the year of survey amounted to 703,360 acres. Nor has this area largely increased. According to the official returns, the crops covered in 1871 an average of 678,000 acres, which must be wrong, as the *dofasli* (two cropped land) lands should raise the area to at least 800,000 acres. Wheat is the principal crop, the average is about 200,000 acres: rice about 130,000 acres. The staples are the same as those described in the Lucknow account.*

Of the 534,000 acres of cultivation in the old district, 156,000, or only 28 per cent., were irrigated mostly from wells. The jhíls are not utilised for purposes of irrigation so much as they might be. Sub-division of property and want of energy hinder the landlords from making the most obvious improvements. A great jhíl and swamp near Dewa covers about five square miles; an easily made and repaired embankment would reclaim three, besides rendering the water available for irrigation at a higher level.

The Settlement Department supplied the statistics in the accompanying table; they are similarly deficient because the double crops are not entered.

One fact, however, may be gathered from them, which is, that the irrigated area must be considerably larger than that which is given above.

There are in this return 191,000 acres of crops which are always irrigated.

Besides, there will be about 20,000 acres of peas which are always irrigated, and barley is sometimes watered; probably the generally irrigated area of the district will be 220,000 acres, or 41 per cent., instead of 28 per cent. the official estimate, and the area which can be irrigated is always larger than what is irrigated in any particular year. This view is confirmed by comparison with the adjoining district of Fyzabad, the irrigated area is 58 per cent. in the latter district, it is a mere continuation of the same plateau running south-west between the Gumti and the Gogra which forms the district of Bara Banki, the tillage, the water level, the strata of the subsoil are similar in the two districts, and such a variation in their areas of irrigation as 28 and 58 per cent. is impossible.

* The above are from the annual statistical returns.

This will be seen more clearly by comparing their crop areas drawn from the settlement returns :—

	Crops ordinarily irrigated.	Crops unirrigated.	Percentage of irrigation.
Bara Banki	220,000	314,000	41
Fyzabad	220,000	386,000	36

It will appear that when the crops requiring and receiving irrigation are produced in about the same proportions in the two districts, the land capable of irrigation in one district will approximate in area to that in the other.

The salient features ef Bara Banki cultivation are wheat and rice, which occupy three-sevenths of the area. Sugarcane is much attended to.

Opium cultivation has increased from 2,681 acres in 1868, to 7,111 acres in 1873, but this has probably been attended with a decrease in garden crops, such as sugarcane tobacco; all of these require high cultivation, and came to 27,200 acres, or 5 per cent. of the total area in 1868.

The average out-turn of opium is now 1,400 maunds annually, for this, at Rs. 5 the ser, Government pays the cultivators Rs. 2,80,000. The average out-turn in 8¼ sers per acre.

*Areas of crops, Bara Banki.**

	Unirrigated.	Irrigated.	
Juár	16,291	...	
Juár and bájra	12,685	...	
Rice	83,579	...	
Wheat	...	1,63,736	
Cotton	...	883	
Sugarcane	...	20,082	
Indigo	...	48	
Tobacco	...	1,162	
Barley	53,103	...	
Gram	47,582	..	
Poppy	...	2,681	
Vegetables	...	2,564	
Oil seeds	5,704	...	
Miscellaneous	1,24,093	...	
Total ...	3,43,037	1,91,156	=5,34,193

Irrigation.—Irrigation is very costly, at least in most places; the water will be raised by three or four lifts from the pond; at each lift two men, relieved every hour, work the swing basket in ordinary use, and two men are in the field guiding the water. Eighteen men will work therefore at a four lift water-course; and there are some with seven lifts, they will labour all day and irrigate three and a half kachcha bighas, about 3,600 square yards. They will receive each one anna per day and a kachcha ser of

* Old district.

roasted juár. At present,* *i. e.*, just after the harvest when juár is cheapest, it is worth nine panseris or 20 pakka sers per rupee. Therefore, the eighteen men will get a little above seven annas worth of grain each. One irrigation of these, 3,600 yards, will therefore come to one rupee nine annas, or three rupees two annas for the two waterings which are absolutely required in most seasons; this will be four rupees three annas per acre. From a small kachcha well, about eight kachcha biswas—the people allege six—can be watered by a man and a boy in a day: the man pulls up a water pot over a pulley, the boy guides the water.

They will thus water an acre in twelve days at a cost of two rupees four annas, or four rupees eight annas per acre. In addition, this kind of well has to be dug afresh every year; this costs about one rupee eight annas, to be distributed over five acres: so that this kind of irrigation will cost about four rupees thirteen annas per acre.

A cheaper kind of apparatus can be used in some wells, namely, a leather bucket drawn up by a pair of bullocks or four men; they will work continuously about two-thirds of a day and water one bígha and a half, or one thousand six hundred square yards, costing with the man to guide the water only 7½ annas, or 22½ annas per acre: two rupees thirteen annas for the two waterings required. Most of these wells, however, will cost at least five rupees, being larger and deeper; they will water about ten acres and generally have to be dug afresh every year; therefore eight annas per acre must be added, and the cost of the well will be three rupees five annas per acre. The land-owners here whom I have conversed with never heard of unlined wells lasting for forty years, or for four either, except in rare cases. Artificial irrigation, which for wheat and other cereals would supply three waterings at Rs. 2-8 per acre, would be a boon undoubtedly if the peasants would find another market for their labour made idle by a canal. Whether the increased cultivation of garden crops, high farming generally, and the breaking up of waste lands would furnish that, is the question. The crops ordinarily irrigated, are wheat, sugarcane, peas, masúr, besides the garden crops, which require more copious waterings.

In another kind of well six men will pull up the leather bag; three men will relieve half of them every hour, two men will work the buckets, and three distribute the water; they will receive each a panseri or five sers kachcha másh, at present (December 1873) worth two annas almost; therefore the two bíghas or two thousand one hundred square yards will cost Rs. 1-12 for one watering, or four rupees an acre. With such wells the owners say that they cannot afford to water more than once.

Beyond the Kalyáni river to the north and east, all the wells are of the small kind, in which only gharas can be used, suspended either from pulleys, or the most expensive kind of all, from dhenklis or levers. These wells in many villages may be seen in every second field; water is only about 20 feet from the surface, and to the careless observer the supply of water will seem certain and abundant. Closer observation, however, will discover that

* December 1873.

a great number of the long-armed levers which, loaded with a heavy mass of clay impend over the mouths of the wells, are idle even in the watering season, and a look down the cavity will reveal the fact that the sides of the well have fallen in, and that the owners are digging it out again.

As a rule, the wells have to be scooped out and the twig lining replaced every second day, often twice a day: further, the water is hardly ever deep enough to fill the clay pitcher which is used; it comes up half full, a thin stream trickles along the channel, and in many villages only five to seven kachcha biswas can be watered by two men working, as they say themselves, far into the night. A kachcha biswa is about 55 square yards; it will take two men fourteen days to water an acre once, and will cost Rs. 3-4. As a general rule, the asámis, when questioned, said they could not afford to water twice, the labour is so enormous; those who do admit that two or three waterings are advantageous. Melons and sugarcane get seven or eight waterings. Many of the tenants decline to dig these wells where the subsoil is sándy; they point to heaps of earth evidencing vain attempts previously made, and say that it does not pay to make three or four wells which fall in before any water is drawn. In some districts it is like prospecting for minerals or digging for treasure rather than a regular agricultural operation. I give an actual example of the difficulties encountered. In Fatehpur, Kále Khan, Shekh, employed twenty-eight men, to each of whom he paid one anna and one ser and a half of juár to water four kachcha bighas of wheat once from a distant tank; this cost him Rs. 3-12 or Rs. 4-6 per acre for one watering. Further, when his watering was half finished, the old yeomen proprietors of the village, now included in a taluqa, rose and threatened to burn his haggard if he drew any more water, although he had been authorized to draw from this tank by the lord of the manor. The cultivators declare that well water is superior to that from tanks for irrigation in the proportion of ten to seven.

The custom in well digging.

The following official note on the subject of digging wells in Bara Banki is by the late settlement officer of the district:—

"As to actual practice with respect to construction of kachcha wells, &c., by cultivators not possessing right of occupancy, and as to the digging of kachcha wells by the above class, I beg to report that a little difference of opinion exists as to the tenant's right to dig a well without asking permission. I am clear, however, that in the majority of cases no such permission is asked; and where it is, there is some special reason. One very usual incident is that the well is dug not exactly in the tenant's holding, but in the patch of *úsar* land outside; here permission would naturally be asked from the lord of the soil, as also where the landlord's sanction is required for a carrying water-course across intervening holdings. The pure and simple digging a kachcha well in the tenant's own land I believe to be wholly within his power. I may add that tenants having leases do not vitiate them by digging wells, or even by a really objectionable practice from the landlord's point of view, *viz.*, planting groves. The landlord only insists on his power of cutting down the grove at re-entry, leaving the wood with the lessee or his grantee. The landlord gives no aid in the making of kachcha wells. The ordinary cost of a

kachcha well varies from Rs. 2-8 to Rs. 8. The average cost is about Rs. 3. I may be excused pointing out that it would be bad economy, and from a Hindu point of view, irreligious too, to hinder the digging of wells, Asking permission would be a mere form, and, if it ever existed, has fallen into desuetude. The practice with reference to pakka wells is different,—the asámi does ask verbal permission and for several reasons: *First.*—Because, as a general rule, the zamindar supplies wood to burn the brick, and gives permission to dig for clay. *Second.*—Because the digging a pakka well gives the asámi tacitly or expressly a quasi occupancy-right in his holding, *i. e.*, the asámi's expenditure gives him certain interest in the soil, whose creation requires the zamindar's assent. The amount and kind of the interest varies; the custom of some villages is that the asámis shall hold at a *lower rate* than he previously paid for five years; of others, that his rent shall not be *raised* for fifteen years; of others, that he gets a patch of *muáfi* land, as Mr. Wood assures me; of others, that he holds at the same rate for five years, and that the then increment shall have certain limits for ever. In many cases express verbal contracts are entered into on this matter; in others tacit assent to the custom of the village is presumed; the landlord who agrees to the digging of a well is supposed to know and accept the consequences. It must be remembered that, as a rule, owing to the intermingled nature of holdings, the well will water many fields besides those of the digger, who is only entitled to first serving. The rent of those who share in this water will be raised by the landlord, who will thus profit largely in the increased value of the surrounding land from his tenant's expenditure. I have heard it quoted as a proof of mere tenant status, that the occupier had asked permission to dig pakka wells which a holder of sír could build at his pleasure."

"With reference to planting trees, the consent of the landlord is necessary; in fact, nothing can be more certain, so that there is no necessity for quoting authority or urging argument."

"I have already pointed out that a lessee for a term of years may plant a grove; a yearly tenant would find any such attempt met with by prompt rooting out of his young trees."

According to the returns of the old district, the details of irrigation are as follows:—

	Acres.
Irrigated by jhíls or tanks	53,505
,, by streams	21,368
,, by wells	106,980
Unirrigated	383,610

The tank water is, of course, more or less precarious; in dry seasons they are early exhausted. On the other hand, in such emergencies, wells are more copiously dug.

Wages.—Ordinary wages are Rs. 2-8 per mensem for a skilled agricultural labourer; in addition, one kachcha maund of grain worth about one rupee, and a blanket worth about Rs. 1-8, raise the remuneration for labour to Rs. 33 per annum in the neighbourhood of towns in rural districts:

Rs. 2 per mensem is more common. These farm servants state that their wives do not, as a rule, work.

In the preceding paragraphs we found labourers working at irrigation from tanks receiving one anna per day and grain worth three-fifths of a rupee in the month. This would be Rs. 2-5 per mensem if the labourer worked twenty-eight days; but it is evident that this is an unnaturally low wage—the result of custom—and only maintained because each one in his turn accepts and pays his wages. In the case of the labourers at the wells, perhaps harder work, we found that the labourer got five sers kachcha, equal to 2½ sers pakka, in Fatehpur, worth about two annas, or Rs. 3-12 per mensem, if regularly employed, which in the case of such labour is, of course, impossible. Labour on the roads is paid at the rate of two annas a day for excavators and one and a half anna for hodmen: carpenters and smiths get three annas per day; wages have not risen.

Rents.—Rents in Bara Banki are very high. Ordinary rates are, says, the tahsildar, Rs. 7 to Rs. 8 per kachcha bígha for garden lands: this would be Rs. 32 to Rs. 37 per acre in Kuntúr, Muhammadpur; they rise, he says, to Rs. 21 per kachcha bígha, or Rs. 96 per acre. My own inquiries show that in Dewa, Nawabganj, thirteen fields, not under garden crops, selected at random, were locally measured at 53 bíghas; their aggregate area was 54,260 square yards, or 11½ acres, and their rent was Rs. 129, or Rs. 11 per acre. Six fields of garden crops were rated—9¼ bíghas, measured 7,907 square yards, and paid rent Rs. 29-15, or Rs. 18-5 per acre. The highest admitted rent amongst those tested was. Rs. 3-8 per nominal bígha, although Rs. 6 was stated to be paid. But rents seem to be raised rather by diminishing the size of the bígha. The kachcha bígha ought to measure 2½ to the Sháhjahánpur bígha of 3,025 square yards; it ought therefore to be 1,212 square yards, or exactly one quarter of an acre: but the foregoing statistics prove that it averages about 1,000 square yards in the ordinary lands. In garden lands the bígha averaged 830 square yards and sank as low as 528 square yards. In this way one field nominally at Rs. 3-8 per bígha, and containing 658 yards, paid a rental of Rs. 4-6, or about Rs. 32 per acre. The tahsildar in his averages is perhaps not far wrong; and an average rent of Rs. 10 per acre for ordinary lands, and Rs. 25 for garden lands, may be accepted as usual; but in lands which cannot be irrigated, about Rs. 7 per acre. A number of fields taken at random in Fatehpur gave a rent of Rs. 685 for 98 acres. One rupee per bígha, or Rs. 4 per acre, seems the ordinary rate for lands on the outer edge of the village; but if the soil is saline, or sandy, rates are lower than these.

The tenantry complain that the bígha is liable to change, and that it is smaller than in the Nawabi; they admit, however, that prices of grain are higher, but affirm on the other hand that crops are smaller, so that on the whole their balance and livelihood are smaller and equally uncertain.

An average farm is about 4 acres. The tenantry are deeply involved in debt; they complain now that the money-lenders refuse to advance them any more. The rates of interest are the same as in the Nawabi, Rs. 2 to Rs. 3-4 per cent. per month, besides the usurious rates called "úp", and other

names described in the Kheri article and equivalent to 150 per cent. per annum. Rents are rising rapidly: numerous tenants examined stated that they paid more than they had been paying five years ago. The average rise was, as appears from my note-book, 14 per cent. upon men who continued to cultivate the same fields; but much larger increases were taken from new men who had taken lands in place of ejected or emigrated tenants.

Condition of the people.—The majority of those who were inspected and examined gave very deplorable details. This may partly be due to the fact, that the better class of tenants do not themselves labour, and only those who are poor and reduced are met with in the fields.

A pair of bullocks fit to plough with is worth Rs. 25, so the security was insufficient. A paucity of bullocks was very apparent: one man with only two pairs of bullocks was working 83 village bighas, or about 18 acres; he had sold the rest. The day labourers generally owed only Rs. 8 to Rs. 10, but the small farmer's men with 3 to 15 acres, owed, as a rule, Rs. 40 to Rs. 100. The universal cry was one of uniform decay,—bad crops, and rack rents; there were certainly no prosperous men in the field, some looked hardy and healthy enough; it turned out generally that they had relations in service. There was no attempt to exaggerate, nor to flatter the sáhib; their statements about rent when tested by the patwáris' books turned out to be true, they spoke, some plaintively, some few sullenly, most in a dull, hopeless tone. Their rice crop had been in 1873 an utter failure, and half of their cold weather crop was either destroyed or in a very perilous condition, but they worked away doggedly, pulling up the pitchers of water, struggling to save the wheat and peas on which alone they could place any reliance.*

Land improvements.—Besides, there were in some instances enormous tanks, useless owing to the dissensions or want of enterprise of their landowners. I will quote an instance.

A mile south of Fatehpur, one Rája Gobardhan dug a great tank; the huge mounds of earth which surrounded it on four sides have now become hard as granite; it is well situated, I believe, to catch the flow of water from the north, but unfortunately one corner of about twenty yards, towards which the incline lies, has been left without a mound; consequently the water flows away as fast as it flows in. An expenditure of Rs. 50 upon earthwork would have filled up the breach, but there are joint owners deeply in debt, and quarrelling; consequently a great and picturesque public work is useless. Crops all round it are dying from want of water, and beneath its massive rampart the peasants were laboriously raising a scanty and costly supply of water with the primitive levers and the fragile pitcher. Just as the builder, a Government collector, left it unfinished two hundred years ago, so it is now. So rarely in the course of the centuries does an energetic and enterprising land-owner come forward. Hundreds of other tanks which the industry of ancient times provided are

* A curious piece of evidence as to the value of time in India and the small remuneration of labour is afforded by the gleaners; they come out to the harvest field as in England, but they gather up not entire heads, but single grains of wheat; entire heads are rare, for the latter they compete with the ants.

allowed to silt up, although a little expenditure of labour in carrying away the deposit to the fields would be doubly repaid by the excellent manure so afforded, and the increased capacity of the basin for the storage of water. But the tenants will not labor to improve fields from which they can be ejected whenever their spring crop has been reaped.

Among improvements which are popularly supposed to be made regularly in Oudh, are masonry wells for purposes of irrigation; some twenty thousand of such are recorded as being now used for agricultural purposes in Oudh. I have never seen a masonry well built for irrigation purposes in Bara Banki; I have only seen one being so used even, and that was for the Deputy Commissioner's garden. I have been told of three or four being so applied near the qasbas, but the application was limited to two or three bíghas of garden land or sugarcane in the immediate neighbourhood, and was supplementary to the proper and original purpose of the well, that of providing drinking water for men and cattle.

In many cases the masonry wells would not bear the exhaustion of their water by irrigation, the sides would fall in. The water is required for other purposes; often it would be dirtied by using the big leather bucket. These masonry wells might no doubt be used more than they are, but in any case extensive irrigation from them cannot be expected, and it would be most expensive. While I write in a season of utter drought, December 29th, 1873, not one is being used for this purpose in the large town of Fatehpur, although two have been used, each for two or three bíghas, previously during the season. Tanks are not any longer made for irrigation purposes, although still occasionally constructed for ornament, or in the formation of villages.

Reasons why little progress is made.—The reason of this is variously stated; all admit the fact; some urge that the landholders are idle and improvident, many of them are not so; yet they do not construct tanks which would drain their villages in wet seasons and irrigate their lands in dry.

Others think that there is distrust of Government; but if this was general, land would not sell for such high prices. An able writer in the *Indian Observer* thinks that these tanks were made in former times by landlords when division of grain between them and tenants was the mode of land tenure in vogue. This may be, but there are extensive areas in which this division still prevails, and they are just as backward in this respect. The writer urges that the landlord would be inclined to make tanks himself if he would share equally in the increased produce due to irrigation. But he may now share equally—nay, take the lion's share; yet he makes no tanks.

The truth seems to be, that these ancient tanks are of two kinds: first, those constructed from benevolence or ostentation by the local rája when the empire was parcelled out of among some hundreds of Hindu principalities —doubtless many were also made in times of famine from necessity; second, those constructed for purposes of land improvement and profit by the village communities, which under Manu's laws only paid one-sixth of their produce to the sovereign and had practically fixity of tenure. Formerly there were only two sharers in the produce of the soil—the rája and the

ryot; both had their proportions defined by law and prescribed by custom —the cultivating community—men who would see most readily and clearly what improvements were needed, who could carry them out most cheaply in spare hours, and who would profit most largely—namely, five-sixths by them, doubtless willingly entered upon such works. The proof of this is, that in Madras the village communities which form the nearest present parallel to the ancient system do engage largely in such labours. There are now three classes who share in the produce of the soil,—the ryot, who gets half or three-fifths, but of this the whole is absorbed by the expense of the more costly cultivating processes; the landlord, who gets one-fourth or one-fifth; and the Government, which gets one-fifth or one-sixth. Of the three, the last alone has a fixed share in the produce, and it alone evinces any inclination to make permanent improvements. The tenants, cannot, for they are too heavily in debt, have too small a share in the produce, and no security that that share will not be curtailed. In fact there is an ever present risk that if they improve a field by putting on more manure or more water, the rent will be raised permanently on account of an improvement which may be only temporary.

The cultivating village proprietary communities in Oudh are the only class which might be expected to make works of this class. But they are too much in debt; the individualism and litigious spirit of the present society doubtless obstruct such joint labours for the general good.

That the large proprietors do not make such works is due partly to their dread of an enhanced land assessment, partly to the difficulty and obloquy which still attend a general rise of rents, but mostly to their own want of money, to their indifference to the state of their ryots, and to personal extravagance. In fine, no one class has a strong motive or an undivided interest in making improvements, and public spirit is practically dead.

Embarrassments of the Landlords.

This naturally leads to the debts of the land-owning classes.

In Bara Banki, in 1872, the following transfers or liens were effected:—

Description.	Number.	Amount.
		Rs.
Deeds of gift	17	12,038
Deeds of sale above Rs. 100	139	1,32,376
Deeds of sale less than Rs. 100	244	9,172
Deeds of mortgage	2,162	4,25,717
Total	2,562	5,78,303

I have not been able to obtain the details for previous years; but in Fatehpur pargana, for instance, during the period which elapsed from July 1871 to November 1873, there were 95 deeds of sale, whose amount was Rs. 46,197; and 304 deeds of mortgage creating liens upon property to the value of Rs. 1,17,638.

Now, three-fifths of all the villages in Bara Banki are the property of wealthy taluqdars, who do not mortgage their villages; the land revenue of Bara Banki is Rs. 15,44,000: therefore in one year the smaller proprietors involved their estates to about the extent of one year's revenues; at this rate they would part with all their property in about twelve or fourteen years.

In 1873 the transactions were as follows:—

Description.	Number.	Amount.
		Rs.
Deeds of gift...	16	840
Deeds of sale...	420	1,69,570
Deeds of mortgage	1,857	3,67,253
Total ...	2,293	5,37,663

It would appear from the above that there will shortly be little land left to mortgage.

In Fatehpur the Government revenue is Rs. 1,32,192; in this pargana the great landholders of Jahángírabad, Bilahra, Bhatwámau, Mahmudabad, own just half the pargana; they have not mortgaged any of the property. Therefore, in two years and four months among properties assessed at Rs. 66,000 there have been mortgages or sales to the extent of Rs. 1,64,000; at this rate, too, all the small estates in the pargana will be transferred in about twelve years, valuing land at twelve times the Government revenue.

There is, however, one consideration, which is, that the sales very largely represent not entirely new transactions, but the results of previous mortgages, with small additional loans or accretions from interest. The initial transaction in each case is generally the mortgage. After making every allowance for this, the prospect is still alarming.

Prices.—I append a return showing the prices during the last ten years prepared for the Secretary of State; this does not contain some of the cheapest grains, such as kodo, sánwán, which are generally about 15 per cent. cheaper than juár and moth.

At present (December 1873) in Fatehpur the following are the prices for the chief food-grains, and they are thought rather alarming:—

Kodo	28 sers for the rupee.	
Sánwán	28	ditto.
Bari juár	20	ditto.
Chhoti juár	20	ditto.
Moth	20	ditto.
Gram	18	ditto.
Masúr	17	ditto.
Wheat	15	ditto.
Barley	not to be seen.	
Rice	17 sers for the rupee.	
Urd	17	ditto.
Arhar	13	ditto.

With reference to kodo, it must be remarked that the above is the price for the entire grain; if it is husked, in which case it can be boiled as rice, it is then also 20 sers for the rupee. In fact, there seem to be three kinds of food-grains as respects price: first, the cheap and nasty, which are unwholesome; they are about 28 sers now, but will rise rapidly in price as the stock from the last harvest diminishes; second, there are the cheap and sound, but unsavoury, grains—moth, juár, bájra; these are at 20 sers the rupee: then come the nutritious and savoury grains—arhar, gram, rice, wheat; these vary from 18 to 13 sers per rupee, according to the kind of preparation used and the abundance of the crop. A poor man will now eat his morning meal of juár ground and made into coarse, unleavened cakes; this is eaten without any relish; at evening he will eat kodo, husked, and made into pottage called kodo-ka-cháwal, or he will eat in the middle of the day roasted juár called *chabena;* he will possibly eat a little arhar along with his evening pottage, but that is a luxury which his Banián may or may not allow him.

Statement showing details of produce and prices in Bara Banki district for the ten following years from 1861 *to* 1870.

Description of produce.	1861, average.	1862, average.	1863, average.	1864, average.	1865, average.	1866, average.	1867, average.	1868, average.	1869, average.	1870, average.	Average of the ten years.
Paddy	34⅝	34⅛	34½	26	22⅞	21⅛	22½	28⅝	16⅛	19¼	25
Common rice (husked) ...	15¼	14⅞	14⅞	13⅜	10⅝	10⅛	11⅛	15⅜	9⅞	12⅛	12 9/10
Best rice (husked)	7	7	7⅛	5⅛	5¼	5⅛	5⅛	5⅛	5⅛	5⅛	5⅛
Wheat	23⅞	31⅜	34⅜	19¼	19⅜	12⅜	15⅜	22¼	12⅜	14⅜	20⅜
Barley	30⅜	19⅞	37¼	23⅜	24⅜	20⅞	23¼	26⅜	17¼	16¼	24
Bájra	21¼	20⅞	31⅞	17⅞	20⅜	17⅛	20⅜	20¼	10¼	15½	19 7/10
Juár	31¼	36⅛	28⅜	21⅜	23⅜	17⅜	23	27⅜	17½	21½	24½
Gram	27⅞	35⅛	40⅜	24¼	18	18⅜	21⅞	34⅜	12½	16	25
Arhar, *Cytisus cajan*... ...	34⅛	48	34⅛	28⅜	26⅞	15	15⅜	38⅞	17¾	20	27⅛
Urd or Másh, *Phascolus max* ...	28⅛	31⅛	27⅛	13⅜	13⅞	11½	14⅜	28⅛	13⅜	14	19 7/10
Mothi, *Phascolus aconitifolius*...	22⅛	18⅜	31⅞	24⅜	17	17⅛	16	35⅛	15	17⅛	21⅛
Múng, *Phascolus mungo* ...	22⅛	24⅜	20⅛	12⅛	12⅛	9⅛	14⅛	14	11⅞	11⅛	15⅛
Masúr, *Ervum lens*	26⅛	30	16 3/4	20⅜	19⅜	17⅛	15⅛	34⅛	16⅛	17⅛	21 1/8
Alsa or Matra, *Pisum sativum*...	38⅞	38⅜	43⅛	17⅜	23 6/10	18⅛	18⅜	38⅛	13⅛	19⅜	27
Ghuiyán, *Arum colocasia* ...	41⅛	28	44⅞	33⅜	29⅜	18⅛	34⅛	34⅞	20⅜	28⅛	32 1/8
Sarson, *Sinapis dichotoma* (Roxb.)	16⅛	20⅜	13⅛	15⅛	16⅜	15⅛	13⅛	13⅛	15⅞	12⅛	14 3/10
Láhi, *Sinapis nigra*	17⅜	15⅞	15⅛	14⅛	16⅛	15⅛	15⅛	15½	15⅛	13⅛	15⅝
Raw Sugar...	3⅛	4	5⅛	5⅛	3⅞	4⅛	3⅛	3⅛	4½	4⅛	4

N. B.—These rates are about 20 per cent. too high.

Famine.—The subject of famine is treated under the articles Lucknow and Fyzabad. The last great famine was in 1837; at that time grain rose to five sers for the rupee; in 1865, 1869, flour was for some months at eight sers for the rupee, in 1873 at eleven sers.

Famine will be indicated as approaching whenever the millets or barley are at eighteen sers for the rupee for more than a month; but great floods cause more urgent distress than droughts, even when they only do the same damage. The effect of droughts is that there is an abundant demand for labour on irrigation works, while floods put a stop to all agricultural operations. In 1871-72 floods raised the price of wheat to an average of twenty-four and eighteen sers respectively, but in 1873 drought has raised it to fifteen sers. Bara Banki has two navigable rivers, besides direct connection with the great cities of Cawnpore and Lucknow. The railway within the district is laid for about seventy-three miles with a single line of rails; importation or exportation of grain upon a large scale is always feasible.

Statement of prices current for the under-mentioned months during the scarcity of 1869-1870.

RETAIL SALE,—QUANTITY PER RUPEE.

Articles.	July 1869.	August 1869.	September 1869.	October 1869.	November 1869.	January 1870.	February 1870.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
Wheat, 1st quality	0·11 8	0 12 0	0 10 8	0 10 0	0 9 12	0 0 0	0 11 8
„ 2nd „ ...	0 12 0	0 12 4	0 11 0	0 10 4	0 10 4	0 0 0	0 12 0
Gram, 2nd „ ...	0 13 8	0 13 8	0 12 4	0 10 12	0 11 0	0 0 0	0 10 0
Bájra	0 0 0	0 0 0	0 0 0	0 0 0	0 14 0	0 0 0	0 16 0
Juár	0 0 0	0 0 0	1 2 0	0 21 0	0 18 0	0 0 0	0 16 0
Arhar	0 19 0	0 14 0	0 13 0	0 10 0	0 10 0	0 0 0	0 12 0
Urd	0 12 0	0 11 14	0 10 0	0 9 0	0 13 0	0 0 0	0 14 8
Masúr	0 15 0	0 14 0	0 10 0	0 10 0	0 11 0	0 0 0	0 12 0
Múng	0 12 0	0 9 0	0 9 0	0 8 0	0 11 0	0 0 0	0 14 0
Rice, 2nd quality...	0 9 0	0 9 0	0 9 0	0 7 0	0 13 0	0 0 0	0 14 0

Fisheries.—The following account of the Bara Banki fisheries is drawn from the Inspector General's report of 1873:—

"The tahsildar of Fatehpur states that no persons give themselves up to fishing as a sole pursuit, but the castes that fish are Guryas and Kahárs. The weekly market is stated to be sufficiently well supplied, the cost of large fish being one anna, and small fish half an anna a ser. A larger proportion of the people, it is asserted, would be consumers of fish could they obtain it. The supply, has not increased, and the size of the smallest mesh of the nets is given at one inch or thereabouts. Fish

are trapped in the irrigated fields during the rains. The implements used in fishing are jál, tápa, halqa, paihra, dagganshist, barbat, chaundhi, chan, dorpauri, khawri.*

"The tahsildar of Nawabganj reports there being 200 or 300 persons who fish, but all pursue other occupations. The fishermen castes are Guryas and Kahárs. Very few fish, and only in the cold season, are sold in the weekly markets; the larger sorts at one anna and the smaller at a quarter of an anna a ser; whilst first class mutton fetches three annas and second class two annas a ser. A larger proportion of the population, it is observed, would eat fish if they could obtain them. The supply has not increased. The smallest mesh of nets is given at half an inch square. Fish are trapped during the rains in the irrigated fields. Nets and implements for taking fish are katia, balbishist, and tápa."†

Railway Traffic.—The principal seat of goods' traffic upon the railway is Bahramghat. The accompanying table furnished by the railway authorities represents the details of the exports and imports in 1873, The principal passenger station is Nawabganj, also the head-quarters of the district. Another table shows the goods and passenger traffic for 1873:—

Bahramghat Railway Station Returns.

	Ghí.	Rice.	Juár grain.	Cotton seed.	Hides.	Kutch.	Lac.	Saltpetre.	Timber.	
	mds.	mds.	mds.	mds.	mds.	mds.	mds.	mds.	mds.	
May ...	85	23	620	...	49	260	...	243	6,387	
June ...	78	69	1,734	...	39	164	3	...	3,734	
July ...	421	...	510	153	26	102	100	...	8,689	
August ...	1,065	172	231	76	36	18	131	23	15,321	Outward.
September ...	1,473	135	...	332	92	72	193	...	3,261	
October ...	1,060	105	147	184	114	200	130	55	8,121	
Total ...	4,132	504	3,242	750	356	876	557	321	45,513	

	Piece-goods	Salt.	Linseed.	
	mds.	mds.	mds.	
May ...	324	1,173	3,765	
June ...	240	2,596	2,192	
July ...	45	1,027	2,255	Inward.
August ...	57	845	250	
September ...	71	2,146	35	
October ...	300	2,640	...	
Total ...	1,037	10,427	8,497	

There is a large trade over the boat bridge at Bahramghat, consisting mainly of timber, rice, and other food seeds, oil seeds, cattle, hemp from Bahraich, of cotton cloths, metal utensils, salt and pulse, such as urd, from Southern Oudh and Cawnpore; the receipts from passage duties amounted

* Para. 298, "Francis Day's Fresh Water Fish and Fisheries of India and Burma."
† Para 297, "Francis Day's Fresh Water Fish and Fisheries of India and Burma."

to Rs. 2,01,767 in the fifteen years 1859—1874, or an average of Rs. 13,451 per annum, the expenses of maintenance in the same period amounted to Rs. 1,02,781 or Rs. 6,852 per annum; during the last eight years the average receipts have been above Rs. 16,000, a fact which evidences the increase of trade.

In 1873 the traffic at the various stations on the railway within the boundaries of the Bara Banki district was as follows:—

Stations.	Outward.				Inward.				Distance from Lucknow.
	Passenger.	Total amount.	Merchandise.	Total amount.	Passenger.	Total amount.	Merchandise.	Total amount.	
	No.	£	Tons.	£	No.	£	Tons.	£	Miles.
Rudauli ...	20,617	849	102	52	21,003	906	927	302	56
Makhdúmpur ...	6,873	246	34	20	6,387	219	322	129	47
Daryabad ...	13,750	489	42	24	13,606	484	184	88	42
Safdarganj ...	11,124	334	27	13	11,080	304	6	3	30
Nawabganj ...	71,396	2,095	1,152	451	68,724	1,933	1,579	682	18
Damúdapur ..	2,588	33	7	2	2,032	15	...	...	21
Bindaura ...	7,800	175	7	4	6,855	139	225	97	29
Rámnagar ...	9,960	249	150	32	9,364	218	16	7	33
Mahádeo ...	2,813	60	...	...	3,404	78	...	..	37
Bahramghat ...	22,344	1,129	3,667	1,487	22,672	1,125	1,473	691	39
Juggaur ...	1,602	26	1	...	1,087	14	...	...	11

Manufactures.—List of cloths manufactured by weavers of the Nawabganj tahsil, with the number of weavers residing in the tahsil:—

1. Tápti, of English thread.
2. Gárha, of country „
3. Gazi „ „
4. Dhoti „ „
5. Mahmúdi „ „
6. Khása „ „
7. Chárkhána for petticoats, both of English and country thread.
8. Adhotar, of both English and country thread.
9. Súsi, „ „ „
10. Bilra „ „ „

Weavers are 1,910, of whom Koris number 141 and Juláhas 1,769.

Weights and measures of length and capacity.—The local *kos* is about one mile and a half. Forty sers make a maund here as everywhere else; but the local maund varies in every bazar. In Jharka, five local sers are equal to two Government sers, and the local maund to sixteen sers; in Nawabganj, five sers equal to 2½ regulation sers; in Rámnagar, Dewa, Zaidpur, Tikaitganj, to 2¼; in Fatehpur to 2½, and the local maund equals 17, 18, and 20 regulation sers respectively.

Even when the Government ser is nominally used, it is varied to suit the convenience of the capitalist. Sugar is bought by the ser weighing 92 rupees or tolas, and sold by one weighing 80. The selling ser of ghí is the same as for sugar, but the buying ser is 99 tolas. This 92 tolas ser is called the *dahsera*, and is used also for tobacco and spices. I have entered into the question of land measures in connection with rents.

I may add that in Fatehpur, where the bíghas and maunds are both large, it turned out from inspection of a number of village papers that 1,772 regulation bíghas equalled 5,141 village bíghas; therefore each village bígha equals 1,040 square yards. There 4¾ make an acre, but here, as elsewhere, the bígha was quite arbitrary, varying from 750 to 1,200 square yards.

Principal castes.—The principal castes of Bara Banki are as follows, with their respective numbers:—

		Number	Approximate percentage to entire population.
Musalman	Sayyad	6,830	...
	Shekh	29,694	2½
	Pathán	16,704	1½
	Juláha	32,357	3
	Kunjra	7,209	0½
Hindus	Brahman	96,152	9
	Chhattri	45,543	4
	Ahír	130,136	12
	Chamár	62,925	5½
	Kahár	23,703	2
	Kurmi	149,460	14
	Pási	99,602	9
	Vaishya	18,311	1½

The only matter worthy of note is the great number of Kurmis. They prevail mainly in this district and in Partabgarh.

The occupations of all the above castes are mainly agricultural, except Juláhas, who are weavers—the Kunjras, who are green grocers and dealers in, not growers of, market produce—and the Vaishyas, who are traders and shop-keepers. The castes are the same as those detailed in Lucknow, the adjoining district. The caste system acquires a local interest in connection with the distribution of property.

Sayyad and Shekh* Musalmans hold above 900 villages out of the 2,038 in the district, nearly half of the entire land; they number in all only 36,524. Chhattris hold 826 villages, or 40 per cent. in number; they are only 4 per cent., and the possessors of the land only form a mere fraction even of these few. On the other hand, the whole body of the aboriginal population, the Pásis, the Kahárs, the Chamárs, have no right in the land whatever. The Kurmis, who are, 14 per cent. of the population, have 1½ per cent. of the land. The Ahírs, a powerful and intelligent body of men, who form 12 per cent. of the entire population, have only a single village. It appears, then, not only that landed proprietors are a mere fraction of the population, but that the greater portion of the people—the great majority of the races which inhabit the district, and which have no kinship, fellowship, or commensality with the minority—has either no share in the land, or such a minute one as to be not worthy of mention. Of 104 castes which are to be found in the district, only six have any right in the soil worthy of mention; these are the Brahmans, Chhattris, Sayyads, Shekhs, Káyaths, Kurmis.

* I assume that the Khánzádas, as alleged by themselves, are Shekhs. (a)

(a) See Carnegy's Notes on Races, page 69.

CHAPTER III.

ADMINISTRATION.

Administrative divisions and staff—Revenue—Expenditure—Taxation—Police and crimes.—Table of accidental deaths—Education—Post Office—Table shewing area of estates.

Administrative divisions and official staff.—There are four tahsils whose population has been already given; each is presided over by an officer who collects the revenue and exercises civil and criminal jurisdiction. The thánadars or police officers are nine; their stations, with their respective jurisdictions, are as follows:—

Thána.	Population.	Nearest tahsil.
Nawabganj	168,975	Nawabganj.
Zaidpur	101,878	Ditto.
Tikaitnagar	133,357	Ditto.
Sanehi Ghat	118,199	Rám Sanehi Ghat.
Bhilsar	150,754	Ditto.
Fatehpur	109,590	Fatehpur.
Kursi	84,719	Nawabganj.
Rámnagar	119,275	Ditto.
Haidargarh	128,506	Haidargarh.
Total	1,115,253	

Courts.—There are a deputy commissioner, two assistant commissioners, three extra assistant commissioners, four tahsildars, and four honorary magistrates—all of these gentlemen have civil, criminal, and revenue powers.

Revenue.—The revenue of the district in 1871-72 is shewn in the following table:—

	1871.	1872.
	Rs.	Rs.
1. Recent settlement revenue collections ...	15,75,056	15,75,217
2. Rents of Government villages and lands ...	.....	1,860
3. Income Tax	.....	20,228
4. Tax on spirits	55,000	44,346
5. Tax on opium and drugs	5,923	5,359
6. Stamp duty	60,251	56,995
7. Law and Justice	.....	10,251
Total	.....	17,14,256

The expenditure was Rs. 1,11,803, or less than 7 per cent. of the revenue, which is the largest of any district in Oudh. Comparisons between this year and 1860 are not given, because the area has been considerably enlarged since that date. The above is, however, only the

imperial expenditure; police and other local matters are paid for from provincial funds, from which an allotment is annually made. The local funds in 1872-73 amounted to Rs. 2,31,742, the expenditure to Rs. 65,571. It is obvious that such a state of things was due to exceptional causes, and the details are therefore of no value and will not be given here.

The following table is from the Accountant General's Financial Statement:—

Imperial Expenditure, 1871-72.

	Rs.
Revenue refunds and drawbacks	1,747
Miscellaneous refunds	3,522
Land revenue	52,677
Deputy commissioners and establishment	
Settlement	15
Excise or abkári	3,139
Assessed taxes	366
Stamps	1,008
Law and justice { Service of process	5,371
Law and justice { Criminal courts	38,242
Ecclesiastical	...
Medical	4,200
	1,10,287

Police.—The district police numbered in 1871-72 four hundred and ninety, costing Rs. 43,703, according to annual report; but the police report of 1873 puts the cost at Rs. 65,750.

Taxation.—Few remarks are called for on this head.

The land tax in the former district of Bara Banki was at annexation, excluding local cesses, Rs. 8,35,994; during the years 1865 to 1867 it was raised to Rs. 12,25,210, a rise of 40 per cent. The revenue in general—what with an intrinsic increase of the rate, and what with additions to its area—has nearly doubled; the expenditure has increased very slightly.

Under the Income Tax Act of 1871, only 355 persons were brought under assessment, which yielded Rs. 14,456; of these persons, 212, paying Rs. 11,634, were owners of land.

Crimes.—There is nothing exceptional about the crime or criminals of Bara Banki. The following table exhibits the crimes of the district. It will appear that in six years the reported cases of house-breaking or house-trespass increased from 2,037 to 6,611, and the convictions from 100 to 361. Infanticide does not appear in this, as convictions are never obtained. A census is taken annually of all Chhattris families in certain suspected villages to whom the crime is almost confined.

In 1871 a census was taken of the entire Rajput population in 900 villages of this district, but in none of the thánas did infanticide appear to flourish so generally as in parts of the adjoining districts. In Rámnagar alone the Raikwárs seem to be very prone to the practice of this crime. In 53 villages the proportions were as follows:—

Adult males 1,026 females 673.
Children ,, 293 ,, 195.

The females then are only 39 per cent. of the total, or 65 per cent. of the males; they should be 92 per cent; it would appear from this, that 41 per cent. of the females, or two out of every five born, have been made away with.

The following table exhibits curious results:—

	No. of villages.	Children up to 4. Male	Children up to 4. Female.	Persons above 4. Male	Persons above 4. Female.	Percentage of girls to boys.	Of women to men.
1867	133	658	615	4,871	3,680	95	75
1872	145	641	569	7,450	4,831	89	64

We do not know how many of the women are married; this information would be valuable because women hardly ever marry in their own villages.

Native opinion declares that a daughter is *shankalp*, a gift sanctioned by religion, and it is not, strictly speaking, becoming for a father even to see his daughter after marriage; consequently young girls when they attain the age of puberty are married off into other villages, only the unmarried girls are natives of each village; and for them only the village is accountable.

Crime Statistics for Bara Banki district.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869	1870.	1871.	1872.
Murders and attempts ...	9	15	11	19	16	11	7	12	8	8	13	8
Culpable homicide	7	6	3	4	6	10	5	4	2	3	1	7
Dacoity	...	...	3	4	3	7	...	.	...	1	..	2
Robbery	7	7	11	40	44	32	2	3	3	15	7	8
Rioting and unlawful assembly	27	36	30	37	50	42	24	30	27	32	39	31
Theft by house-breaking or house-trespass	2,037	2,877	3,629	3,868	4,229	6,611	100	90	204	169	179	361
Theft, simple	774	1,004	1,406	1,406	1,419	1,757	208	255	336	356	314	621
Theft of cattle	106	81	155	122	204	260	13	23	30	22	47	115
Offences against coin & stamps	5	6	4	8	4	11	4	3	3	5	2	5

Comparative memorandum of accidental deaths for the years 1867, 1868, 1869, 1870, 1871, 1872, *in district Bara Banki.*

Years.	Suicides.		By drowning.		By snake-bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867	...	...	56	54	19	33	1	1	14	4	21	7	111	99
1868	...	...	41	72	45	76	...	...	2	1	21	6	109	155
1869	...	...	82	67	59	71	...	...	7	3	36	12	184	153
1870	1	...	128	108	44	66	...	1	22	24	25	14	215	223
1871	19	25	109	137	36	64	...	1	112	101	33	13	315	346
1872	14	38	134	155	53	65	1	...	7	14	61	16	254	241

Statistics of the police of the district of Bara Banki in 1873.

	Total cost.	Number of European and Eurasian officers.	Native officers.	Number of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	Number of arrests made.	Number of complaints registered.	Number of cases sent by police to Magistrates.	Number of convictions obtained.	Number of acquittals.	Remarks.
Regular police ...	65,750	3	82	343	...	1 to 5·19	1 to 2,893	2,466	7,667	4,123	3,134	985	
Village watch ...	90,316	...	55	3,370	...	...	...	...	...	...	...	...	
Municipal police ...	4,308	...	5	63	...	...	...	...	...	...	...	...	
Total ...	1,60,374	3	142	3,776	3,921	...	...	2,466	7,667	4,123	3,134	985	

Education.—There is in Bara Banki itself one central school at which English is taught and boys are prepared for the University Entrance Examination. The number of the pupils on the rolls amounted to 247 in 1871, and 298 in 1872. There were also a number of vernacular schools whose progress and statistics are shewn as follows:—

	No. of schools.	No. of pupils on rolls.	Average attendance.	Fees collected. Rs
1871	68	2,829	1,960	632
1872	90	3,889	2,555	822

Post Office.—The Post Office returns appended exhibit the first the working of the entire system, the second that of the rural dák only, a comparative statement is given of the latter for 1864—1874.

It would appear that the institution is thoroughly valued, as the number of letters conveyed by the district dák has increased 60 per cent. and the last return shows 1,66,000 letters and papers delivered in one year.

BARA BANKI.

Statistics shewing the number of letters and papers received in the district office in 1873-74.

Letters.		Papers.		Packets.		Parcels.	
Number of letters given out for delivery.	Number of letters returned undelivered.	Number of papers given out for delivery.	Number of papers returned undelivered.	Number of packets given out for delivery.	Number of packets returned undelivered.	Number of parcels given out for delivery.	Number of parcels returned undelivered.
155,428	8,710	10,634	390	1,716	26	988	32

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Statement shewing the working of the district dák in 1864 *and* 1874.

	1864.	1874.
Number of miles of dák line	63	.....
„ „ runners	14	.....
Cost	Rs. 771	Rs. 3,761
Number of covers delivered...	15,755	24,687
„ „ returned undelivered	4,732	2,249
Total number of letters sent to District Post Office ...	19,787	26,936
Postage realized...	Rs. 2,269	.....

List of taluqdars paying a Revenue of Rs. 5,000 *and above in the district Bara Banki.*

No.	Name of taluqdar.	Name of taluqa.	Number of Whole villages.	Number of Part of villages.	Total area. A. R. P.	Government revenue. Rs. As. P.
1	Rája Amír Hasan Khan ...	Koandanda ...	72	33	37,063 1 25	50,346 0 0
2	Rája Sarabjít Singh ...	Rámnagar ...	195	71	1,09,121 1 25	4,24,381 4 6
3	Rája Farzand Alí Khan ...	Jahángírabad ...	65	16	39,698 1 14	61,467 2 8
4	Mahárája Kharak Singh ...	Bhitauli ...	46	...	43,118 2 35	10,586 0 0
5	Widow of Mahárája Mán Singh ...	Garhi Ahar ...	14	2	13,100 3 27	13,080 0 0
6	Rája Narindra Bahádur ...	Haráha ...	50	16	39,856 2 5	53,856 0 0
7	Rání Lekhráj Kunwar ...	Súrajpur ...	61	7	37,580 2 25	59,563 10 0
8	Rája Kázim Husen Khan ...	Bilahra ...	37	4	15,596 3 10	18,659 0 0
9	Rája Sher Bahádur Singh...	Kamiár ...	7	3	13,560 1 30	6,115 0 0
10	Rája Nawab Alí Khan ...	Adampur Bhatpurwa ...	6	1	6,940 0 17	9,273 0 0
11	Rája Thákur Singh ...	Tirbedíganj ...	5	1	1,868 0 30	3,019 0 0
12	Ráo Abhirám Bali ...	Rámpur ...	29	10	17,448 0 30	24,585 3 0
13	Mír Razzáq Husen ...	Narauli ...	35	10	23,359 0 0	28,232 8 0
14	Bádshah Husen Khan ...	Bhatwámau ...	21	4	9,226 0 0	10,139 3 9
15	Mír Buniád Husen and Amjad Husen ...	Bhánman ...	8	...	2,683 2 10	5,045 0 0
16	Mír Amjad Husen ...	Suhelpur ...	9	1	4,318 2 5	8,965 0 0
17	Hakím Karam Alí ...	Guthia ...	13	...	6,473 3 15	13,975 0 0
18	Qázi Ikrám Ahmad ...	Satrikh ..	11	1	10,843 2 32	18,875 0 0
19	Pánde Bahádur Singh ...	Usdámau ..	14	5	5,657 1 13	8,201 8 0
20	Chaudhri Muhammad Husen	Karkha ...	11	4	6,598 1 21	13,362 0 8
21	Muhammad Amír and Ghulám Abbás ...	Shahábpur ...	6	2	4,144 3 12	8,763 13 0
22	Ahmad Husen and Wájid Husen ...	Gadia ...	8	8	9,020 1 20	20,450 0 0
23	Nasír ud-dín ..	Gaura ...	6	5	3,792 3 25	5,840 6 8
24	Bakhshi Harparshád ..	Lilauli .	8	3	2,764 1 10	3,280 0 0
25	Riásat Alí ...	Shekhpur ...	6	12	4,063 1 18	6,811 12 9
26	Shiu Singh ...	Muhammadpur	5	22	5,164 2 30	6,551 10 0
27	Sayyad Husen ...	Purai ...	6	8	6,958 2 25	8,067 0 0
28	Chaudhri Ghulám Farid and Mahbúb-ur-Rahmán. ...	Barai ...	24	22	18,563 3 0	26,744 14 0
29	Ihsán Rasúl ...	Amírpur ...	6	8	4,683 1 10	7,030 14 0

List of taluqdars paying a Revenue of Rs. 5,000 and above in the district Bara Banki.—(Continued.)

No.	Name of t'aluqdar.	Name of taluqa.	Number of		Total area.			Government revenue.		
			Whole villages.	Part of villages.	A.	R.	P.	Rs.	A.	P.
30	Nawab Ali Khan ...	Maila Ráeganj	4	8	2,858	1	35	6,220	0	0
31	Ináyatulla and Imámulla and Ikrám Ali ...	Saidanpur ...	13	1	4,807	2	25	10,400	0	0
32	Thákur Shiu Saháe ...	Simráwán ...	6	3	3,281	0	0	7,125	0	0
33	Raghunáth Singh ...	Reoh	1	...	1,182	3	35	2,100	0	0
34	Girdhári Singh ...	Gokulpur ...	6	3	4,765	1	38	9,182	8	0
35	Sher Khan ...	Neora	1	13	3,325	2	31	4,711	4	0
36	Wazír Ali Khan ...	Barauli ...	4	36	5,674	0	10	7,973	7	0
37	Autár Singh	Ránimau ...	10	4	5,405	1	0	7,433	0	0
38	Ali Bahádur and Autár Singh ...	Usmánpur ...	21	4	8,260	1	20	16,620	0	0
39	Thákur Gumán Singh and Rudr Partáb Singh ...	Bhíkhampur &c.	3	...	1,057	3	20	925	0	0
40	Thakuráin Ikhlás Kunwar	Lilar	2	6	2,861	1	23	2,682	5	4
41	Chaudhráin Bechi-un-nisa and Murtaza Husen ...	Bhilwal Khánpur	35	8	28,504	3	0	34,946	6	0
42	Rája Bhagwant Singh ...	Pokhrá Ansári	23	3	28,859	0	0	25,224	0	0
43	Thákur Pirthípál Singh ...	Rámnagar ...	8	1	5,621	0	0	8,234	8	0
44	Bábu Bhíkham Singh ...	Akhiapur ...	3	...	1,551	0	0	2,325	0	0
45	Rája Bihárí Lál	Rabhi ...	1	...	277	0	0	380	0	0
46	Shiuratan Singh ...	Saráe Gopi ...	3	...	1,326	0	0	1,335	12	0
47	Bábu Nabí Bakhsh Khan	Chak Dúna ...	1	...	65	0	0	102	6	0
48	Shekh Abid Ali	Saidahár ...	10	12	6,261	2	39	8,670	14	6
49	Musammát Saíd-un-nissa	Ganaura ...	3	..	831	3	35	2,550	0	0
50	Bábu Pirthípál Singh ...	Udahpur ...	4	...	2,102	0	35	2,450	0	0
51	Chaudhri Muséhib Ali and Karím Bakhsh ...	Dín Panáh ...	5	1	6,949	1	0	5,600	0	0
52	Shams-un-nisa	Jasmada ...	3	...	920	0	15	3,200	0	0

CHAPTER IV.

HISTORY.

District has always been turbulent and ill-conditioned—Statement of towns, houses, wells, and religious buildings in the district—History of the district—Colonel Sleeman's description of Rámnagar Dhameri, &c. The Bahrela Rajputs—the story of Ganga Bakhsh Rawat—taluqas of Rámnagar, Haráha, Súrajpur, Jahángirabad, iláqas of Barai, Rudauli, Bara Banki during the rebellion—Medical aspects.

District has always been turbulent and ill-conditioned.—This district has always been a most turbulent and ill-conditioned one. The reason probably is that the Musalmans and the Rajputs, or, in other words, the town party and the country party, are pretty equally balanced. There are here a number of great Musalman colonies, and their inhabitants have not been so tolerant as in other parts of Oudh.

In Zaidpur, for instance, a town with a population of over 10,000, the majority of whom are Sunnis and Hindus, there is not a single religious edifice for the use of either. The lords of the soil are Shias; they form a mere fraction of the population; but seventeen mosques have been provided to attest their zeal and their intolerance. The following table conveys some interesting information concerning these towns. It appears that there are eighty-six Hindu temples, four Jain shrines, and 144 Musalman mosques or meeting houses. In all there are 234 religious edifices. These are of masonry.

The temples of Mahádeo in his *ling* representation are as numerous as those of all other deities put together.

Statement showing the towns of Bara Banki district with their houses, wells, religious buildings &c.

Names of mauzas.	Number of houses.		Number of wells.		Hindu religious buildings.					Muhammadan religious buildings.					Population.		
										Sunni.			Shia.				
	Pakka.	Kachcha.	Pakka.	Kachcha.	Shiwala.	Thákurdwára.	Mandir Debi.	Mandir Páras nath.	Mandir Mahábir.	Idgáh.	Masjid.	Dargáh.	Imámbára.	Masjid.	Dargáh Hazrat Abbás.	Hindu.	Musalman.	Total.
Nawabganj	11	3,695	52	19	3	3	1	2	1	1	8	1	1	...	...	7,411	3,195	10,606
Bara Banki	8	627	15	29	7	...	1	...	...	...	1	...	...	...	...	2,728	1,265	3,993
Satrikh	10	863	22	8	1	...	...	...	...	1	8	1	...	...	...	2,177	1,407	3,584
Zaidpur	385	1,115	20	26	0	...	...	...	..	...	...	...	7	10	...	4,305	6,375	10,680
Daryabad	100	1,605	71	10	6	3	6	1	1	1	12	...	1	...	...	2,890	2,509	5,399
Rudauli	71	2,784	107	20	5	1	3	...	2	1	28	6	2	6	2	4,847	6,770	11,617
Aliabad	20	329	23	14	1	...	1	...	...	1	4	...	...	...	...	801	933	1,734
Siddhaur	31	914	19	9	...	2	2	...	...	...	8	4	...	...	...	2,269	1,793	4,062
Bado Sarai	39	638	155	39	3	2	3	...	...	1	4	...	...	1	...	...	...	3,200
Rámnagar	3	1,305	69	...	1	1	...	...	...	...	1	...	...	...	...	4,805	909	5,714
Kuntúr	13	834	43	48	1	...	...	...	...	...	6	1	...	1	...	2,136	1,314	3,450
Fatehpur	99	1,921	157	4	14	6	5	1	...	1	8	2	4	2	...	3,267	3,927	7,194
Total	785	16,630	753	226	42	18	22	4	4	7	85	15	15	20	2	37,636	30,397	71,233

History.—The early history of the Bara Banki district is perhaps more obscure than that of any other in Oudh, partly because less perhaps has been done for its elucidation, partly owing to the change in the ownership of land. About half of the district is now owned by Musalmans; it is not known when they acquired this predominance.

The following parganas are mentioned in Akbar's time with their respective owners—*vide* A'ín-i-Akbari.

Sarkár Oudh.

Sailuk (now Rámnagar and Muhammadpur) ...	Raikwárs.
Daryabad...	Chauháns, Raikwárs
Rudauli	Bais, Chauháns.
Subeha	Rajputs.
Satrikh	Ansári Musalmans.
Bhitauli	Rajputs, Játs.
Dewa	Rajputs.
Siháli	Rajputs.
Siddhaur	Nayázi Afgháns, Rajputs.
Fatehpur	Shekhzádas, Rajputs.
Kursi	Rajputs.

The disintegration of the Hindu clans in this district is sufficiently apparent from this list; the proprietary possession of large, continuous tracts by one single Chhattri caste, which prevails elsewhere in Oudh, does not appear here. The Musalman invaders had made their first permanent settlement in this district at Satrikh, in H. 421, A. D. 1030; from thence they had for years waged a fierce and proselytizing war. In successive battles the Hindu had been defeated; their attempts to poison or assassinate Sayyad Sálár had failed, but the war of extermination which ensued crushed the remains of Hindu independence and annihilated the faith in large districts by the wholesale massacre of its professors. Siháli, for instance, was conquered, and its sovereign, a Siharia Chhattri, was killed. Kuntúr was captured, and its Bhar queen, Kintáma slain. The death of Sayyad Sálár, 1032 A. D., was merely a temporary check; the Musalman invaders were now animated by a desire to revenge their young martyr, as well as by the usual motives of plunder, proselytism and conquest; a second invasion consequently ensued.

In A. D. 1049, 441 H., the Kings of Kanauj and Mánikpur were defeated and driven from Oudh by Qutub-ud-dín of Medina. The Musalman invasion was more successful in Bara Banki than elsewhere. In 586 H., 1189 A. D., Siháli was conquered by Shekh Nizám-ud-dín of Herat, Ansári. Zaidpur was occupied by them in H. 636, when Sayyad Abdul Wáhid twenty-three generations ago turned out the Bhars, altering the name of the town from Suhálpur. The colony of Musalman Bhattis, which now occupies Mawai Maholára, is reported to have arrived about the same time, although some place it as early as H. 596, 1199 A. D. They came from Bhatnair or Bhattiána, in the Punjab and Rajputána; it is possible that, as they allege, they were a colony left by the Ghori king, who five years before had taken Kanauj; but it is more probable that they were converts and emigrants from the parent city, when Jessulmere was taken and sacked by Allá-ud-dín in 1295 A. D. Bhattia itself had been sacked in 1004 A. D. At any rate,

See Tod's Rajasthan, Vol. II, p. 254.

under Imám Joth Khan and Mustafa Khan, they drove out Bais Chhattris from Barauli, Brahmans and Bhars from Mawai.

Rudauli was occupied about H. 700, in the reign of Allá-ud-dín Khilji, whose forces had just about the same time destroyed Anhalwára, Chittor, Deogir, Mandor, Jessulmere, Gagraun, Búndi, in fact nearly every remaining seat of Chhattri power. Rasúlpur was conquered about 1350 A.D. 756 H. Daryabad was founded about 850, H. 1444 A. D., by Dariáo Khan Subahdar. Fatehpur was colonized by Fateh Khan, a brother of Dariáo Khan, and about the same time.

The villages of Barauli and Barai, near Rudauli, were occupied, and gave their name to large estates about the middle of the fifteenth century.

Simultaneously, however, with this latter immigration of the Musalmans there was one of Chhattris. The mysterious tribe of Kalhans, which numbers some twenty thousand persons, are said to be descended from Achal Sing, who came in as a soldier of fortune with Dariáo Khan about 1450 A. D.

At this time Ibráhím Shah, Sharqi, reigned at Jaunpur. Oudh was the battle ground—the border land between that dynasty and the Lodis of Delhi—and their princes, as the tide of conquest surged backwards and forwards, settled Hindu soldiers as garrisons,—the war being now one between Moslems, and no longer one of religion. The Kalhans are said to have come from Gujarát, the same nursery of Chhattris from which the Ahban, the Panwár, the Gahlot, the Gaur, the Bais, and many other Oudh clans, are believed to have emigrated.

This Achal Singh is declared to have been of an *Angrez bans* or stock, and there is no doubt that on the borders of Gujarát and Baluchistan many foreigners who had arrived both by land and sea voyages did settle down and gradually blend with the Hindu race, assuming suitable places in the caste system. A migration further east, far from all local traditions of original impurity, would in time render their origin one of unquestioned orthodoxy in popular repute, just as Indo-Scythians,* and even Portuguese are said to have blended with Western Rajputs. At any rate, this Rája Achal Singh is a great name in the middle ages of Oudh; he had large property—some state that his capital was Bado Sarai, on the old bank of the Gogra; and the story that he was overwhelmed with nearly all his houses by an irruption of the Gogra † because he had perjured himself to his wife's family priest, is a favourite tradition of Oudh. He had, it is stated, only a grant of eight villages originally; now his descendants have six great taluqas, mostly situated in Gonda, Kamiár, Paska, Shahpur, Dhanáwan, Paráspur Ata; they hold on both sides of the Gogra, just as the Raikwárs do to the north, and the Jángres beyond them again in Kheri and Bahraich. Similarly, the isolated Súrajbansi estate of Haráha and the Sombansi Bahrelia estate of Súrajpur were establised by small colonies of Chhattri soldiers, who had been dismissed from service about eighteen generations ago. These Súrajbans assert an emigration from Bánsi in Gorakhpur and a connexion with the Sirneyts; the Chauháns of

* Wilson's Vishnu Purana, Hall's Edition, Vol. II. p. 134.
† Carnegy's Castes of Oudh, p. 47.

Fyzabad, Sombansi of Partabgarh, and Gaur of Amethi, send them daughters; they marry their own to the Bais and Chauháns of Mainpuri.

The great Raikwár colony of Baundi Rámnagar, deserves more detailed notice. The estates of Baundi Rámnagar (originally Keshwámau), Rámpur, Chahlári, Rahwa, Mallápur, up till 1858, extended along both sides of the Gogra for about sixty miles in the districts of Bara Banki, Sitapur, Kheri, Bahraich. Baundi* and Chahlári were forfeited for rebellion, but the others are still owned by Raikwár chiefs.

These Raikwárs are said to have originally colonized this part of the country under the orders of Allá-ud-dín Ghori; they came from Raika, in Kashmír. Partáb Sáh and Dúnde Sáh settled at or near Sailuk; Partáb Sáh died, leaving two sons, Sáldeo and Báldeo. The family was unfortunate. The nephews pretended a prophecy that the uncle must be sacrificed for the future greatness of the family. Propitious signs indicated the right place, and then Dúnde Sáh, weary of life, held out his head to be struck off by his nephews. Henceforth the family was prosperous. There were two Bhar Rájas ruling on opposite sides of the river, one at Rámnagar in Bara Banki, one on the eastern bank at Bamhnauti, now Baundi. Bál took service with the former, Sál with the latter; each in time acquired the confidence of his master, and then supplanted or slew him. Little more is known of the Raikwár clan in Bara Banki for many years.

Nominally, at any rate, Sailuk which included Rámnagar and Muhammadpur was granted to the Baundi Rája† Harhardeo by the Emperor Akbar, but it is not known whether the cis-Gogra Raikwárs really remained independent, or not. In 1165 H., A.D. 1751, the Raikwárs seem to have headed a great Hindu movement to shake off the Musalman Government.

Safdar Jang, the wazír, had been absent at Delhi; his náib, Newal Ráe, had been defeated and killed at the Káli nadi three years before by the Bangash Afgháns of Farukhabad, who then overran the whole province except a few of the fortified towns. In 1749, Safdar Jang himself, with an army of 60,000 men, was defeated by them; and if at this time the Oudh Chhattris had risen, the Mughal authority might have been overthrown, but they waited till after Safdar Jang, in 1750 A. D., 1164 H., had bribed or beaten the Rohillas out of the country.‡

Then the tribes gathered themselves together under the leadership of Anúp Singh, the Rája of Rámnagar Dhameri; the Janwár of Balrámpur, the Bisens of Gonda, and numerous other lords assembled their forces for an attack on Lucknow, now denuded of the troops which had gone into Rohilkhand. The Shekhzádas of Lucknow came out to meet the enemy,

* The obstinate rebellion of the Raikwárs seems to have been mainly due to the unfortunate fact, that the Queen of Oudh on being driven from Lucknow, March 1858, threw herself into the fort of Baundi, where she remained for some months—the chivalrous owner became enthusiastic in her cause.

† Bahraich Settlement Report, p. 34.

‡ History of the Rohillas pp. 109—112.
Imád-us-Saádat, pp. 7, 25, 33.
Mill's India. Vol. II., p. 328.
Dow's Hindustan, Vol. II., p. 319.

they were joined by the Khánzádas of Mahmudabad and Bilahra, who were connected with them by marriage.

The battle was fought at Chheola Ghát on the Kalyáni, on the road to Lucknow. The Musalmans, headed by Nawab Muizz-ud-dín Khan of Mahmudabad, won the day. The Balrámpur rája was killed it is said, and an immense number of the allied host, some 15,000 were killed or wounded on both sides. Nor would this number be at all remarkable when large armies, inflamed against each other by religious hatred in addition to the ordinary motives, fought at close quarters. From this event dates the rise of the Khánzádas. The Raikwárs were proportionately depressed; the estates of both Baundi and Rámnagar were broken up, and but a few villages left with the rája. The process of agglomeration commenced again, seventy years afterwards, about 1816, on the death of the sagacious Saádat Ali Khan, and before annexation, in 1856, the Rámnagar rája had recovered the whole family estate and added to it largely, while his brother of Baundi had similarly added 172 villages to his domain.* An account of the Raikwárs, slightly differing from the preceding, is given under article BHITAULI. The clan declares itself to be of Súrajbans origin; they marry their daughters to Bais and Chauháns, they receive the daughters of Súrajbans, Chandel, Bisen, and Janwár. There are other Chhattri clans in the district, but they have generally sunk from the position of proprietors to that of cultivators. Above all, this is the case with the Chauháns; they formed a portion of the great colony which occupies the west of Fyzabad, Pachhimráth, and Mangalsi, extending into Rudauli and Daryabad in this district. There, too, they have succumbed to chakladars and taluqdars; they are very numerous, very proud, and poor; they number about 3,000 in Bara Banki and 9,000 in Daryabad, and had 565 villages. The great estate of Mahárája Mán Singh in Fyzabad and Bara Banki was formed mainly out of their possessions, much of it recently. Some villages, like Intgáon for instance, were acquired since annexation.

The principal chiefs of Bara Banki are thus referred to in the settlement report:—

Taluqa of Rámnagar.—"The large property consisting of 253 villages belongs to Rája Sarabjít Singh, of whom mention has already been made. The Rája is the head of the Raikwár clan, who, according to Mr. Elliot, "immigrated to Oudh from the hill country about Kashmír eighteen generations or 450 years ago, that is, about 1400 A. D. It is a curious fact that whereas all Rajputs place a special value on the wood of the *ním* tree, the Raikwárs alone are forbidden to use it."

Taluqa of Haráha.—The present proprietor of this taluqa is Rája Narindr Bahádur, the head of the Súrajbans Thákurs. His father, Rája Chhatarpat Singh, is yet alive. Both father and son are afflicted with mental incapacity. The estate, which consists of sixty-six villages, paying a revenue of Rs. 55,000, is under the management of the local authorities, and there it is likely to remain. Certain members of the Rája's family fortunately held the estates of Ránímau Qiámpur in a separate qubúliat

* Bahraich Settlement Report, page 49.

in the Nawabi, and they have thus escaped being placed under the taluqdar's sanad.

Taluqa of Súrajpur.—This estate comprises fifty-six villages. The present proprietor is Rája Udatt Partáb Singh, the head of Bahrelia Bais Thákurs. Here, again, the Rája is mentally and physically unfit to manage his estate; but so long as his maternal grandfather, Udatt Naráin, lives there is no fear of under-proprietors, tenants or patwáris defrauding the family.

The late Rája Singji was a most formidable and violent landholder until he was attacked by Mahárája Mán Singh, captured and taken prisoner to Lucknow, where he died in jail. It was mainly owing to the bad example set by Singji that the Daryabad district was so turbulent under the native Government, that amils and chakladars were to use a native expression unable to breathe in it—(*Nák men dam charhta tha.*)

Taluqa of Jahángírabad.—The taluqdar of Jahángírabad is a Qidwái Shekh, Rája Farzand Ali Khan. He owes his position to two circumstances: (1) his marriage with the daughter of Rája Razzáq Bakhsh, the late proprietor of the taluqa; (2) to a fortuitous incident which occurred about three years before annexation. Farzand Ali was the darogah in charge of the Sikandarbágh at Lucknow. On one occasion of the last king of Oudh visiting the garden, he was struck with the appearance of this young man, and presenting him with a khilat, directed him to attend at the palace.

With such a signal mark of the royal favour, Farzand Ali's advancement was rapid, and, under the interest of the influential eunuch, Bashír-ud-daula, he obtained a farman designating him the Rája of Jahángírabad. This taluqdar followed the deposed king to Calcutta, and was there during the mutinies. Rája Farzand Ali is very intelligent, and well able to manage his estate with prudence and circumspection.

Taluqa of Barai.—Chaudhri Ghulám Faríd, a Siddíqi Shekh, is the largest landholder of the Rudauli tahsil. He owns thirty-nine villages. At the summary settlement before annexation, he contemplated depriving the children of his cousin, Mumtáz Ahmad, of their share in the estate, unmindful of the past long possession of his cousin; but at the earnest representations of Sayyad Abdul Hakím, an extra assistant commissioner, who was respected throughout the district, he made a fair division, which is in force up to date; in fact, he gave them half the estate.

Taluqas of Rudauli.—It would be too long a story to mention each taluqa, for there are in all forty-three.

An account of the remaining great families is given under the headings of parganas Bhitauli, Daryabad, and Súrajpur, in which they reside.

Events of the mutiny.—A few remarks may be made about the events of the mutiny. Unlike what occurred in the districts of Hardoi, Gonda, and Lucknow, the whole body of the taluqdars in this district joined the cause of the deposed king and the mutineers. They offered no resistance however, of any moment to the advance of the British troops after the

capture of Lucknow; in the battle of Nawabganj, described further on, the English fought with the Raikwár levies of Baundi and Chahlári from Bahraich and Sitapur, not with the Musalmans of Rudauli or Daryabad.

The following extracts from Sir Hope Grant's "Sepoy War" refer to three of the largest estates or principalities in the district—Bilahra, Bhitauli, and Jahángírabad:—

"On the 16th April we reached Bilahra, from whence I made a reconnoissance to a ford in the river Ghurshupper, but found it impracticable for guns. On the 19th April we marched for Rámnagar, six miles from Bhitauli, and belonging to a rája of considerable importance, who was said to have a strong force. On our arrival we found, as usual, every thing deserted. I sent the cavalry forward to reconnoitre, and they brought back a magnificent elephant with two splendid tusks, and a large sawári camel. The rider looked the greatest villain unhung, and must have belonged to one of our irregular regiments. The same afternoon I took the cavalry and Middleton's battery to look up the Begam, but found she had bolted; we nearly lost three of our guns and a team of horses by taking the wrong channel.

"We started before daybreak on 21st April, and arrived at Mussowlie, half-way to Nawabganj, where Jang Bahádur's Gurkhás were stopping. The European officer in command had great difficulty to contend with in marching through a country so filled with rebels. His force consisted of 8,000 men, with twenty guns; yet, he could only reckon on 2,000 men for actual fighting purposes.

"He had 2,000 sick and 4,000 carts; and each of the latter being filled with tents, private property, and loot, required, according to the usages of these troops, a man to guard it. On 22nd April I heard that there was in the neighbourhood one of the strong Oudh mud forts, Jahángírabad, surrounded by a jungle which was almost impenetrable, and traversed by few roads.

"This fort belonged to a chief of the name of Rája Razzáq Bakhsh, who had been playing a double game throughout the mutiny, and I thought it would be well to teach him a lesson. The same morning he came into camp with profuse protestations of good behaviour and fidelity, and offered to hand over to us the only three guns which he said he had in his possession.

"I took with me two squadrons of cavalry, and after picking our way for some time through the jungle, we came to the gate of his stronghold, which we entered. Inside was a dense jungle of bamboo and a thick thorny plant, through which it was impossible to advance, except by a narrow, tortuous path. At last we came up to a miserable mud house, which he called his palace. The people were very civil, and told us that the guns had been sent away to the Commissioner; but one of our Sikhs, who are famous hands at making discoveries of concealed property, found out two guns in an enclosure where no one had thought of looking. We immediately caused the gate to be burst open, and secured a 9 and a 6-pounder. I sent for some bullocks of the worthy Rája, and found that they were Government animals which the old scoundrel had stolen. A native also

informed me that there was another gun close to the gate by which we entered; and on further search we found a 9-pounder, most skilfully masked, facing the road along which we had travelled, double-shotted with grape and round shot, ready primed, and having a slow match fixed and lighted. All this looked very suspicious, especially as at the same time an officer reported that he had found a number of treasonable papers in the Rája's house.

"I therefore resolved not to let the old gentleman off, and the next day I sent a force, under Brigadier Horsford,* from Nawabganj to destroy the place. This was thoroughly carried into execution;—the jungle was burned, and the palace levelled to the ground."†

Sir Hope Grant writes as follows of the battle of Nawabganj:—‡

"A large body of fine, daring zamindari men brought two guns into the open and attacked us in rear. I have seen many battles in India, and many brave fellows fighting with a determination to conquer or die; but I never witnessed anything more magnificent than the conduct of these zamindars.

"In the first instance they attacked Hodson's Horse, who would not face them, and by their unsteadiness placed in great jeopardy two guns which had been attached to the regiment. Fearing that they might be captured I ordered up the 7th Hussars, and the other four guns belonging to the battery, to within a distance of 500 yards from the enemy; they opened a fire of grape which moved them down with terrible effect, like thistles before the scythe. Their chief, a big fellow with a goitre on his neck, nothing daunted, caused two green standards to be planted close to the guns, and used them as a rallying point; but our grape-fire was so destructive that whenever they attempted to serve their pieces, they were struck down. Two squadrons of the 7th Hussars under Sir William Russell and two companies of the 60th Rifles, now came up and forced the survivors to retire, waving their swords and spears at us, and defiantly calling out to us to come on. The gallant 7th Hussars charged through them twice, and killed the greater part of them. Around the two guns alone there were 125 corpses. After three hour's fighting the day was ours; we took six guns and killed about six hundred of the enemy. Our own loss in killed and wounded was sixty-seven; and, in addition, thirty-three men died from sunstroke, and 250 were taken into hospital."

Concluding remarks.—The population of Bara Banki is very dense, six hundred and thirty to the square mile; the owners of property are, to an unusual extent, Musalmans; they are dissevered from the Hindu people by religion, custom, and residence; they are extravagant in their personal habits, and charitable to their numerous kindred; many of the estates are small; the result is that the landlords press hard upon the cultivators, and

Rents.

rents are perhaps higher in Bara Banki than in any other district of Oudh. Nor are commerce and manufactures more flourishing.

* Now Major General Sir Alfred Horsford, K. C. B., Commanding the South-Eastern District.
† Pages 264-270.—"The Sepoy War," by Sir Hope Grant.
‡ Pages 291-292.—"The Sepoy War."

There still exists a considerable manufacture of coarse cloth in this district the weavers reside chiefly in Siddhaur and Nawabganj; their productions are of the commonest kind, and their earnings are miserable—about one and a quarter anna per day for each adult.

It has not been considered consistent with the scope of this Gazetteer to mention in this place other facts which are recorded in the settlement report, which, however, are of importance in estimating aright the condition of this district and its future prospects. The following account of medical aspects is by the civil surgeon :—

Fevers.—Malarial fevers are endemic in this district, prevailing through the entire year, but with greater intensity during, and immediately after, the rainy season.

Intermittent fever.—Intermittent fever of the quotidian type is that most commonly met with, and is undoubtedly the cause of about one-third of the sickness of the district. The tertian type is not so frequently seen, being in proportion to the quotidian of 1 to 25.

Remittent fever.—Remittent fever is not a common disease here. The following return of admissions during 1873 to the Sadr Dispensary may be taken as a fair example of the relative numbers attacked by these diseases :—

Ague, quotidian	1,036
,, tertian	42
Remittent fever	45

Malarial poison.—The malarial poison does not generally exist in a concentrated form, and most of the cases seen in this district are of a mild character. Comparatively speaking, this part of the province may be said to be particularly free from fever of a fatal type.

Causes.—The causes of this disease are the absence of proper subsoil drainage, want of cultivation, the existence of numerous jhíls, the water of which, highly charged with decomposed vegetable matter, is gradually dried up; the miasma arising from the muddy bed as the water recedes; contamination of water in wells in seasons of flood; drinking of jhíl and tank water which is always charged with malarious poison.

Predisposition to disease.—The mass of the people are predisposed to the disease; they are badly fed and suffer from many privations; this, by depressing their mental and physical powers, renders them more susceptible to the influence of the malarious poison.

Cholera.—The deaths from cholera during last five years are reported as follow :—

1869	...	1,272	1871	...	4,612	1873	...	86
1870	...	910	1872	...	1,536			

This disease is epidemic, and is generally introduced to the district by pilgrims returning from some cholera infected fair, to spread with greater or less severity according to the season of year or condition the people may be in. The hot months April, May and June, and the months immediately succeeding close of rains, October and November, seem most favourable to its spread.

Small-pox.—This disease may be said to be epidemic in this district, every month in the year returning deaths under this head.

Cattle disease.—No cattle disease has been reported in this district since 1871-72. A few cases occurred during those years in the Kursi, Fatehpur, Rámnagar and Nawabganj portions of the district.

There is no record to show the number of cattle attacked, or the number which died; so far as I can learn, the cattle of this district have not suffered from the extension of cultivation at the expense of the pasture lands.

Fairs.—The following are the principal fairs and religious festivals held in this district.

Lodhora.—At Lodhora, a village one and a half miles from Rámnagar, two annual fairs are held; they take place generally in the last quarter of the moon, in February or March; and in October or November, about 8,000 to 10,000 persons assemble—all Hindus. The fair lasts from twenty-four to forty-eight hours. Respectable females do not attend the February and March fairs for fear of being insulted during the *holi*, which commences immediately after the fair. In the fair held in October or November, there are more women than men present. The principal ceremoney consists in pouring holy water over the idol of Mahádeo, and then the offering of a few pice and sweetmeats. Vows are made, and requests are supposed to be granted. This idol is the principal attraction. Sweetmeats, parched gram, sugarcane, are the principal articles sold. A few cloth merchants from Cawnpore generally visit this fair.

Kotwa.—A fair is held at Kotwa in the November of every year; from sixty to seventy thousand Hindus generally assemble. The ceremony consists in the offering of pice and sweetmeats to the idol Mahádeo in the temple, and bathing in an adjoining tank, which is supposed to wash away all their sins. Cheap jewellery, sweetmeats and Manchester goods are the principal things offered for sale.

Satrikh.—At Satrikh, a village five miles from Nawabganj, a fair is held by the Muhammadans at the shrine of one of their saints. It generally takes place in the month of May. Fifty to sixty thousand true believers assemble and remain a couple of days; offerings of small coins and handfuls of grain are made at the shrine of Sálár Sáhú. Sweetmeats and dishes of roast beef are sold. The fair is very profitable to the proprietors of the shrine.

Makhdúm Sáhib-ka-mela.—Makhdúm Sáhib-ka-mela is held at qasba Rudauli in the May of every year, about the same time as the Satrikh fair. It is a Muhammadan assembly, at which about fifty thousand people attend: it lasts a couple of days. Prayers are offered up at the shrine of one of their saints, and offerings of money, cloth and grain are made.

BARA BANKI—*District* BARA BANKI.—This may be considered the head-quarters, it gives name to the district. It is about a mile to the north of Nawabganj, and the civil station is built for the most part on land

belonging to it. This is a place of great antiquity, and was known before the Muhammadan conquest as Jasnaul,—from Jas, a rája of the Bhar tribe, who is said to have founded it some nine hundred years ago. With a change of proprietors came a change of name. The Musalman owners divided the lands into twelve shares, over which the respective proprietors quarrelled so incessantly that they were called the "Bárah Bánke," or twelve quarrelsome men. Bánka, in Hindi, meaning a bully or brave. The present coparceners fully keep the reputation established by their ancestors. Others derive the name from *ban*, meaning wood or jungle, and interpret Bara Banki as the twelve shares of jungle. The lands belonging to this town are much sub-divided, and the inhabitants are chiefly small Musalman proprietors and their dependants. The American Mission has established a school in the town, under the supervision of a native preacher.

The population, with Nawabganj, amounts to 14,489. Further particulars are given under that town.

BARÁGÁON—*Pargana* MAHOLI—*Tahsil* MISRIKH—*District* SITAPUR.—Baráǵáon, in pargana Maholi, district Sitapur, lies north-west from Sitapur 17 miles as the crow flies. No high road, canal, or river, passes through it. The nearest road is that which joins Maholi to Mitauli and Kasta, and that is five miles distant. The population numbers 2,066, who live in 442 mud houses; there not being a masonry house in the town with the exception of a few shops in the bazar. It dates from very remote times, and its founders were Hindus. Two good bazars are held here, at which cotton, salt and iron from the North-Western Provinces are sold. The bazar contains also a number of sugar-dealers' shops in which sugar made on the spot is sold, and there are also cloth-merchants and mahájans. The yearly value of these sales is estimated at Rs. 57,852. The town boasts of a school, at which the daily attendance averages 57. Besides a shivála there are seven masonry tanks. The climate and soil are both good.

BARAI—*Pargana* BIHÁR—*Tahsil* KUNDA—*District* PARTABGARH.—This village lies near the road from Bihár to Mánikpur, 87 miles from Bela and 40 from Allahabad.

The population consists of 1,901 Hindus and 712 Musalmans.

There is a tomb here of one Pír Bahrám, to which Musalman disputants gather and take an oath over the saint's remains.

There is a Government school.

BARETHA—*Pargana* HAWELI OUDH—*Tahsil* FYZABAD—*District* FYZABAD.—A small town three miles from Fyzabad; the place is said to have been founded by Rája Rám Chandar's washerman (Baretha). It stands on the bank of the Gogra. The road from Súrajkund to Ajodhya and the road from Fyzabad to Ajodhya cross each other here. The population is 2,550, of whom 50 are Muhammadans. There are 610 mud-walled houses. There, are 32 temples, of which 27 are in honour of Vishnu and 5 of Mahádeo; there is also one masonry mosque.

Three-fifths of the population are of the Vishnivite sect,

BÁRI *Pargana—Tahsil* BÁRI—*District* SITAPUR.—Pargana Bári, which takes its name from the town of Bári, is bounded on the north by Pargana Pírnagar, on the east by Pargana Mahmudabad, on the south by Pargana Manwán, and the west by the Saráyan river (*vide* Sitapur.)

In shape it is rectangular, the longest sides being the north and south. and its area is 125 square miles, of which 80 are cultivated. The detail in acres is as follows:—

Cultivated acres	50,309
Culturable „	11,699
Rent-free „	966
Barren „	16,255

The incidence of the revised jama is—

	Rs.	As.	P.
On cultivated	1	14	5
On culturable	1	7	10
On total area	1	2	10

The population numbers 50,337, and is thus distributed—

Hindus, agricultural		29,322
„ non-agricultural		16,367
	TOTAL	45,689
Musalmans, agricultural		338
„ non-agricultural		3,310
	TOTAL	4,648

and these 50,337 live in 10,105 houses.

These figures give the following averages: 402 individuals to the square mile, 4·8 to each house.

The Musalmans are 9 per cent. of the entire population. To each head of the agricultural population there are 1¾ acres of cultivation and two acres of málguzári land. There are 129 hadbasti villages which are thus held: taluqdari 46; zamindari 83.

There are no very marked physical features except on the west side, where the drainage into the Saráyan has cut up the villages bordering on its banks to a considerable extent. The banks of this stream are steep; no tarái lands are found along it, and irrigation from it is unknown. The only high road through the pargana is the metalled road from Lucknow to Sitapur, which runs within two miles to the east of Bári Khas. There is a cross country road to Misrikh, which crosses the Saráyan at Dhaurahra Ghát.

There are no melas or fairs in the pargana. The bazars are six in number, as follows:—Bhandia, Íncha Khera, Mirzapur, Bári Tirsoli, Turáin; at these nothing but the ordinary necessaries of life are to be purchased. There are no manufactures peculiar to the pargana, nor any special agricultural product, mines or quarries.

The general character of the soil is good. Irrigation is plentiful from the many jhíls which here exist; water is found at a depth not exceeding 20 feet from the surface of the earth, and kachcha wells stand well.

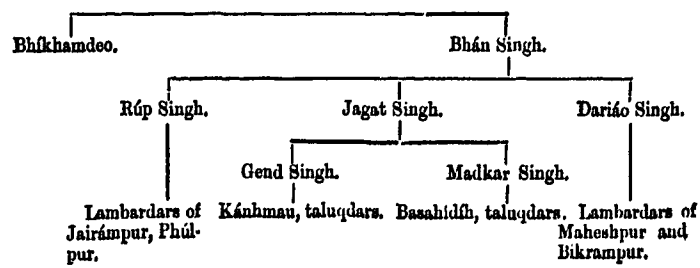
The pargana was formed as such by the celebrated Todar Mal, out of 215 villages belonging to Manwán, which were subsequently increased to 325; and thus remained up to annexation. They were demarcated at regular settlement into 129 mauzas.

The early inhabitants are said to have been Kachheras and Ahírs, who held the district till 500 years ago, when they were dispossessed by one Partáb Singh from pargana Kursi. He received a farman for the property from the Emperor Tughlaq as a reward for his having adopted the faith of Islám and taken the name of Malik Partáb. One hundred and seventy-five years later, and twenty-five before Todar Mal's settlement, Mubárak a son of the Emperor Humáyún, came to hunt in the neighbourhood and built a shooting-box—in the Hindi tongue a *Bári*—where now Bári Khas stands. Round this Bári sprang up the houses of his followers, and one Makhdúm of Khairabad built a house of prayer in the town, which is there now. The place became a qasba, and when Todar Mal's settlement officers came to demarcate the pargana, they found a Qázi and Káyaths already in office there. It is the head-quarters of a tahsil.

The greater part of the pargana is held by Bais, of whom the chief proprietors are Beni Singh of Kánhmau, and Jawáhir Singh of Basahídíh: both taluqdars. There are some Panwárs also, part of the great Panwár colony, who possess the neighbouring pargana of Manwán or Mannaudi, to the history of which pargana the reader is referred for the date of their occupation of the country.

The Bais settlement is of anterior date. In 1035 Fasli, or 250 years ago, Bhíkhamdeo and Bhán Singh, great-grand-sons of Tilok Chand, the celebrated progenitor of the Bais of Baiswára, were appointed as názims under Kesho Dás, the díwán of the Oudh Subahdar of the period, and the holder in jágír of this part of the country. In 1038, the jágír was confiscated, but the two názims remained in possession as taluqdars. In 1051 the property was divided in two, each taluqdar taking one-half of it. In 1075 Bhán Singh's estate was sub-divided into three, between his three sons Rúp Singh, Jagat Singh, and Dariáo Singh. From Rúp Singh are descended the lambardars of Jairámpur and Phúlpur, and from Dariáo Singh sprang the zamindars of Maheshpur and Bikrampur. Jagat Singh had two sons, Gend Singh and Madkar Sáh. This estate was divided between them. From the former came the taluqdars of Kánhmau; from the latter the taluqdars of Basahídíh.

PEDIGREE TABLE.



Partáb Singh, above-mentioned, had three sons before he turned from Hinduism to Islám, and one subsequent to his conversion by a Musalman wife. The descendants of the former are still in possession of some of their ancestor's villages, but the great bulk of his estate went to his Musalman son, whose descendants became hereditary chaudhris of the pargana, and the present representative of the family, Lutf Ahmad, is still recognized by that title.

BÁRI *Town—Pargana* BÁRI—*Tahsil* BÁRI—*District* SITAPUR.—Bári is said to have been founded by Mubárak, son of the Emperor Humáyún, about 24 years before Todar Mal's settlement. The prince having come to hunt in the Oudh jungles, built a shooting-box and country house—a *Bári*—on the spot, round which a town sprang up.

Another account states that the name is derived from the *Bári* caste of Musalmans who once lived here, but it is mentioned by the Arabian Geographers.*

The town is 23 miles south from Sitapur, and is two miles west of the metalled road, which joins that place with Lucknow, from which city it is 29 miles to the north. An unmetalled road 20 miles in length, connects it with Mahmudabad in the east, and one mile to the west is the Saráyan river, fordable during the dry season, but rising to a great height in the rains. There are no other communications.

Bári has a population amounting to 3,042, who reside in 860 mud houses.

It is a poor place, without any trade, the annual value of the bazar sales being but Rs. 7,000. As a seat of a tahsil it has some local celebrity, and there are the usual Government institutions in it, *viz.*, a post office, a police station, a school, where seventy boys attend, and a registry office. The tahsil and police station are on the site of the old Government fort. The place is well wooded.

There are no manufactures, nor is there any ancient building in the town.

BÁRI THANA—*Pargana* SAFIPUR—*Tahsil* SAFIPUR—*District* UNAO.—This small town lies 24 miles north of the sadr station Unao on the road from Miánganj to Bángarmau. It was founded by Sayyad Abdul Bári in 1796 Hijri, during the reign of Sikandar-bin-Nasír-ud-dín. Abdul Bári conquered the country from the Sháhi tribe. Sayyad Sálár Sáhú, uncle of Sálár Masaúd, had previously visited this place. The town is pleasantly situated. There is a vernacular school here attended by seven Hindus and sixteen Musalmans. Population 1,033, of whom 213 are Musalmans.

BARSINGHPUR—*Pargana* JHALOTAR AJGAIN—*Tahsil* MOHÁN—*District* UNAO.—This village lies 12 miles south-west of the tahsil and eight miles north of the sadr station, Unao. An unmetalled road runs to Rasúlabad. No town of any importance near. It was peopled by one Barsinghdeo,

* Kanauj has now fallen into neglect and ruin, and Bári, which is three days journey from it on the eastern side of the Ganges, is now the Capital.
Al Biruni quoted in Elliot's Index, Vol. I, page 54.

ancestor of the present possessors, about 400 years ago, previous to which time it was all jungle.

It takes its name from its founder. The soil is principally sand with some clay. It is on level ground, and the neighbourhood void of jungle. The situation is tolerable. Climate good and water fresh. No bazar or fair, and no manufactures.

The population is divided as follows :—

Hindus.			Muhammadans.	Total.
Brahmans	...	350	24	2,285
Chhattris	...	317		
Káyaths	...	...		
Pásis	...	164		
Ahírs	...	207		
Other castes	...	1,103		
Total	...	2,261		

There are 402 mud built houses and one temple to Mahádeo.

BARWAN *Pargana*—Tahsil* HARDOI—*District* HARDOI.—A backward, roadless, and somewhat inaccessible pargana of the Hardoi district lying along both sides of the Garra, between the central "bángar" or high lands, and the low-lying "kachh" country along the Ganges and Rámganga. It is the westernmost portion of the Hardoi tahsil, and is bounded by Parganas Katiári and Sándi on the west and south, Báwan on the east, and Saromannagar and Pali on the north. It contains 69 villages, and covers an area of fifty-three square miles, thirty-three of which are cultivated. Its greatest breadth from east to west is ten and a half, and length seven miles.

It lies immediately to the west of, and below the sandy ridge that marks the western edge of the bángar, the point from which, centuries ago, the Ganges and its tributaries, the Rámganga and Garra, commenced their gradual recession westwards. Its natural features are a high irregular bank of sand on the east, sinking at first with a sudden drop of some twenty feet, and then more gradually westward into a low marshy tract, watered by winding streams and numerous jhíls, and overgrown here and there with patches of low dhák jungle.

The Sukheta separates this tract from a narrow strip of clear good land, beyond which the Garra flows from north to south of the pargana, dividing it into nearly equal portions. To the west of the Garra there is very little jungle, but a quantity of low level land, subject to floods, and covered, where not cultivated, with coarse grass, and changing gradually from stiff clay to light unproductive bhúr as it rises almost imperceptibly from the flood basin of the Garra to the western edge of the pargana midway between the Garra and Rámganga.

The Sendha nála and its tributary, the Gudhia, flow along part of this western side, but no river or stream intervenes between it and the Garra, while marshes and jhíls so numerous to the east of that river are here few and far between. The Gauria and Karwa are, next to the Sukheta, the

* By Mr. A. H. Harington, c. s. Assistant Commissioner.

chief streams in the eastern tract. After heavy rains the Garra and Sukheta overflow their banks and flood all the lower portion of the pargana. In such years the autumn crop is altogether lost, and ploughing for the spring harvest is delayed so long as to diminish its out-turn.

The pargana seems to divide naturally into six tracts, *viz.*, the villages lying along and on the sandy eastern ridge; the jungle, and lower down to the south, the tarái villages between the ridge and the Sukheta; the rich, damp villages enclosed between the Sukheta and the Garra and lying along both banks of the Garra; the tarái villages beyond the Garra; and lastly, the sandy tract in the west of the pargana. Only five or six villages belong to the first of these divisions. They are characterized by an uneven surface of very light, unproductive sandy soil, few wells, and low rents. The villages on the ridge are the worst. The country gradually improves as it sinks westwards into the tarái.

The jungle villages are twelve in number. All have been assessed as second or third class. They suffer from the ravages of wild hogs and níl-gáe in proportion to the extent of the adjacent jungle. The soil is for the most part fair, but in places clayey, stiff, and difficult to work. Water is everywhere near the surface, so that the lever (dhenkli) wells can be dug for from 1 to 3 rupees. Owing, however, to the frequent floods, they rarely last here for more than a year. Here and there the large wells worked by bullocks are made cheaply for Rs. 3 and 4. In this tract rents are slowly rising, and cultivators seeking for land. The jungle country falls gradually southwards with the streams which water it into the eastern tarái "chak" of fifteen villages. Among these there is not a single first class one. In all there is too much water. In only three are wells required or made. All suffer much from the overflowing of the Garra, the Sukheta, their affluents, and the jhíls and tanks. Much of the soil is cold, stiff clay, hard to work, and indifferently productive. But in spite of these drawbacks none of these villages are really bad, and all have been rated as second and third class. Crossing the Sukheta you reach a belt of fourteen villages lying along or near both sides of the Garra. Their liability to flood and diluvial action prevents most of them from being placed in the first class, but they suffer less from the overflow of the Garra than villages farther from it to the east and west. Irrigation here is cheap and plentiful. The lever wells are in vogue. They fall in every year, but are dug for 1 or 2 rupees. Beyond this tract lies the western tarái group of seven villages. It differs from the eastern tarái in being subject to flooding from the Garra only. There is much less jungle. There are no jhíls or ponds.

The proportion of cold clayey soil is smaller. The lever wells are made, where required, for from Rs. 1-8 to 3. The western bhúr tract of fifteen villages occupies the whole of the space between this group of villages and the Sendha nála on the border of the pargana. In about half of these villages the soil is so sandy and bad that wells are not made at all. The kachcha wells fall in before the water is reached, and the people have not foresight or energy enough to apply for taqáwi advances and build masonry ones. Here and there sand hills break the level, wherever the soil is lightest and water most scarce. In the other half, lever wells can be made for 1 and

2 rupees, but have to be renewed every year. The larger wells worked by bullocks are rare. Barley, wheat, bájra, and rice are the staple products. Nearly a third of the cultivated area is under barley, a fifth under wheat, another fifth under bájra, and about an eighth under rice. Gram, arhar, moth and juár cover most of the remainder. Sugarcane might be grown to a considerable extent, but during the year of survey only 142 acres of it were shown in the field registers. Roads are sorely wanted. The Sándi and Shahabad road just skirts the pargana on the eastern ridge, but there is not a yard of road besides.

The maps show a road from Tiria to the Garra, but it is only a cart-track, almost impracticable for the greater part of the year. The western half of the pargana is more open, and carts can get along, though not without difficulty, to Sándi, Fatehgarh and Pali after the floods have run down and the country has dried. Beds of nodular limestone (kankar) are found at Sahra, Motipur, and Chatorha. Sombansi Thákurs hold 68 of the 69 villages. The Chamar Gaurs own one.

The Government demand, excluding cesses, is Rs. 28,435, a rise of 53 per cent. The rate is Rs. 1-5-8 per cultivated acre; Rs. 0-13-6 per acre of total area; Rs. 8-9-10 per plough; Rs. 2-1-11 per head of the agricultural, and Rs. 1-7-6 per head of the total population.

The pargana is inhabited by 18,739 Hindus and 467 Muhammadans: total 19,206, or 362 to the square mile. Males to females are 10,752 to 8,454, and agriculturists to non-agriculturists 13,402 to 5,804. In the Hindu agricultural population of the pargana, half of which consists of Sombansi Rajputs, the percentage of females to males is only 75·6. Nowhere else in Oudh, except in pargana Chandra, in the Sitapur district (75·7,) does so low a proportion of females exist in this branch of the population, the percentage of the province ranging from 95·7 in Rae Bareli to 83·1 in Hardoi, with an average of 90·7.

The only other Hardoi parganas which show as badly as Barwan in this respect are Alamnagar and Pachhoha (76·1.)

Sombansi Rajputs constitute nearly a third, and Chamárs nearly a sixth of the total Hindu population. Brahmans one-fourteenth; the remainder is mainly composed of Muráos, Kahárs, Pásis, and Ahírs.

On the 29th of November and 7th April a rather large mela is held at Barsuia at the tomb of a faqír. From ten to fifteen thousand persons attend it. It lasts only one day.

There are village schools at Barwan (50); Sakra (31); Aubádpur (35); Lonár (35); and a female school numbering 20 pupils has been started at Barwan. Until towards the close of the twelfth century A. D., the Barwan country was held by the Thatheras, tributaries of the Chhattri Rájas of Kanauj. Its chief village (now Barwan) was then called Baburhia.

A strong body of Sombansis, headed by Rája Sántan, moved southwards from Delhi, at some uncertain period before the fall of Kanauj, and established themselves at Sántan Khera (Sándi).

Thence they gradually extended their dominion over what are now the Barwan, Pali, and Saremannagar parganas, expelling the Thatheras from

all that they had been able to hold against the Gaur invaders under Kuber Sáh. In the beginning of the 15th century (see pargana Sándi) Rája Barwan, grandson of Sántan II, who had fled away to the Kumaon hills, was allowed by the Governor of Kanauj to resume possession of his grandfather's domain and to establish himself at Baburhía, the deserted town of the Thatheras which he re-named Barwan.

In his old age Rája Barwan determined to go on a pilgrimage to Káshi (Benares) and sent for Lakhmi Sen, the eldest of his four sons, to make over the kingdom to him. Lakhmi Sen was out fishing, and refused to come till he had finished his sport; so Karan Sen, the second son, became Rája and left Barwan and settled at Siwaichpur in Pargana Pali.

His two other brothers, Randhír Singh and Rám Singh, remained at Barwan. After a time they quarrelled, and Randhír Singh killed Rám Singh and fled away to his wife's family in Khakatmau Dahelia, in Farukhabad. The widow of the murdered Rám Singh returned to her father's house in Arha (Farukhabad), and there gave birth to a posthumous son, who was named Udiajít. When Udiajít grew up he married a Dhákar Thakuráin, and collecting followers from his own and his wife's clansmen, marched to Barwan, drove out the Thatheras who had again possessed themselves of it, and established himself in his grandfather's place. Udiajít had two sons, Askan and Har Dás, and seven grandsons. Six of these left Barwan and settled in Chándpura, Nágamau, Gobindpur, Behgáon and Baránra,—villages which to this day are held by their descendants. The seventh, Parmánand, the son of Askan, remained at Barwan and built a strong fort upon the ruins of the old Thathera town. His three sons Bás Deo, Todar Mal, and Bhagwán Dás, were men of mark. Bás Deo found a career under his mother's father Kálka, a Bais, Rája of Partabgarh, whom he succeeded, Kálka dying sonless. Todar Mal and Bhagwán Dás attended no court and paid no tribute. They and their clansmen were formidable archers. All attempts to coerce them failed. At last they were persuaded to send their sons Gházi and Bahádur to Akbar's Court at Delhi. These young warriors took military service under the great emperor, and so won upon him by their prowess in the Deccan campaign, that he bestowed upon them the title of Khan and a rent-free grant of Barwan. The deed of grant has been lost, but the grant has been respected ever since. It was one of the few muáfis upheld by Saádat Ali Khan, and has been maintained in perpetuity by our own Government.

Pargana Barwan is said to have been constituted in 990 Hijri (1582 A. D). The Ain-i-Akbari gives its area at 66,052 bíghas; revenue 2,00,000 dáms, cesses 26,385 dáms; garrison 500 foot soldiers and 20 troopers. In those days it is believed to have consisted of 84 villages. At present there are only 69. The Sombansis have held it uninterruptedly for four and a half centuries. They have always given much trouble to the revenue authorities, and were, till lately, notorious thieves and cattle-lifters.

Once, about a hundred years ago, the Chakladar of Sándi Pali unsuccessfully bombarded the Barwan fort for nine days. Forty years ago another Chakladar of Sándi, Qutub-ud-dín Husen Khan, attacked it with a superior force. The Sombansis evacuated it by night. Their fort was razed, the town burned, and a Government police post established on its ruins. For

four months Barwan lay desolate and deserted, but when Qutub-ud-dín Husen Khan was succeeded at Sándi by Molvi Farid-ud-dín Husen Khan, the Sombansis were allowed to return and rebuild their town and fort. Once again, thirty years ago, the king's troops under Captain Barlow attacked Barwan, and twenty lives were lost. And in 1848 the village was burnt down by Captain Bunbury, of the King's army, and his regiment "without any other cause," says General Sleeman "that the Barwan people could understand save that they had recommended him not to encamp in the grove close by. The fact was that none of the family would pay the Government demand or obey the old amil Háfiz Abdullah and it was nesessary to make an example." In the mutiny, Mádho Singh, the present head of the Barwan muáfidars, who had been appointed thánadar of Barwan at annexation, was attacked and surrounded by a rebel force. Some blood was shed, and the town burned. At re-occupation the fort was destroyed. A police post has since been established at the neighbouring village of Naktaura, two miles north-east of Barwan. Within its area of 53 square miles, the pargana contains twenty-one "dihs" or deserted village sites, most of which are believed to be of Thathera origin.

BARWAN—*Pargana* BARWAN—*Tahsil* HARDOI—*District* HARDOI, 1584 inhabitants.—The village which gives its name to the pargana, is now an insignificant village of 244 mud houses, with a population of 1,087 agriculturists and 407 non-agriculturists.

It lies on the right bank of the Garra, 13 miles west of Hardoi, 19 miles east of Fatehgarh, and 7 miles north-west of Sándi. It has little trade of its own; but cotton, grain, timber, hides, and sugar pass down the Garra by boat in quantities from Bareli, Sháhjahánpur, Anúpshahr, and Pílibhít on their way to Cawnpore, Mirzapur, and Benares.

BARWAR—*Pargana* PASGAWAN—*Tahsil* MUHAMDI—*District* KHERI.—This town is situated on an open plain of fertile soil, having groves and cultivated country all around. Latitude 27° 50′, longitude 80° 24′.

There are the remains of a brick-built fort which was built by Nawab Muqtadár Khan, great grandson of Nawab Sadr Jahán, in the time of Aurangzeb, and of a decayed mud-walled saráe, which is not frequented now. Barwar has no market, but a sugar manufactory. It has four mosques and one Hindu temple. It has been Government property since A. D. 1785, and has been declared as such under a judicial decree.

Population ...	...	...	3,407	
Hindus ...	Male ...	...	1,390	2,500
	Female ...	...	1,110	
Muhammadans	Male ...	...	482	907
	Female ...	...	425	

BASKHÁRI—*Pargana* BIRHAR—*Tahsil* TÁNDA—*District* FYZABAD.—This little town is situated about nine miles west of Birhar, 50 miles south-east of Fyzabad. For the foundation of this town and the tradition which recites how it came by its name, see the account of Birhar. The famous saint Makhdúm Ashraf was the founder, and his family still owns it.

The road from Fyzabad to Azamgarh passes through the town; the population consists of 612 Musalmans and 1,894 Hindus. Of the latter, 217 are Brahmans; the others are mostly Kurmis, Baniáns, and agricultural.

castes. There are only two Chhattris. There are three mosques, two temples to Mahádeo, and one to Debi. A small police station or chauki, and a Government school are among the institutions of the place.

BASORHI *Pargana—Tahsil* RÁM SANEHI—*District* BARA BANKI.—This small pargana lies north of Mawai Maholára and south of Daryabad. The river Kalyáni, abounding in ravines, and bordered by high jungly banks, is on the west. Its area is 34 square miles, of which 25 are cultivated; there are 44 villages, of which 14½ belong to taluqdars and 29½ to zamindars. The population is 22,954, being at the rate of 675 to the square mile. Of these, 4,369 are Musalmans. The pargana was a very turbulent one under the native sovereigns of Oudh; here is an incident culled by Sleeman from the annals of the neighbourhood.

"The Amil rode by my side, and I asked him about the case of the marriage procession." "Sir," said he, "what you heard from Seoraj-od-Deen is all true. Imam Buksh had a strong fort in his estate of Ouseyree, five miles to our right, where he had a formidable gang that committed numerous dacoitees and highway robberies in the country around. I was ordered to attack him with all my force. He got intimation, and assembled his friends to the number of five thousand. I had not half the number. We fought till he lost seventy men, and I had thirty killed and fifteen wounded. He then fled to the jungles, and I levelled his fort with the ground. He continued, however, to plunder, and at last seized the bridegroom and all the marriage party, and took them to his bivouac in the jungles. The family was very respectable and made application to me, and I was obliged to restore him to his estate, where he has lived ever since in peace. I attacked him in November 1848, and he took off the marriage party in February following." "But"—said a poor hackery-driver who was running along by my side, and had yesterday presented me a petition—"You forgot to get back my two carts and bullocks which he still keeps and uses for his own purpose, though I have been importuning you ever since." "And what did he do to you when he got you into the jungles?" "He tied up and flogged all who seemed respectable and worth something, such as merchants and shop-keepers, and poked them with red-hot ramrods till they paid all they could get, and promised to use all the influence and wealth of their families to force the Amil to restore him to his estate on his own terms." "And were the parties married after their release?" "Yes, Sir, we were released in April, after the Amil had been made to consent to his terms, and they were married in May; but I could not get back my two carts." "And on what terms did you restore this Imam Buksh to his estate?". "I granted him a lease, sir, said the Amil, at the same rate of five thousand rupees a year which he had paid before."*

Area of crops.

	Acres.
Juár and bájra	200
Rice	3,006
Wheat	5,029
Sugarcane	200
Barley	2,012
Gram	515
Miscellaneous	4,242

* Sleeman's journey through Oudh, Vol. II., p. 252.

BÁWAN BUZURG—*Pargana* BARELI—*Tahsil* RAE BARELI—*District* RAE BARELI.—This town is situated on the road from Bareli to Digbijaiganj. It was founded by the Bhars and conquered from them by Faqír Khan, an Afghan follower of Ibráhím Sharqi; his descendants still own it.

It is embosomed in trees, and boasts of twelve masonry houses. There is a school attended by only 27 children; the manufacture of shields was formerly carried on here with great success. The population is 4,607.

BÁWAN *Pargana**—*Tahsil* HARDOI—*District* HARDOI.—Pargana Báwan, district Hardoi, lies midway between the rivers Garra and Sai, and forms part of the watershed of both. Parganas Sándi and Bangar bound it on the south, Barwan and Saromannagar on the west, North Sara on the north, and on the east South Sara and Gopamau. With an extreme length and breadth of 11½ and 10½ miles, it covers an area of 69 square miles, 45 of which are cultivated. No stream or river fertilizes it, but there are numerous (591) jhíls and tanks, especially down the middle and eastern portion of it. From these a tenth of the cultivated area is irrigated, and two-tenths more are watered from wells.

For the most part the tract is level, but here and there on its western side it breaks into slight undulations, especially where it nears the sandy ridge that, running from north to south through the district nearly parallel with the old high road from Bilgrám and Sándi to Sháhjahánpur, seems to mark the easternmost point from which at some remote period the Ganges commenced its gradual recession westwards. Here, as elsewhere, the predominance of light, sandy, uneven bhúr indicates that the area in which it occurs was once wandered over by a shifting river. Such soil covers two-fifths of the cultivated portion of the pargana. Water is procurable at a depth of from twelve to eighteen feet on the right western side, and from twenty-five to thirty-five feet on the east. On the bhúr, hand wells ("rahti" or "charkhi"), costing from eleven to three rupees, are mainly used. They rarely last more than one year. On the eastern side, where the soil is more tenacious, the large (pur) wells worked by bullocks are used, as well as the smaller hand and lever ones.

In the south and east of the pargana there is still a considerable quantity of dhák (Butea frondosa) jungle, but it is rapidly disappearing. As the country is generally open, and nowhere cut up by streams or rivers, it suffers less than other tracts from the want of good roads. The unmetalled road from Lucknow to Sháhjahánpur *viâ* Hardoi and Shahabad traverses a great part of its eastern side, while a few villages on the west lie on the district road (like all the Hardoi roads unmetalled) from Sándi to Shahabad. In the south the pargana is crossed by a cart-track leading from Hardoi to the Garra on the way towards Farukhabad. This line of road has never been finished, and the portion of it which was lined out as far as the Garra is not now repaired and kept up. The Báwan country to the west will greatly benefit whenever funds can be found for opening up this, the most direct route to Farukhabad, as an alternative to the present road *viâ* Sándi.

* By Mr. A. H. Harington C. S., Assistant Commissioner.

The staple products are barley, wheat, bájra, moth, arhar, millet, sugarcane, and máṣh. Of these, the first three represent about four-sevenths of the cultivation of the pargana. Sugarcane in the year of survey occupied only a twenty-fourth part of the cultivated area. Kankar is found in Thatheora and Behti near the winding Baita jhíl.

The Chamar Gaurs hold 35 villages, more than half the pargana; five villages belong to Raghubansis; four to Sombansis; one each to Chandels, Raikwárs, Bais, and Chauháns. Muhammadans own four, Káyaths two, Brahmans one. One is a jungle-grant sold to a European. One is held in severalty by Gaurs, Káyaths, and Sayyads. In 44 villages the tenure is pattidari, in 13 zamindari.

Excluding cesses, the Government demand is Rs. 45,251, a rise of 48 per cent. on the summary assessment. It falls at Rs. 1-9-3 per acre of cultivation; Rs. 1-0-6 per acre of total area; Rs. 11-12-0 per plough; Rs. 2-6-7 per head of the agricultural, and Rs. 1-11-10 per head of total population.

The pargana is populous. The total number of inhabitants is 26,037, or 377 to the square mile. Hindus to Muhammadans are 25,173 to 864; males to females 14,108 to 11,920; agriculturists to non-agriculturists 18,769 (72 per cent.) to 7,268. More than a fifth of the Hindus are Chamárs; a fourth are Chhattris, principally Chamar Gaurs; Brahmans and Pásis, about equally numerous, make up another fifth. Among the remainder, Ahírs and Gararias predominate.

A bathing mela is held in honour of Darshan Debi at the Súrajkund, or tank of the sun, at Báwan on the first Sunday in Bhádon. It is said that up to forty years ago, between two and four thousand persons assembled, but now-a-days the attendance has diminished to a tenth of that number. Another sacred spot in Báwan is the place where Makhdúm Sáhib Abul Qásim, a contemporary of Sayyad Sálár Masaúd, is said to have spent a forty days' fast. Every Thursday evening some two hundred persons visit his shrine and offer sweetmeats, and light small lamps in his honour. At Kalhaur, the deserted city of the Thatheras, he is worshipped in Baisákh.

There is an aided vernacular town school at Báwan (95); a branch of the zila school at Thatheora (25); a girls' school at Báwan (16); and village schools at Kaundha (40); and Mánpur (58). Báwan, the chief town of the pargana, is said to have been founded by Rája Bál, a Daitya (probably a Turanian prince) before Dasrath and Ráma reigned in Ajodhya. The earliest historical, or nearly historical, event remembered in local tradition is, that on the arrival of Sayyad Sálár Masaúd at Kanauj, a detachment of his army was despatched to Báwan and fought there. Those of the invaders who fell were buried near the Súrajkund in Báwan. The next and chief historical event of the pargana is the expulsion of the Thatheras by the Gaurs shortly before the Muhammadan conquest of India. Kalhaur, or Kilho as it is popularly called, was the chief stronghold of the Thatheras in this part of Oudh. That it was of considerable size is shown by the height and extent of its debris which cover several acres in the heart of the tree-jungle of Danielganj. The remains of a huge masonry

well, 15 feet in diameter, and a ruined tank called Rámkund, are still to be seen. Tradition says that Rája Jai Chand of Kanauj deputed Mahá Singh, Gaur of Nárkanjari, and Kuber Sáh, Gaur of Garhganjana near Indor, to collect annual tribute from the Thatheras in what are now parganas Báwan and Sara. For three years these crafty Gaurs received the tribute, but instead of remitting it to Kanauj, represented to the Rája that the Thatheras were rebellious and refused to pay. So a strong force was despatched from Kanauj. The wretched Thatheras were burnt out and put to the sword, and the Gaurs settled down on their lands.

Another form of the tradition closely resembles that current in the Bangar (see article Bangar). Kuber Sáh had gone to Kanauj to deliver the annual tribute. While he was away from home twin sons were born to him. Of these the Brahmans in attendance on the Thathera chief predicted that they would achieve greatness and expel him from his kingdom. To avert such disaster the Thathera chief ordered the babes to be done away with, and the Brahmans giving out that if Kuber Sáh should return and look upon his children's faces he would die, caused them to be buried alive. Hardly had the deed been done when Kuber Sáh returned, heard the evil news, and had the babes dug up. Both were still alive. One of them had lost an eye, and was accordingly named Kána (one-eyed). The other was named Anai and Pakhni (lit. "under the wall"). From them are sprung the Kána and Anai (or Pakhni) sub-divisions of the Gaurs. On more than half the pargana the Gaurs have retained their hold till now.

The Ain-i-Akbari gives the area of the pargana as 60,063 bíghas, and the military force posted in it as consisting of twenty troopers and a thousand foot. A few of the Báwan villages have since been added to parganas Barwan and Sándi. There are eleven "dihs" or deserted village sites, all of which are attributed to the Thatheras.

BEHTI OR BETI—*Pargana* BIHÁR—*Tahsil* KUNDA—*District* PARTABGARH. —This village is beautifully situated on the bank of a large lake covering in the rains about ten square miles; to the north is a high bank covered with groves of magnificent trees; the lake, edged with rich crops and orchards, stretches away to the south, and three miles off flows the Ganges, in the dry bed of whose ancient channel the lake lies. The depth varies from three to eight feet. In 1241 this lake was dry; its bed was sown with wheat, and a lac of rupees worth is said to have been the out-turn of the grain. The Government sent down an officer, Harpál Singh, to attach the proceeds; in the fight which took place 500 men were killed.

In dry weather the area covered with water is 2,810 bíghas, or nearly three square miles. It is reported that this lake was dug by the Rája of Ajodhya, as a religious jagg, or votive offering, and burnt grain is still dug up in great quantities from beneath the surface.

An ancient building exists on an island in the middle of the lake, which is celebrated for its wild fowl and fish; a royal prince built this for a shooting lodge. The population consists of 1,733 persons; there is one temple to Mahádeo, one to Mahábír, and one to Vishnu.

BEHTI KALAN—*Pargana* SARENI—*Tahsil* LALGANJ—*District* RAE BARELI.—The river Lon flows to the south of this town, which is of no importance; it is embosomed in groves over which rises the spire of a fine Hindu temple to Mahádeo recently erected at a cost of Rs. 50,000. A small school attended by thirty-two boys is another institution; the population is, 4,798. No road passes near the town.

BELA—*Pargana* PARTABGARH—*Tahsil* PARTABGARH—*District* PARTABGARH.—This town is called after Bela Bhawáni, whose temple is on the bank of the Sai. In 1209 Fasli, the place was settled as a cantonment for the Oudh auxiliary force. It is on the metalled road from Allahabad to Fyzabad; it is four miles from Partabgarh and thirty-six from Allahabad. A fine bridge of nine arches over the Sai was destroyed in the floods of 1870; it has since been rebuilt. The population is 2,746. There are four mosques, one Anglo-vernacular school, attended by thirty-five Musalmans and 97 Hindu youths. MacAndrewganj adjoins this town; its annual sales are about Rs. 60,000. Here the Government district officers reside and have their offices.

BENÍGANJ*—*Pargana* SANDÍLA—*Tahsil* SANDÍLA—*District* HARDOI—Benígani—2,284 inhabitants, a good-sized village, mainly Ahír, of 545 mud houses, 21 miles south-east from Hardoi, and sixteen miles north from Sandíla on the unmetalled road from Sitapur and Nímkhár, which here branches off to Sandíla and Bilgrám. The old name of Beníganj was Ahmadabad Sarsand. Its earliest owners are said to have been Jogis and Arakhs. Some six hundred years ago a body of Janwárs who had settled in the neighbouring villages of Gáju and Tikári under the leadership of Dewa Ráe, Prág Ráe, and Nek Ráe, drove out the Arakhs from this and forty-seven other villages. Rather more than a hundred years ago, Bení Bahádur, Káyath, Díwán of the Nawab Wazír Shujá-ud-daula, built a row of shops and called the place Beníganj. About eighty years ago proprietary possession passed into the hands of one Rám Dás, an Ahír from Akia beyond the Ganges. After holding the village for twenty years the Ahírs had to strengthen themselves by an alliance with Gobinde Káyath, Chaudhri of Khairabad, and purchased his assistance with half their lands. Since then Káyaths and Ahírs have held Beníganj in equal shares. Ten years later it was included in the Kakráli taluqa by Chaudhri Mansab Ali, father of the late Chaudhri Hashmat Ali.

There is a police station at Beníganj, a village school averaging fifty-two pupils, and a weekly market on Saturdays. The open plains round Beniganj teem with antelope.

BETAGÁON—*Pargana* KHÍRON—*Tahsil* LALGANJ—*District* RAE BARELI.—A large village, or rather collection of hamlets, in the Rae Bareli district in tahsil Lalganj. It is on the road from Bareli to Cawnpore at a distance of twelve miles from Bareli. There is one temple in honour of Anandi Debi, also a school attended by about forty boys. Markets are held

* By Mr. A. H. Harington, C. S. Assistant Commissioner.

twice week, and about 5,000 people assemble at a fair in honour of Anandi Debi. The population is 4,297.

BHADARSA—*Pargana* HAWELI OUDH—*Tahsil* FYZABAD—*District* FYZABAD.—This little town is situated on the road from Fyzabad to Sultanpur, ten miles south of the former place; the little river Madha runs past it. For its history, see account of Haweli Oudh.

The population is as follows:—

Muhammadans ...	Sunnis ...	1,455,	of whom 9 are Wahábis
	Shias ...	302	
Hindus ...	Brahmans ...	121	
	Káyaths ...	127	
	Others ...	2,306	
		4,311	

There are six places of Musalman worship, 1,018 houses, all of which have mud walls. There is a fair at Bháratkund, at which 5,000 people assemble. Rám Chandar is said to have visited this place in company with his brother Bhárat, and the place takes its name from this visit, "Bhayyadars" meaning the meeting of the brothers.

BHADRI—*Pargana* BIHÁR—*Tahsil* KUNDA—*District* PARTABGARH.—This town lies on the road from Bihár to Mánikpur; it is 32 miles from Bela and 28 from Allahabad. The Ganges flows 5 miles to the south. The fort of the Bisen taluqdar of Bhadri was here. Its ruins are still to be seen, covered with picturesque clumps of bamboos.

In 1209 Fasli the názim of the period, Mirza Jáni, encamped here, demanded a higher revenue from the taluqdar Daljít Singh, and in the dispute killed him. Numerous other fights occurred here. The population consists of 1,021 Hindus, and 113 Musalmans. There is one stone temple recently erected at a cost of Rs. 10,000 by the present owner.

BHAGWANTNAGAR*—*Pargana* MALLÁNWÁN—*Tahsil* BILGRÁM—*District* HARDOI.—Bhagwantnagar 3,247 inhabitants. A small town of 25 bricks and 62 mud houses, chiefly occupied by Misr Brahmans, one mile to the south of Mallánwán, pargana Mallánwán, district Hardoi, founded a hundred and eighty years ago during the reign of Aurangzeb by Rája Bhagwant Ráe, Díwán at the Delhi Court. It has a considerable manufacture of plates and drinking-vessels from bell-metal (phúl). Market days are Wednesdays and Sundays.

BHAGWANTNAGAR *Pargana—Tahsil* PURWA—*District* UNAO.—This pargana was formed and the name of Bhagwantnagar given to it

* By Mr. A. H. Harington, C.S., Assistant Commissioner.

by Ráo Mardan Singh, the ancestor of Bábu Rám Bakhsh of Daundia Khera, who was the názim of the place.

In earlier times the villages comprised in the pargana Bhagwantnagar were included in others adjoining it, but a hundred years ago, when Ráo Mardan Singh's wife, Bhagwant Kunwar, founded this village and called it by her own name, her husband made it the head-quarters of the pargana. During the king's reign a tahsildar resided here, and after some changes under the British rule, the village Bhagwantnagar was fixed as the head-quarters of a tahsil at the end of the year 1866, but it was again transferred to Bihár in 1867. The pargana comprises 53 villages under the proprietorship of individuals of different castes and clans. This pargana is in shape a parallelogram; its length from east to west is twelve miles, and breadth from north to south ten.

It is forty-five square miles in area, and is bounded on the east by the villages of parganas Khíron and Sareni, on the west by Katra Díwán Khera of pargana Ghátampur, on the north by parganas Bihár, Pátan, and Magráyar, and on the south by pargana Daundia Khera.

The proprietary rights are as follows:—

Taluqdari	...	...	...	1	village.
Grant ...	...	...	...	1	,,
Zamindari	...	...	...	25	villages.
Pattidari	...	...	...	26	,,
				53	villages.

The area is 28,744 acres, and the revenue paid to Government amounts to Rs. 67,710, averaging Rs. 2-5-8 per acre. The population is composed chiefly of Brahmans and other higher castes, and numbers 26,565. The river Kharhi, which flows through this pargana, takes its rise from the tanks Belha and Bálganj in pargana Daundia Khera, and passing through Bhagwantnagar and also Bihár joins the river Lon. There is also a river named Suwáwan, which has its source from a tank in village Bhadewa of this pargana, and then flowing through some villages joins the river Lon in Bihár. Both these, however, are not of much service to the country, but are on the contrary, sometimes mischievous, overflowing their banks and inundating the whole of the land around, thus causing great loss to the landlord and tenant. The soil is principally loam and clay. The principal autumn crops are cotton, rice, millet, múng, vetches, Indian corn, oil-seeds, ghuiyán (arum colocasia), sweet potato (convolvulus batatas). And the spring crops are wheat, barley, gram, peas, oil-seeds, and sugarcane. The irrigated soil in this pargana is four times as much as the unirrigated, the water in wells is found at an average depth of 40 feet. The climate is, on the whole, good and suited to the constitution of the people. There is a market held in Bhagwantnagar Khas on Mondays and Fridays. It is a good one, and bankers and braziers do a good business.

There is no separate cattle market. The country oxen are purchased at the fairs of Batesar, of Benduki or of Makanpur.

BHAGWANTNAGAR—*Pargana* BHAGWANTNAGAR—*Tahsil* PURWA—*District* UNAO.—This town, in the pargana of same name, lies thirty-two miles south-east from Unao, six miles from the road from Baksar to Bihár; it was founded by Bhagwant Kunwar, wife of Ráo Mardan Singh, the Bais chief of the famous Daundia Khera fort. The population is 4,923 of whom 950 are Brahmans, and strange to say, only .13 are Chhattris and 145 Musalmans. There are six temples, and one vernacular school attended by eighty pupils.

BHÁI—*Pargana* DALMAU—*Tahsil* LALGANJ—*District*—RAE BARELI.—The town is situated three miles west of Dalmau on the road leading from Dalmau to Lalganj; its site lies very high, and this elevation with numerous groves renders the place rather picturesque. The population is 4,023, of whom 1,234 are Musalmans, all Sunnis.

BHANGHA*—*Pargana* BHINGA—*Tahsil* BAHRAICH—*District* BAHRAICH.—(Latitude 27° 44′ 36″ North, longitude 81° 52′ 11″,) lies twenty miles to the north-east of Bahraich and seven miles north-west of Bhinga, in the rich duáb between the Rápti and the Bhakla rivers, about one mile from the banks of the former and one mile off the road from Bhinga to Nánpára. It is prettily situated in the midst of mango groves, and has a fertile alluvial soil. Formerly owned by the Taluqdar of Bhinga, having been founded by him some 100 years ago, it has only become a place of any importance since 1814 A.D., in which year the bazar, which is now well frequented, was first established. It is now owned by a loyal grantee, Sher Singh, this portion of the Bhinga iláqa having been confiscated by the British Government. It contains 2,754 inhabitants, of whom 605 are Musalmans and 2,149 Hindus. There is no trade except for local consumption, and there are no manufactures. There is a Government village school with thirty-three boys.

BHARÁWAN—*Pargana* GUNDWA—*Tahsil* SANDÍLA—*District* HARDOI.—Bharáwan 13,193 inhabitants, population chiefly Brahmans. A large village of 684 mud houses fourteen miles north-east from Sandíla, Rája Randhír Singh Bais resides at Bharáwan, and his taluqa is named from it. There is a village school averaging 53 pupils.

BHATPUR†—*Pargana* GUNDWA—*Tahsil* SANDÍLA—*District* HARDOI.—Bhatpur a Bais village of 357 mud houses and 2,504 inhabitants. It lies on the right bank of the Gumti twenty miles east-north-east of Sandíla, six south of Bári, and twenty-one east-north-east from Malihabad, with which it is connected by an unmetalled road passing through Pípargáon.

BHAULI—*Pargana* JHALOTAR AJGAIN—*Tahsil* MOHÁN—*District* UNAO.—This town lies eight miles south of Mohán, and ten miles north-east of Unao, on the road from the Ajgain Railway Station to Rasúlabad.

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* By Mr. H. S. Boys, C. S., Assistant Commissioner.

† By Mr. A. H. Harington, C. S., Assistant Commissioner.

It was founded 350 years ago by Ganesh Singh Thákur Dikhit, and called after Bholi Debi. The population is 3,453, of whom 172 are Musalmans. There is one school and one temple. The soil is sandy, the water good.

BHAUNTI*—*Pargana* KALYÁNMAL—*Tahsil* SANDÍLÁ—*District* HARDOI.—a Chandel village of 517 mud houses and 2,105 inhabitants, eight miles north-east from Sandíla.

It was included in the Sarwan Barágáon taluqa of Rája Fateh Chand eighty years ago, when Ráe Jai Sukh Ráe, Díwán of Saádat Ali Khan, rose into power, and formed a taluqa of 54 villages. The Chandels hold a permanent lease, (sub-settlement of the village.)

BHAWAN—*Pargana* RAE BARELI—*Tahsil* RAE BARELI—*District* RAE BARELI.—This town stands six miles south-east of the principal station of the district, it is sixteen miles north-east of Dalmau and twelve miles north of Jaláipur Dehi. It was founded by Bháwan, the brother of Dál, the Bhar chief, who built himself a castle here and took up his residence in it. The exact date of its foundation cannot be ascertained, but it must have been about 500 years ago.

The soil is chiefly loam, and the town stands on a level surrounded with groves, in the middle of richly cropped fields and grassy plains. The climate is salubrious. The zamindari of this town was granted by Sultan Ibráhím of Jaunpur, after the destruction of the Bhars to Burhán-ud-dín Qittál, and the king had a masonry fort built here in 820 Hijri, and pulled down the castle built by the Bhar chief. The fort does not exist now; its remains can be seen only in the shape of mounds. The population amounts to 1,101, of whom 311 are Muhammadans, of the Sunni profession and of Hanafi sect. There are 34 Brahmans, and 40 Káyaths, both of the Shaivi, and Shákti creeds, the remaining 716 being composed of lower castes. There is one masonry mosque built by Shekh Abd-us-Samad 45 years ago, and 140 mud houses. No market is held here, nor fair, nor is any manufacture of note carried on.

Latitude ...	...	...	...	26°26′ North.
Longitude...	...	...	...	81°18′ East.

BHILWAL—*Pargana* HAIDARGARH—*Tahsil* HAIDARGARH—*District* BARA BANKI.—This village stands on the road from Sultanpur to Lucknow, and on the bank of the Gumti. It is pleasantly situated on the high and undulating ground with groves to the south-west. The soil is light, and in places sandy, but the place is healthy, and is the residence of the taluqdar.

The town is said to have been founded by Bahla Pási and called after him. Musalmans have owned this village since the time of Ibráhím Sharqi. The population is 2,680, of whom the majority are Musalmans, all Sunnis. There is a small vernacular school; markets are held twice a week.

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

BHINGA *Pargana*—Tahsil* BAHRAICH—*District* BAHRAICH—Bhinga pargana lying at the north-eastern angle of the district of Bahraich, is bounded on the north by Naipál and the Tulsipur pargana, on the east by iláqa Durgápur, on the south by the Ikauna and Bahraich pargana, and on the west by Charda pargana. It has an area of 247 square miles, with an extreme length of 19 and an average breadth of 14 miles. Bisected by the river Rápti. which flows with a very tortuous course from north-west to south-east, the pargana has peculiarly well-defined physical features. The portion to the south of that river, together with the land lying along its north bank, forms the basin of the Rápti and its affluent the Bhakla, which two streams flowing parallel to one another embrace a duáb of unusually rich alluvial soil. Skirting the north of this tract is a belt of reserved forest about four miles wide, and which being on high ground once boasted some fine sál timber, but which now contains little wood of value. To the north of this again lies a tract of low tarái land, which stretching away through the Tulsipur pargana is bounded by the forest which lies along the foot of the first range of the Himalayas. Here are the finest rice grounds of the district. In the southern portion of the pargana wheat and Indian-corn are the staples. Of the whole area 140 square miles are under cultivation, 28 square miles are culturable waste, and 61 square miles are reserved forest. There is scarcely any irrigation, the water lying so near the surface in the south that it is not required, while to the north little but rain crop is grown. The pargana originally comprised no villages but those of the Bhinga estate, but half the iláqa having been confiscated on account of arms having been found concealed upon it, it is now held as follows:—

Class of village.	Number of villages.	Area in square miles.	Government demand.	Incidence of Government demand per acre.		
				On cultivation	On total assessable area.	On total area.
Taluqdari.			Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Perpetual settlement	40	47	31,775	1 6 9	1 2 11	1 0 10
Thirty years' ditto	115	139	84,592	1 4 2	1 0 10	0 15 4
Total ...	155	186	1,16,367	1 4 9	1 1 4	0 15 8
Independent villages	1	...	140	1 0 3	0 14 4	0 13 5
Grand Total ...	156	186	1,16,507	1 4 9	1 1 4	0 15 8

* By Mr. H. S. Boys, C. S., Assistant Commissioner.

Nearly the whole pargana is held by the Mahárája of Balrámpur, and the Taluqdar of Bhinga. The following statement gives the population:—

Number of souls per square mile, excluding Oudh Forest area.	Total population.	Total population.				Muhammadans.			Hindus.		
		Females.	Males.	Non-agricultural.	Agricultural.	Total.	Non-agricultural.	Agricultural.	Total.	Non-agricultural.	Agricultural.
401	74,528	35,791	38,737	28,397	46,131	7,357	3,150	4,207	67,171	25,249	41,924

	Muhammadan and others.						Hindus.									
Total	Miscellaneous	Others	Ghosi	Julaha	Pathán	Shekh	Others	Murao	Kori	Kahár	Kurmi	Chamár	Pási	Ahír	Vaishyas	Brahmans
... 74,528*	... 1,151	... 2,357	... 704	... 878	... 1,873	... 404	... 18,805	... 2,232	... 4,381	... 2,581	... 11,464	... 3,246	... 5,268	... 11,423	... 2,193	... 5,571

District roads run from Bhinga to Bahraich, to Nánpára, and to Ikauna, and good lines have lately been cut through the forest by the Forest Department. Of trade and traffic, however, there is but little,—the only export being grain, chiefly rice, and a small amount of inferior timber. Besides the rája's school at Bhinga itself, there are Government village schools at—

Shiugarh	...	32 boys.
Gotwah	...	32 ,,
Patna Khaighuria	...	20 ,,
Bhangha	...	33 ,,

At Bhinga and at Sonbarsa in the tarái there are district post offices. This pargana was formerly comprised partly in Bahraich and partly in the tarái parganas of Dángdún and Behra.

In 1483 A. D., Dángdún was held by a hill rája by name Udatt Singh, and Behra was then probably under the sway of Rája Sangrám Sáh, who held the neighbouring pargana of Rajhat. The cis-Rápti portion was held by the Ikauna rája. Between this date and 1650 A. D., the Ikauna taluqdar had extended his sway across the Rápti, and in the time of Shah Jahán he owned 92 villages of pargana Dángdún; part of these and probably the Behra villages also were held by a cadet of the house, but the

* There are 793 Chhattris and 25 Sikhs, so not only do two individuals absorb the entire landed property but they have no kinship or race affinity with the vast mass of the population.

estate, which was always open to the raids of the Banjáras, was a troublesome one to manage, and the taluqdar, Lalit Singh, who was connected with the Gonda family by marriage, yielded his rights in favour of Bhawáni Singh Bisen, younger son of Rám Singh of Gonda. The present taluqdar is sixth in descent of Bhawáni Singh.

BHINGA*—*Pargana* BHINGA—*Tahsil* BAHRAICH—*District* BAHRAICH.—Bhinga (Latitude 27° 42′ North, longitude 81° 57′ 26″ East) is situated 24 miles to the north-east of Bahraich, on the left bank of the Rápti river, and on the borders of a broad belt of reserved forest which here fringes the Tarái. A Government district road goes to Bahraich, another to Nánpára by Malhipur, and another to Kurásar by Ikauna and Piágpur. There is here a police station with a force of twelve constables, and three officers, and it is the head-quarters of the taluqdar, who owns the estate of the same name. The village is said to have been founded and the iláqa acquired about 300 years ago by one Bhayya Dar Singh, Janwár, a cadet of the house of Ikauna, in the name of whose head manager, Bhagga Singh the name Bhinga had its origin. For 150 years subsequent to its foundation it was an unimportant village, but about 150 years ago, some Banjáras having seized it, it was recovered by Bhawáni Singh Bisen, a younger brother of the Gonda rája, and a marriage connexion of the Janwár, by force of arms, and since then has risen in importance.

The population numbers 4,341 of whom 1,080 are Musalmans. There are 1,615 houses, of which the only one of importance is that of the taluqdar in the old fort. It was in a grove within a mile of this fort that Mr. Ravenscroft was murdered in 1823 A. D., (see Sleeman's Diary). The taluqdar maintains an English town school with 79 boys, has built a dispensary, and is otherwise improving the place; which has a well-to-do appearance. There is, however, no trade of any importance beyond grain which mainly goes south by the Bahraich road, but which on occasions of scarcity down country is sent down the river by boats; and timber, which also goes south-eastward by the river.

BHIRA—*Pargana* BHÚR—*Tahsil* LAKHÍMPUR—*District* KHERI.—Is situate at a distance of about 2 miles, south of the Chauka, 32 miles north-west of Lakhímpur.

A market is held on Tuesdays and Thursdays in which articles of country consumption are sold; the average value of cotton fabrics and of salt sold is estimated at Rs. 50 and Rs. 10 respectively. There is a police station. It is the residence, of one of the Bhúr taluqdars. It is on the road from Kukra to Marauncha Ghát, and suffers much from fever.

Population 1,741 ...	Male	Adults	724
		Minors	258
	Females	Adults	561
		Minors	248

BHITAULI—*Pargana* MAURÁNWÁN—*Tahsil* PURWA—*District* UNAO.—This large village lies twelve miles east of Purwa, and thirty-two miles east of Unao, close to the river Sai. It is pleasantly situated among mango groves in a sandy soil. It is alleged to have been founded 600

* By Mr. H. S. Boys, C. S., Assistant Commissioner.

years ago by Hanomán and Banwári Káyaths; the place has no history; one Mádhab Thákur, a man of note resided here, and the tradition remains that his field near the village never requires irrigation, however dry the season. A vernacular school attended by 64 pupils, and a mosque are the institutions of the village. The population is 4,656, of whom 2,700 are Chhattris, 166 are Musalmans. There are no masonry houses or market, and the place is singularly rural for its size. The large Chhattri population is its only feature of interest.

BHITAULI *Pargana—Tahsil* FATEHPUR—*District* BARA BANKI.—This pargana adjoins Rámnagar; it was formerly in the Bahraich district; it lies west of the Kauriála, between that river and the Chauka. The area of the pargana is 62 square miles, of which 32 are cultivated; the population is 26,664, at the rate of 430 to the square mile. The Government demand is Rs. 9,263 being at the rate of 5½ annas per arable acre—the lightest assessment in Oudh, taking everything into consideration. It originally belonged to the Rája of Rámnagar; it is now the property of the Rája of Kapúrthala, who resides in the Panjáb. The agent of the landlord resides in Bahraich. As this former gentleman is now almost the only titled representative of the Raikwár clan, and as Bhitauli, their residence, a strong fort lying in the tongue of land between the Chauka and the Kauriála, was rather celebrated during the mutinies, it is desirable to give here an account of the Raikwár clan.

It settled on both sides of the river Kauriála or Gogra, for some unaccountable reason. As a rule, a great river divides a clan, but here we have the Raikwárs in Bahraich on one side, in Kheri, Sitapur and Bara Banki on the other. The following is the account of the family given by Mr. H. B. Harington:—

"Some 600 years ago, three brothers, Sál, Bál and Bhairwánand, left the city of Raika, near Jummoo, on the borders of Kashmír.

"They first passed on to their connexion, the Rája of Kanauj; thence to Bukheri, at that time a portion of what has since been known as the Bhitauli estate, in the old pargana of Sailuk.

"Bukheri was washed away by the Gogra, and finally they settled in Chánda Siháli in pargana Fatehpur, a village on the borders of Súratganj. In this village a large chabutra standing by a masonry well, which is stated to have been made by the Bhars, marks the tradition that one of the three brothers, Bhairwánand, fell into the well and was allowed by the other two to remain there under the hopes that a pandit's prophecy might be realised, that their ráj in Sailuk would endure so long as Bhairwánand remained at the bottom of the well. To the present day the Raikwárs make an annual pilgrimage to do worship at the chabutra of Bhairwánand. The remaining brothers are said to have taken service under the Bhar rájas, Sárangdhar and Kapúrdhar, who held large territories on either side of the Gogra. Sál represented their interests as their wakíl at the Delhi Court and Bál became their náib. The Bhar rájas fell into arrears and refused to pay up the balance due. Thereon a force was sent from Delhi. The Bhar rájas were overcome and slain, and their territories made over, those trans-Gogra and known as Bhaunri to Bál, and those on this side to Sál.

"The latter territories comprised the Sailuk* pargana. In this pargana were four muhâls, *viz.*, Bado Sarai, Rámnagar (which seems to have been later established), Muhammadpur, and Lálpur (trans-Chauka). These were sub-divided into 7 tappas, *viz.*, 1, Kuntúr; 2, Sihâli; 3, Bindaura; 4, Basorhi; 5, Chheda; 6, Gánjar; and 7, Gudhára. Of these Gánjar and Gudhára were contained in Lálpur and comprised the Bhitauli estate recently made over to the Mahárája of Kapúrthala. From Sál or Bál every Raikwár claims descent. From the time of Sál the clan was for eight generations represented by a chaudhri. In the ninth generation Rám Singh adopted his connexion Zoráwar Singh, who became the first rája of the clan. His grandson was Rája Anúp Singh, the father of Súrat Singh, and grandfather of Rája Gur Bakhsh Singh. Anúp Singh fought the great battle on the Kalyáni with the Lucknow Shekhs, which is referred to in the account of the Bara Banki district.

"In the time of Saádat Ali Khan the whole of the estates were at first made *khám* and Súrat Singh absconded. But in 1216 F. he was restored to power, and the whole of the parganas of Rámnagar and Muhammadpur were under him made *huzúr tahsil*. Súrat Singh seems to have yielded his powers as landlord and as chakladar with discretion and kindness.

"He granted the zamindari of their respective villages to those of the clan who were entitled to them, and fixed the jama at a uniform rate which lasted throughout his life-time. In the latter portion of it, however, he fell into arrears and was confined in Lucknow. On his solemn promise to make all good he was released on the security of Rája Gobardhan Dás Káyath, of Sandíla, ancestor of Dhanpat Ráe.

"On Súrat Singh's failing to pay up he was besieged by Gobardhan Dás in the fort of Chheda, and during the siege died—a visitation, it was thought, for failing to keep his word.

"In 1233 to 1245 F. Rája Gur Bakhsh succeeded to the office and duties of his father, Súrat Singh. From 1246 to 1250 F. Rája Bahádur Darshan Singh made the Rámnagar Dhameri estates *kachcha* and settled with whom he chose—generally with the resident muqaddams.

"In 1251 F. Rája Gur Bakhsh Singh recovered the Rámnagar Dhameri estate, and the chakladari of the Muhammadpur pargana. (He was recognised under the title of taluqdar, but in the Muhammadpur pargana he was in reality not taluqdar but chakladar). During this interval Rája Girdhára Singh Káyath, názim, on several occasions employed *jamogdars* to collect the revenue. The attempt to make the estate khám seems to have failed.

"In 1261F Rája Sarabjít Singh, the son of Rája Gur Bakhsh, quarrelled with his father and obtained the *qubúliat* of the Rámnagar and Muhammadpur parganas. Rája Gur Bakhsh retained Chheda, 18 mauzas, and Rádhamau, 22 mauzas, and Pára Deori, 7 mauzas (since given to the Mahárája of Kapúrthala).

* Sailuk has since been washed away by the Gogra.

"In 1262 the qubúliat remained with Sarabjít Singh, but Qudratulla Beg was sent to collect as jamogdar. His extortions are said to have been so great that a large portion of the estate was thrown out of cultivation.

"At annexation various muqaddams (and in one instance a chaukidar) were settled with. The qánúngos state that of the 420 villages retained in the qubúliat of Gur Bakhsh and Sarabjít Singh previously to annexation, 200 were their ancestral property, in which they had *bonâ fide* proprietary rights acquired rather by inheritance or mortgage, a few of course by force. In 220 they had no actual proprietary rights. In 1264 F. at annexation 50 villages were settled with Gur Bakhsh and 49 with Sarabjít Singh. In 1266 F. (A. D. 1858) 105 with Sarabjít Singh, none with Gur Bakhsh Singh. One hundred and seventy-eight villages comprising the Bhítauli estate were confiscated and made over to the Mahárája of Kapúrthala. Most, if not all, of these are said by the qánúngos to have previously become the property of the Raikwár rájas."

The following extract is from Colonel Sleeman:—

"The greater part of the lands comprised in this estate of Ramnugger Dhumeereea, of which Rája Gorbuksh is now the local governor, are hereditary possessions which have been held by his family for many generations. A part has been recently seized from weaker neighbours and added to them. All the rest are merely under him as the governor or public officer entrusted with the collection of the revenues and the management of the police."—*Volume I., p.* 25.

The above is, as far as I can ascertain, a fair relation of the history of Rája Gur Bakhsh Singh and the clan to which he belongs. We learn in addition or contradiction to the above from the rája's family history that his ancestors had formerly 516 villages paying a revenue of Rs. 4,68,000. Rája Súrat Singh received a perpetual money nánkár of Rs. 1,000 for reducing the contumacious Rája of Nánpára; the allowance was forfeited by Wajid Ali Shah. When Ghází-ud-dín Haidar went to see the Governor-General, he placed Súrat Singh as Governor of Lucknow in charge of the police, receiving Rs. 500 per day.

We now come to the trans-Gogra settlements of the clan. The Bahraich branch of the Raikwárs prospered exceedingly, if we are to believe their own account. The estate of these Raikwárs originally was only one, that of Bamhnauti or Baundi in Fakhrpur pargana.

Harhardeo, the Rája in Akbar's time, fourth in descent from Sáldeo, took toll from a princess of the royal household travelling through his dominions on pilgrimage to Sayyad Sálár's shrine. He was called to court to give an explanation; he did so and remained to help his sovereign in an expedition against Idgar, the rebellious viceroy of Kashmír, his own family domain. He rendered good service and was granted the zamindari of nine parganas —Fakhrpur, Hisámpur, half Firozabad in Kheri, Rájpur Chahlári, [illegible] in Sitapur, Seota in Sitapur, Sailuk in Bara Banki, Garh Qila [illegible] Bamhnauti in Bahraich. In other words, a territory extending [illegible] Sarai in Bara Banki to Ramia Bihar in Dhaurahra, a territory 93,000. and averaging about 35 in breadth, or above 3,000 square T unlikely that this grant was ever made; it is inc[illegible]

zamindari of the Bhitauli branch on the west side of the river, with that of the Jarwal Shekhs in Hisámpur, who had 250 villages as late as 1816, and with the traditional history of Garh Qila Nawa, whose inhabitants admit having been governed by many castes and rulers since Álha and Údal, but know nothing of the Raikwár's authority. About 1590 the Harharpur estate was severed from that of Baundi. In the seventeenth century the two estates of Rahwa and Rájpur Chahlári were split off from Baundi (see article Bahraich).

Still the latter remained a great ráj; it increased from 67 villages in 1796 to 261 in 1816; no less than 172 villages were added to it between 1816 and 1856, and it contained these 433 at annexation, which were all forfeited after the mutiny, as were 33 belonging to Chahlári and 14 to Rahwa, also Raikwár estates.

The estates of the Raikwárs forfeited during the mutinies were as follows:—

	Name.	No. of villages.	Area in acres.
Bahraich ...	Baundi	305	189,000
	Rahwa	14	4,278
	Chahlári	33	19,250
Bara Banki...	Bhitauli	76	57,438
Sitapur ...	Chahlári	18	15,772
		446	285,738 or 450 square miles.
also Hardoi ...	Ruia	40	20,000

The present Rája of Rámnagar has still 253 villages, covering an area of 108,000 acres, and Rahwa and Mallápur have still large properties, but the glory of the family has departed. The Raikwár is rather peculiar in his habits; he will not clean his teeth with nim twig, and his chiefs were nearly all rájas. There was a Rája of Baundi, another of Rámnagar, another of Rahwa, and he of Mallápur hesitates between ráo and rája. The history of part of the Bhitauli estate was analysed with great care by Mr. Woodburn, and from his enquiries it appeared that prior to 1816 a very small portion of the estate was in the hands of the rája. It appears from the above that the power of the clan was of recent growth; that it was at its height in the thirty years prior to annexation. The Raikwárs in their own family history lay no claim to being Súrajbans; on the other hand the Súrajbans are specially mentioned as inhabitants of Jammoo, and the Raikwárs of Raika. It is yet a mystery why this small clan should have turned so bitterly on the British. Of the rebel leaders, three—Narpat Singh of Ruia, Gur Bakhsh of Bhitauli, and Hardatt Singh of Baundi—were Raikwárs. These three chiefs led a force of 25,000 men even after the fall of Lucknow. Baundi for months sheltered the Queen of Oudh and her paramour, Mammu Khan. Bhitauli was a head-quarters of rebellion. In Ruia, the Molvi of Fyzabad ensconced himself, and under its walls, beside the lovely lake of Rúdamau, in the deep shade of a mango grove, lie the bones of Adrian Hope, perhaps the most mourned of all the English soldiers who died on the battle-fields of 1857-1858.

The following specimen of official history is given as shedding light on the relation of Government, rája, and ryot, during the last years of Oudh independence in the estate of Rámnagar Bhitauli.

Rámnagar, Muhammadpur, Bhitauli.

In 1246 F. to 1250 F. these parganas were in the contract of Rája Darshan Singh at Rs. 2,12,000, who allowed Gur Bakhsh Singh to engage under him for 46 at—

Jama	2,12,000
Nazrána	40,000
Balance of former years	35,000
	2,87,000

Gur Bakhsh Singh's balance of 75,000 gave rise to a quarrel, and Darshan Singh made the parganas *kachcha*.

During Darshan Singh's tenure the estate was ruined, having gradually declined since the chakladari of Mendu Khan in 1233 F., and the small receipts of 1249-50 were due to the extortions of Darshan Singh in 1247-48 F. The zamindars had even been reduced to selling their daughters. 1251 F. The contracts of the two parganas were given to Gur Bakhsh Singh, who had presented himself in Lucknow, at 1,80,000. The balance at the year's end was 60,000.

		Rs.
1252 F.	Gur Bakhsh at	1,46,000
	Paid in	1,25,000
	Balance ...	21,000

253. Five years' engagement given to Gur Bakhsh. His collections were as follows:—

	Rs.	
1251	1,75,000	These were not extortionate, nor were the zamindars ruined, no great rise and no reduction being made, and no new villages brought into or thrown out of cultivation.
1252	1,75,000	
1253	1,70,000	
1254	1,75,000	
1255	2,00,000	
1256	2,00,000	
1257	2,00,000	

In 1258 the parganas were incorporated in the nizámat of Khairabad under the control of Husen Ali Khan. He gave Rája Gur Bakhsh Singh the engagement at Rs. 1,50,000.

1259. Girdhára Singh became Názim of Khairabad; he allowed Gur Bakhsh Singh (1260) to hold as before.

During this tenure one-fourth of the estate fell out of cultivation. (The collections had been by jamog.)

1261. Rája Sarabjít Singh, presenting himself in Lucknow obtained the contract of Rámnagar, Muhammadpur, and Bhitauli at 1,51,000, Bhitauli 29,000, Rámnagar and Muhammadpur 1,22,000.

Although the collections were—

	Rs.
Bhitauli	40,000
Rámnagar and Muhammadpur	1,60,000
	2,00,000

Sarabjít Singh only paid in Rs. 53,000, leaving a balance of Rs. 98,000.

1262. Qudratulla Beg became *amáni* chakladar, and held Bhitauli, Rámnagar, and Muhammadpur at Rs. 1,54,000, which was paid in. The actual amount of his collections is unknown, but the country was ruined by the outrageous extortions of tahsildars and jamogdars. It is supposed that Rs. 3,00,000 were collected. Several villages fell out of cultivation, asámis having sold their ploughs and oxen.

It will be observed from the foregoing that the revenue paid by the taluqdar was generally Rs. 1,50,000, varying from Rs. 1,80,000 to 1,46,000. It was optional with the Government of the day to leave the estate to the owner; even when it did do so it often collected direct from the tenants and oppressed them. Now Government has given the owners a lease at Rs. 1,64,561 for thirty years, and engages to renew the lease at the expiry of that period on similar moderate terms: they collect above Rs. 3,50,000 from the tenantry in the three parganas.

BHÚR *Pargana**—*Tahsil* LAKHÍMPUR—*District* KHERI.—Pargana Bhúr, as it is at present constituted, consists of all that part of the old pargana of the same name which lies to the south and west of the river Chauka, and of the whole of the old pargana of Aliganj. It is one of the largest parganas in Oudh.

The tract of country which forms the present pargana is in shape an irregular parallelogram, somewhat resembling a wedge, extending from north-west, which is the narrow end, to south-east, the wide end.

On its north side the pargana is 42 miles in length, and is bounded for 18 miles, beginning from the west, by pargana Palia, and for the next 24 miles by pargana Nighásan, from both of which it is separated by the river Chauka, except for a space of nine miles near the north-west corner of the pargana, where the river has encroached towards the north-east and left portions of seven villages of pargana Palia on its southern side, touching Bhúr. The area is 376 square miles. At the west extremity the pargana is only 2½ miles wide, and touches the districts of Pílibhít and Sháhjahánpur in the North-West Provinces.

Along the south, Bhúr is 38 miles in length; beginning at the west, it is bounded for 9 miles by Sháhjahánpur, for 19 miles by pargana Kukra Mailáni, for 8 miles by pargana Paila and for 2 miles by pargana Kheri. The river Ul takes its rise from a marsh at the western extremity of the pargana, and forms its southern boundary for the whole length of 38 miles. At the eastern end Bhúr is about 15 miles in width, and is bounded by pargana Srinagar; there is no natural boundary, and the line of separation is very irregular and about 21 miles in length.

Bhúr possesses one very marked geographical feature which imparts a distinctive character to the pargana and marks it off into two natural divisions, the upper country and the lower country or gánjar. This is a high bank, forming a sudden rise of from 20 feet to 50 feet in the land from the north to the south. The bank runs in a direction generally about paralled to the river Chauka, and the river at one time flowed just under

* By Mr. J. C. Williams, C. S., Assistant Commissioner.

it; it now touches the river at Aliganj at the western extremity of the pargana; is never more than 5 miles distant from the stream, and rejoins it at Bhargáda, about 31 miles to the east of Aliganj.

This bank marks the old course of the Chauka river, and the gánjar or tract of land between the high bank and the river, consisting of about one-fourth of the whole pargana, is a very low plain, extending over about eighty square miles, which is regularly inundated by the river during the autumn rains.

In describing the pargana I begin with the gánjar. The plain is very sparsely inhabited, abounds in large tracts of grass jungle, jháu, khajúr, and underwood, and the villages and hamlets are very widely scattered, those spots being selected as sites which are a few feet higher than the surrounding country, and which, therefore, escape the floods, except in very rainy seasons.

Groves of fruit trees are very few and far between, but the whole face of the country is thickly dotted with catechu and wild fig-trees. Throughout the whole of this tract water is only about 3 feet below the surface, and it is intersected by an immense number of streams flowing in almost all directions, but with a general inclination from north-west to south-east.

Many of these are back-waters on a higher level than the Chauka, and frequently flowing at right angles to it; they are dry for six months of the year, but rapidly fill with the first rise of the stream, and carrying off its surplus waters, distribute them over the low plain lying between the present bed of the river and the high bank a few miles to the south. They then gradually dry up, and can frequently be crossed dry-shod in the cold weather.

The river Chauka did not leave its old bed under the high bank and flow off into its present bed all at once. At some period, which, as it is far beyond the memory of the present inhabitants, is referred by them to times of remotest antiquity, the river which till then had flowed in its old bed under the high bank as far as Jagdíspur left its old bed at that point, and going off in a due easterly direction joined its present bed opposite Patwára Ghát. The village of Sháhpur contains the ruins of an old fort, and tank, ascribed to Rája Ben, which were built at a time when the Chauka flowed under Sháhpur, which is nearly 5 miles south-west of Patwára, where the river flows now, and 3 miles south-east of Jagdíspur, where it flowed up to about thirty-five years ago.

But there are many persons still living in the pargana who can remember the last great change. Up to about thirty-five years ago the river flowed under the high bank from the ruins of the old fort of Kámp close to Aliganj down to the villages of Bhúr, Barheya Khera, and Jagdíspur, the head-quarters of the great taluqa of Bhúr. The ruins of the fort of Jagdíspur destroyed after the rebellion are now 5 miles from the river, but the fort was built at a time when it commanded the stream. At the last settlement of pargana Palia, fifty-two years ago, the whole of the pargana was to the north of the stream, whereas now there are parts of seven villages to the south.

At a distance varying from 12 to 20 miles to the north of the high bank or ridge which I have been describing, and to the north of the Chauka, there is in pargana Khairigarh another high bank, which runs nearly parallel to and at a short distance from the north of the river Sarju, in the same manner as the Bhúr ridge is parallel to and at a short distance from the south of the river Chauka.

I think it probable that an examination of the geological formation of this part of Oudh would result in establishing the fact that at a period which, geologically speaking, may be considered to be comparatively recent, the large tract between these two high banks formed the bed of a large inland lake. Not only the whole surface of the soil of the low plain along the south of the Chauka in Bhúr which is annually flooded, but also many portions of the comparatively higher plains to the north of the Chauka in pargana Nighásan which are now never inundated, seem to bear evident marks of having been at some remote time subject to fluvial action.

Take, for instance, the peculiar formation of jhíl known in the local dialect as a *bhagghar*. These bhagghars are very numerous all over the tract between the two high ridges in Bhúr and Khairigarh, and always exactly resemble each other. A bhagghar, then, is a large jhíl of semicircular shape, not always or seldom communicating with any stream, and having a steep high bank on the convex side of the semicircle, and a low marshy flat shore on the concave side, stretching from one horn to the other horn of the semicircle. The water is often very deep under the high bank, and towards the other side gradually becomes quite shallow. Every bhagghar seems to me to mark some place where the Chauka has at one time or another flowed, or, in other words, the bhagghars and their high banks mark the successive recessions by which the great inland sea has in process of ages been transformed into the series of parallel rivers which we now find existing. The discussion of this problem, however, more properly finds a place in the description of pargana Nighásan.

Besides the changes in the river's course just mentioned, there have been other and slighter changes in its course quite recently; in fact hardly a year passes by in which the stream flows in exactly the bed in which it flowed the year before.

The fluvial action by which the change is effected is of two kinds; sometimes it is from below the surface of the ground; the river undermines a high bank, causing it to crumble away bit by bit and gradually sink to the level of the water. This action is most destructive; cultivated fields, groves of fruit trees, and well-peopled villages are swept away by the water, and the process when once begun continues with no intermission until some chance event, such as a heavy fall of rain, or a tree projecting from the bank, or the gradual formation of a sand bank by the accumulation of fallen soil, or a stranded boat, turns off the water into another channel in its wide bed.

On the other hand, sometimes the fluvial action is from above the surface, and it there does very little injury, as its effects are not permanent. The river in a high flood rises over its banks at some spot where it is rather

low, generally where a back-water or sota joins the main stream, and sweeps off in a new direction down the back-water, entirely forsaking the old bed; in this case, however, though the waters may for a time rise over the banks of its new channel and inundate the neighbouring country to the depth of a few feet, they are generally brought back after a winding course of a few miles into their old bed by the same channel by which they left it, and the country flooded is benefited rather than injured.

Both these processes have recently been going on at Bhargúda in Bhúr; on the south the river is cutting away the high bank, and on the north it has suddenly turned off and wandered away into a new channel in pargana Nighásan, to the north of village Dhundela and part of the jungle grant No. 12, and now rejoins its old bed opposite Kardheya, five miles to the south-east of Bhargúda.

Another and very important change in the river course occurred many years ago at Basaha, two miles above Kardheya, which has been noticed under pargana Srinagar.

The gánjar country or low plain to the south of the Chauka rises by the high bank above noticed into a comparatively high plain with a generally level surface, which occupies the rest of the area of the pargana. Numerous streams water this plain. They all rise in the sál forests in the south and west sides of the pargana, and flow in a parallel or almost parallel direction to the Chauka, *i. e.*, in a course almost due south-east, and eventually they all join it.

The first is the Barauncha, a shallow river rising in the forests opposite Bhira. Sixteen miles to the south-east of that village it trickles ankle-deep over the high ridge at Daryabad, but immediately on reaching the low plain it becomes a wide and deep river, unfordable by elephants and after a further course of four miles flows into the Chauka at Belha Siktaha.

About three miles south-west of the Barauncha is the Junai, and four miles south of the Junai is the Kandwa, and between these streams about the centre of the old pargana of Aliganj, is a large forest consisting principally of sál trees and comprising perhaps six square miles. No part of it has been appropriated by Government, and it was all apportioned among the neighbouring villages. The Junai has a course of only 15 miles, the first 8 of which are in Bhúr and the last 7 in Srinagar; the Kandwa has a course of 21 miles, the first 12 being in Bhúr, and the last 9 in Srinagar. These streams, but especially the Kandwa, are notorious for the badness of their water; they are each about 15 yards in width, they rise greatly in the rains, the lands bordering them become swamps of black mud, and the villages on their banks suffer greatly from malarious fevers. On the south of the Barauncha and again on the south of the Junai the land rises very slightly, but on the south of the Kandwa it rises about 12 or 15 feet into a flat broad plain, with a good loam soil and an average width of 6 miles. This plain extends to the river Ul on the southern boundary of the pargana, and sinks into the terrace of the river, which is generally about a mile in width. The fourth river in the higher part of the pargana is the Ul. This forms the boundary of the pargana for about 38 miles; it is a deep stream, very seldom fordable on horseback;

it has a slow current and an average width of 25 or 30 yards, and it joins the Chauka in the Sitapur district after a course of about eighty miles.

These are the four rivers of the upper country, beginning from the north. Returning now from south to north, we find the flat plain between the Ul and Kandwa is by far the best and richest part of the pargana, and contains many large and populous villages. The principal one is Aliganj, which once gave its name to a pargana. It has the remains of an old fort, and is divided into four muhallas: 1, Aliganj; 2, Saráe Ramuápur; 3, Kusmaúri; and a fourth. There are several other very large villages which are heads of small taluqas, such as Rasúlpanáh, Chaurathia, and Bánsi.

They are all embowered in magnificent groves of fruit trees, and many have large masonry buildings, mosques, temples, and tombs, and a very dense and apparently prosperous population. The soil is excellent, facilities for irrigation are very plentiful, water is found at an average distance of 12 or 15 feet from the surface, and the best crops flourish. Beyond the Aliganj plain and the river Kandwa to the north, the land, as has been seen, sinks somewhat; and the tract between the Kandwa and the Junai is inferior in richness of soil to the plain round Aliganj, though it formed a part of the old pargana of that name. There are a few large fine villages, the heads of small taluqas, such as Agar Buzurg and Agar Khurd, which are almost equal to the villages already mentioned in population and prosperity. But the soil is worse; it is too damp, water is within eight or nine feet of the surface, and inundations from the Kandwa and Junai are injurious to the soil, and frequently leave a saliferous deposit.

The Junai river was the boundary between the old parganas of Bhúr and Aliganj, from the point where it flows on the south boundary of Bhúr into Srinagar, up northwards as far as its source in the large patch of sál forest still left in the centre of Aliganj pargana; and thence the boundary passed between the villages of Nausar Jogípur and Munria Hem Singh and joined the Barauncha river, which was the boundary from that point up to the sál forests on the west.

The tract of country between the Junai and the Barauncha towards the north and the Junai and the high bank bounding the gánjar country on the south greatly resembles in character the country between the Kandwa and the Junai, and somewhat similar to them also are the few villages that lie beyond the Barauncha and between that river and the gánjar country. The farther we go to the north, the less populous is the country and the more scattered the villages. Beyond the Barauncha the only large villages are Bhira and Bijwa, both head-quarters of the great Bhúr taluqa, and far away to the north the village of Kámp, with the ruins of its ancient fort overlooking the Chauka.

To the west and south of the country watered by the Barauncha, the Junai, and the Kandwa, but to the north-west of the Aliganj plain, lie the great sál forests in the terrace of the river Ul. They extend about 28 miles in length from Aliganj to Kámp, and have an average width of about 3 miles, and an area, therefore, of about 80 square miles. These forests contain many low swamps and marshes, from which proceed malarious exhalations which cause the villages bordering on the forest to be

exceedingly unhealthy. This forest was appropriated by Government at annexation, and has been demarcated into eighteen grants; of these three are held under the lease rules and four have been purchased in fee simple. The other 11 are held as nazúl lands by the Deputy Commissioner, and all of them will probably eventually be made over to the Forest Department. The forest itself is really of much greater extent than the area of these eighteen grants, as it stretches for a considerable distance into the districts of Sháhjahánpur and Pílíbhít, and also some portions of it have here and there been demarcated within the neighbouring mauzas.

There is a tradition wide-spread and generally believed all over Bhúr pargana that there was a time when populous villages flourished and crops of grain waved all over the extensive lands now covered by these forests. I am inclined to credit this tradition, but am quite unable to hazard an opinion as to the age of the forest. I have been told vaguely in many places that the trees were above 200 years old. But all along the edge of the forest there are found remains of the deserted villages or "dhs," and in the most remote spots within the forests herdsmen occasionally come upon remains of masonry wells, and here and there the earth near the well has been dug up, and the faith and labour of the digger have been rewarded by the discovery of coins and brass implements and rusty weapons.

What are called the "jaur" form a peculiar feature of the upper country in pargana Bhúr, as the bhagghars do of the gánjar. I believe the word "jaur" is local; a jaur may be defined as a long and narrow depression of the soil, forming, after a heavy fall of rain, a string of marshes connected with each other and having perhaps 2 feet of water, beneath which there is black mud of a depth of about 18 inches. These jaurs are cultivated with rice, and are generally entered in the settlement records as fields and not as jhíls.

The Aliganj plain is drained by two jaurs, the Kursoi, which flows into the Ul, and the Kathna, which goes into pargana Srinagar, and after becoming a flowing stream eventually joins the Kandwa.

The trans-Barauncha villages along the high ridge are drained by the Kulwári jaur, which flows into the Barauncha under Bijwa; the Junai itself is hardly more than a jaur in places, and there are one or two other nameless jaurs which are connected with the Junai.

There is a great difference between the upper and lower country in Bhúr pargana. The general aspect of the landscape in these low gánjar plains is by no means picturesque. It used to remind me of the fen country round about Cambridge and Ely, which is known to have formed at some remote period an estuary of the German Ocean. The lower flat plain is devoid of the noble groves which generally give so much beauty and variety to a landscape in Northern India; or if here and there groves of a few mango trees be found, they are small and stunted, and their trunks are covered with a white coating of silt and mud left by the floods, adhering to the trunk to a height of 4 or 5 feet from the ground, and spoiling the beauty of the trees.

The great pools of stagnant water and their banks lined with reeds look inert and lifeless; the single trees, mostly wild fig and catechu, that are scattered about in great numbers, but which never stand together in groves, give a monotonous sameness to the scene, which is added to by the want of variety in the crops: for miles upon miles nothing meets the eye but plains of yellow rice in the autumn and plains of yellow barley in the spring; in place of forests of many-colored trees, a wide prairie of tall grass and underwood, or a barren expanse of dreary white sand, skirts the horizon. The sides of the great rivers, except here and there where they flow between high banks or with a high bank on one side, are singularly ugly and uninteresting. There is hardly a sign of life to be seen, and nothing meets the eye but the wide grass prairie or the barren sandy beach.

One cannot imagine a greater contrast than is presented, say by two villages within a mile of each other, similar in many respects, each with 2,000 acres and 1,000 inhabitants, but one situated in the upper country, the other in the gánjar. With the aspect of the former every North Indian official is familiar: the village of substantial mud houses nestling close under the mango grove, the masonry well under the old tamarind or banian, the temple newly painted and repaired by the village bankers, and peeping forth from under the trees over the blue jhíl. Beyond this the cultivated plain with its endless variety of crops; the graceful sugarcane, the awkward giant millet, the diminutive gram and peas, and in the corner of the plain a small hamlet, a young imitation of the parent village.

The gánjar village is utterly different. The inhabitants, instead of being gathered together in one collection of houses, would be scattered in ten different hamlets, each consisting of some twenty huts built of reeds, with a well made of the trunk of a tree let down into the ground, and in place of the alternation of groves and fields and water, there extends the flat plain of rice dotted with stunted trees and ending in the dreary sands or the dismal prairie.

Adding the twenty-five grants the area of the pargana is as follows:—

	Total area.	Total population.	Population per square-mile.
164 revenue-paying villages ...	167,834	69,983	267
25 grants	69,935	1,154	11
Total	237,769	71,137	191

The population of the present pargana has been made out in the following detail from the vernacular registers compiled in the Census Office:—

The present pargana has been constituted since the Census Report was published; and there are no data for obtaining the exact numbers of the various castes; they may be approximately estimated as follows:—

Muhammadans	4,800
Brahmans	5,000
Chhattris	1,900
Vaishyas	1,000
Ahírs	7,000
Banjáras	1,000
Pásis	4,600
Chamárs	8,500
Kurmis	5,300
Kahárs	2,000
Kori	1,000
Garariás	1,600
Muráos	4,000
Lodhs	2,200
Lonias	1,400
Náós	1,000
All other castes having less than a thousand each ...	18,837
Total	71,137

The distribution of castes in Aliganj is shown as follows in Table IV. of Census Report:—

Muhammadans	3,303
Brahmans	3,032
Chhattris	1,061
Ahírs	2,056
Pásis	2,786
Chamárs	4,830
Kurmis	4,507
Muráos	1,395
Other castes having a population of less than 1,000 ...	11,267
Total	34,237

The means of communication in Bhúr pargana are very limited; the Chauka of course forms or might form a great highway of traffic, but is little used. There is not a single metalled road. Wedged in between the sál forests of the Ul and the jungles of long grass bounding the Chauka the pargana is difficult of access from the north and west; on the south and east there are roads communicating with Gola in pargana Haidarabad Sikandrabad, which was for many years the head-quarters of a tahsil and with the sadr station of Lakhímpur. One road from Aliganj to Gola crosses the river Ul by a new bridge at Kusumbhi. There is another road from Aliganj to Lakhímpur which crosses the Ul by a ford at Nukaha; there was a bridge here once which was swept away in the floods of the autumn of 1870. A third road from Aliganj to Bhira was commenced and made as far as the beginning of the sál forest, where it now ends; a fourth road goes from Aliganj through the forest to Kukra Mailáni, crossing the Ul half-way, but as the river is not bridged there, and the ford is deep, this road is not much used. The only other road is that from Lakhímpur to Sirsighát, which follows the course of the high ridge bounding the gánjar, and has a considerable traffic; throughout the rest of the pargana shut in between the rivers Chauka and Ul there are no roads at all, and the traffic being very inconsiderable, there is hardly at present much need of them.

There is of course no bridge over the Chauka; the average breadth of the stream with the sandy beach on each side is about a mile or a mile and a half. There are five principal ghâts: 1, Marauncha; 2, Patwára; 3, Murgaha; 4, that one opposite Lalbojhi which is known by the name of Sirsi; and 5, Pachperi. The roads approaching these ghâts pass over plains of drifting sands skirting the river, and the passage is only accomplished by bullock-carts with great difficulty and occupies an entire day. It is noticeable that all these ghâts are named from villages on the north side of the Chauka, showing that here the usual course of trade and traffic has been from the north to the south, and therefore the necessity of discovering fords has been forced upon persons coming from the north to the south. I know of no ghât which is named from a village on the southern side of the river.

There are no buildings in the pargana that call for notice; there is a police thána at Bhira and a school at Aliganj. The masonry mosques and tombs in a few villages have been already mentioned, as well as the ruins of forts at Aliganj, Kámp, and Jagdíspur.

I now come to the distribution of proprietary rights. It will be convenient here to make a distinction between the cis-Chauka portion of old Bhúr included with present pargana and old Aliganj.

The areas of the two divisions are as follows :—

Name of chaks.	Old Bhúr.		Aliganj.	
	Villages.	Acres.	Villages.	Acres.
... ...	71	99,536	93	68,300
The grants	18	50,908	7	19,027
Total	89	150,444	100	87,327

The cis-Chauka portion of the old pargana of Bhúr consists of 71 villages and 18 grants; of the latter 7 consists of jháu jungles on the Chauka and 11 of sál forests on the Ul. The enormous taluqa of Bhúr, almost coterminous in its limits with those of the pargana, is divided into several portions among four sharers. By far the largest portion, containing 52 villages, is held jointly by all four :—

I.—The widow of Ráj Ganga Singh;
II.—Her husband's nephew, Ráj Dalípat Singh;
III.—Ráj Gumán Singh; and
IV.—Ráj Gobardhan Singh.

The old name of the taluqa was Bhira Garhia, both of which places have been in former times head-quarters of the taluqa.

Besides the enormous joint estate, the ráni has seven villages, and resides in one of them, Barheya Khera, which adjoins Bhira, and is now looked on as the head-quarters of the whole taluqa. Her nephew, Ráj Dalípat, has

five villages, and resides in one of them, Jagdíspur, which adjoins Barheya Khera, and had a fort which was destroyed after the rebellion. Ráj Gobardhan Singh is a cousin of, but is removed by several degrees from, the ráni's husband; he has two villages, and lives in one of them, Bijwa. Ráj Gumán Singh, who is a distant cousin both of Dalípat and of Gobardhan, and lives with the latter at Bijwa, has no separate estate in Bhúr pargana, though he has in Nighásan but his mother, the Thákuráin of Ahlád Singh, has one village. Ráj Narpát Singh, another member of the family, has one village.

One village, Kardheya Mánpur, is owned by the old qánúngos of the pargana; one village, Gúm, on the Srinagar frontier, was appropriated by Government at annexation as waste land, and after having been held for some years on lease by the zamindar of Patíhan has been now decreed to Government; and one village, Barágáon on the Srinagar frontier, which formerly formed part of that pargana, belongs to the Thákur of Mahewa. With the exception of the last three villages, the rest of the cis-Chauka portion of old Bhúr pargana, or 68 villages, belongs therefore to the family of the Bhúr taluqdars, who are Chauhán Rajputs, and 66 of these 68 villages are held on taluqdari tenure.

Most of the grants in this pargana are now the property of Government. The attempt made by Messrs. Saunders and Menzies to bring their large grants into cultivation failed; the latter is dead, the former sold his share in the estate to Messrs. Jardine, Skinner, and Co., of Calcutta, and they are at present doing nothing whatever to bring the land into cultivation.

There are besides in Bhúr 18 grants aggregating ... 50,907 acres.
in Aliganj 7 grants do. ... 19,027 „

Grants in Bhúr, old pargana, cis-Chauka portions.

Hadbast No.	Name of grant.	Holder.	Area in acres.	Tenure.
180	Grant No. 7 ...	Government	.....	Resumed in 1869.
586	Hirápur No. 8 ...	Ditto	9082 11	
7	Hamírgarh No. 5 ...	Messrs. Menzies, and Jardine,	.....	Held on lease rules in part
188	Bhadaura No 6	Skinner, and Co.	8986 66	nership.
521	Laukia No. 314	Ditto	11097·	Purchase in fee simple.
190	Grant No. 1	Mr. Webb	2305 54	Ditto.
8	Aliganj No. 2	Mr. Allen	5430·25	On lease rules.
194	Grant Bhadaura No. 4 ...	Government	583·65	Leased to Ráni of Bhúr.
191	Grant No. 1	Ditto	1360·29	Ditto.
192	„ No. 2	Ditto	938·27	Ditto.
193	„ No. 3	Ráni of Bhúr	1620·69	On lease rules.
195	„ No. 5	Government	869 65	Leased to Ráni of Bhúr.
196	„ No 6, Majhaura	Ráni of Bhúr	545·45	Settled with Ráni of Bhúr.
197	„ No. 7	Government	1640·12	Leased to Ráni of Bhúr.
198	„ No. 8	Ditto	1102·57	Ditto.
199	„ No. 9	Tulárám	607·68	On lease rules.
200	„ No. 10	Government	941 7	In khám management.
201	„ No. 11	Ditto	3856·26	
			50907·	

In the old pargana of Aliganj proprietary rights were more divided it consisted of 39 mauzas and seven grants on or near the river Ul, containing sál forests.

Proprietary rights are thus divided:—

Name of taluqdar.	Caste.	Name of taluqa.	No. of mauzas.	Remarks.
The widow of Hazári Lál.	Káyath	Agar Khurd ...	12	
Habíbulla Khan ...	Musalman Ahban	Bhúrwára	14	
Widow of Niámatulla Khan.	Ditto	Agar Buzurg ...	16	
Government	Ditto	Ditto	10	Formerly part of estate of Lone Singh, Rája of Mitauli, Ahban.
Ibráhím Khan, grantee	Pathán	Lukhráwan	5	Ditto.
Captain W. Hearsey, grantee.	Englishman ...	Kukra Mailáni in pargana ditto.	4	Ditto.
Hardeo Bakhsh ...	Hindu Ahban ...	Bánsi	14	
Naráin Singh	Ditto	Ambára	5	
Hardeo Bakhsh and Thákur of Mahewa.	Ahban and Janwár	Ditto	3	Half of each village is mortgaged to Thákur of Mahewa, Hardeo Bakhsh being mortgagor.
Thákur Balbhadar Singh.	Janwár	Mahewa, pargana Srinagar.	2	Obtained by lapsed mortgage.
Rája Anrudh Singh	Ditto	Oel, pargana Kheri	6	Obtained by mortgage and sale from Hazári Lál.
The Pargana Qánúngo	Káyath	Ditto	1	
,, Qázis ...	Musalman	Ditto	1	Uninhabited.
			93	

The great proprietary caste in Aliganj is the Ahban Rajput, which is divided into two clans, the Hindu and Muhammadan. The latter hold 30 villages divided among two taluqas. The former had 41 villages, of which 19 belonged to Rája Lone Singh, the chief of the Hindu Ahbans,* and were forfeited for his rebellion, and of these 10 are still in the hands of Government and 9 have been given away. Twenty-two villages are still held by Hindu Ahbans, Hardeo Bakhsh and Naráin Singh. The former holds 17 villages on a taluqdari tenure, but he has not received a sanad as taluqdar. The latter holds on zamindari tenure; therefore 71 out of 93 villages belong or belonged to various branches of the Ahban clan whose territories were separated by the little streams of the Junai and Barauncha from those of the Chauhán Rajputs of the great taluqa of Bhúr.

The rest of the pargana, containing 22 villages, consists of a taluqa of 12 villages belonging to a Káyath; 8 villages belonging to Janwár Rajputs,

* See article Kheri.

the taluqdars of Oel and Mahewa, and two more held by the pargana qánúngo and qázi.

The land tenures for the whole of the present pargana of Bhúr therefore are as follows:—

	Taluqdari	Held by grantees.	Held by Government.	Zamindari.	Total.
Old Bhúr	66	...	1	4	71
Aliganj	67	9	10	7	93
Total	133	9	11	11	164

The history of Bhúr will be found under Kámp, its ancient capital, and some reference to it under Dhaurahra.*

BIGAHPUR KALAN—*Pargana* MAGRÁYAR—*Tahsil* PURWA—*District* UNAO.—This is a large village of little importance, only remarkable for the number of the sacerdotal caste. The population amounts to 1,889 of whom Brahmans are as many as 723, and Musalmans only 59. There are 372 mud built houses and three masonry ones, four temples—two to Mahádeo, and two to Debi.

BIGAHPUR KHURD—*Pargana* MAGRÁYAR—*Tahsil* PURWA—*District* UNAO.—Very similar to Bigahpur Kalán. No school here. Two markets weekly at which the chief articles sold are sweetmeats, country and English cloths, vegetables, &c., the population amounts to 1,481. The Brahman 888, Chhattris 106, and Moslems only 13. There are 297 mud built and two masonry houses; two temples dedicated to Debi. Annual amount of sales at bazar Rs. 18,000.

BIHÁR—*Pargana* BIHÁR—*Tahsil* BIHÁR—*District* PARTABGARH.—The town is pleasantly situated on the road to Mánikpur, 29 miles from Bela. A Vihár or Sanscrit College was established here by Rája Mándeo, hence called Bihár. There are groves to the east, and a deep jhíl which apparently is of artificial formation, as several high mounds adjoin it.

There was a Bhar fort here whose remains are to be seen still at Saráe to the east. The Brijbásis settled here in great numbers; their women used to cohabit indiscriminately. About forty years ago, the taluqdar of Bhadri turned them all out and took possession of the place. It was formerly a place of note and wealth, but recently, by the turbulence of the

* The proprietors are almost entirely Ahbans and Chauháns of the Jángre sept; they own about 360 square miles in this pargana, besides 251 in Nighásan; the owners are in number about fifteen including their families, their relatives and clansmen may number as many more, and the rest of the 71,000 inhabitants have no interest whatever in the soil or right of any kind, except in rare instances a few acres of grove or farm land.

taluqdars, it has become much reduced. Population 4,130. There are five masonry houses, four temples to Mahádeo, and one tomb to Sayyad Jalál, there is a thána, and a Government school here attended by 52 boys; the tahsil has been recently removed.

BIHÁR—*Pargana* BIHÁR—*Tahsil* PURWA—*District* UNAO.—The town lies twelve miles east from Purwa and 28 miles south-east of Unao on the road leading from the town of Rae Bareli; the river Lon flows to the west, and is spanned by a handsome bridge erected by the English Government. Another road leads to Ranjítnagar. The water is good. The surrounding country is rather bare from the presence of úsar. A great battle took place here between the Ráos of Daundia Khera and the Rája of Mauránwán and the chief of Shankarpur, all barons of the Bais clan. This happened 100 years ago. The population is 2,242, of whom 343 are Musalmans. There are two temples to Debi, a masonry tank, and a school, in which 100 boys are taught Urdu and Nágri. A religious fair is held in honour of Biddia Dhar faqír, at which 5,000 people assemble.

BIHÁR *Pargana—Tahsil* PURWA—*District* UNAO.—This pargana seems to have been granted by the Bais (after the annihilation of the Bhars) to the Janwárs, which clan still holds a great part of it in their possession. The town Bihár is said to have been founded by Bírbhán, the ancestor of the present taluqdars, Arjun Singh and Mahesh Bakhsh. Bírbhán named it "Birhar" after his own name, but by general usage it has been corrupted into Bihár. A far more probable story is, that it is called from Vihár, a Buddhist monastery. It was established as a pargana by Akbar Shah, and was fixed upon as the seat of a tahsil in 1267 Fasli (A. D. 1860) by the British Government, in the Rae Bareli district.

In the last change of parganas it was placed in the Purwa tahsil, and the tahsil of Bihár was abolished. This pargana now comprises 26 villages and is in shape a parallelogram 7 miles in length from north to south and 5 miles in breadth from east to west. Its area is 24 square miles. It is bounded on the east by pargana Khíron, on the west by parganas Panhan, Bhagwantnagar, Pátan, on the north by pargana Khíron, and on the south by pargana Bhagwantnagar.

The system of tenure is as follows:—

Taluqdari	...	...	...	...	...	22
Zamindari	...	...	...	...	...	2
Pattidari	...	...	...	...	...	2
						26 villages.

Their total area is 15,130 acres; the revenue amounts to Rs. 20,648, and the rate per acre being on an average Rs. 2-9-11.

The population is chiefly composed of Brahmans and Bais Chhattris of the higher castes, and Ahírs and Chamárs of the lower. The Musalmans number very few. The total population amounts to 13,086 of which 12,788 are Hindus and 298 Muhammadans. It is 500 to the square mile. There are two rivers in this pargana, *viz.*, the Lon and the Kharhi. The Lon takes its rise from a tank in Unao, and passing through Kundarpur,

Ráwatpur, Kidár Khera, Machakpur, Náma Khera, Bajora, Sarganpur, and Jamírpur flows eastward to the pargana of Khíron; and the other the Kharhi commences its course from a tank in pargana Bhagwantnagar, and flowing through the villages Kíratpur, Kaliáni, Machakpur, and Náma Khera, joins the Lon. The soil is of three kinds, half of it is loam, and about one-fourth each clay and sand.

It is principally irrigated by wells, water being found on an average at the depth of 30 feet, and the proportion of irrigated to unirrigated is as 3 to 1. The climate is in general salubrious. There are two market places in this pargana, one Durgáganj and the other Rádháganj. Durgáganj is in a dilapidated state, as the market has not been held there since the re-occupation by the British of this province. Rádháganj was built by Shiúdín Singh taluqdar in 1242 Fasli (A. D. 1846) in honour of the famous Rádha, the fair companion of Srikrishn. There is also a temple in honour of Rádha erected by the same taluqdar. This market is held on Saturday and Wednesday. There are some resident shop-keepers here. There is one fair in honour of Biddia Dhar, a Hindu darwesh who died in the village of Bakra Khurd. Arjun Singh, the taluqdar, was a professor of this Darwesh's faith, and having buried his pestle and mortar (kúndi) (used for grinding bhang) in the town of Bihár, raised a platform over the place in honour and remembrance of him.

The fair takes place in the month of Pús (December and January); about 14,000 persons assemble. Sales are effected of the ordinary articles, such as cloth, brass, copper, iron utensils, gur, (molasses).

In some villages kankar is found, which is used in constructing and repairing the roads.

In the time of the kings, salt was manufactured in eight villages, about 48,842 maunds to the value of Rs. 18,618, and saltpetre was also manufactured in the village of Kaliáni. The out-turn was 1,634 maunds, and the value Rs. 3,268 per annum, but neither is worked now.

A road from Rae Bareli to Unao passes through the pargana, also through the parganas Pátan and Magráyar of Unao, and thence direct on to Cawnpore. Another road leads from Bihár to Lalganj and Dalmau; and a third leads from the village Jhangi of this pargana to Fatehpur, through the parganas Daundia Khera and Bhagwantnagar *vid* Baksar Ghát. There is also a fourth road leading through pargana Panhan from Bihár Khás to Mauránwán of the Unao district. There is a masonry tank in Bihár Khas built by the late tahsildar Ikrámulla in 1862; the cost of its erection was defrayed by a subscription collected from the taluqdars. The tank is called after Ikrámulla. There is also a mud built saráe near the old tahsil buildings. There is one vernacular school in Bihár Khas, in which 25 or 30 boys are taught. There are no buildings of note here.

BIHÁR *Pargana—Tahsil* BIHÁR—*District* PARTABGARH.—This pargana lies north of the Ganges at the extreme southern extremity of Oudh; it is bounded on the east by the Allahabad district; it is one of the most beautiful and fertile districts of Oudh, and is celebrated for its magnificent groves, mostly of mahua trees, for the numerous lakes and jhíls, including

Behti, the largest in Oudh, which stud its surface; its area is 228 square miles, of which 108 are cultivated. Its population is 119,469, which is 524 to the square mile; of them, 16,811 are Brahmans, and 6,728 are Chhattris. Chamárs are only 11,908; so that the proportion of high caste is above the average. It will be observed from the following table that these Brahmans hold only four villages. The Ahírs, who number 16,000, also, hold none, nor have the Kurmis, who number 6,000. Four men have 184 out of the 227 villages, 480 others share the remaining 51 and the subordinate rights, so that, at any rate, 116,000 out of the 118,000 have no right in the soil.

The pargana is divided into 237 townships, held as follows:—

	Taluqdari.	Mufrad.	Total.
Bisen	... 184	21	205
Raikwár	... „	1	1
Bais	... „	2	2
Brahman	... „	4	4
Káyath	... „	8	8
Sayyad	... „	3	3
Shekh	... „	12	12
Pathán	... „	2	2
Total ...	... 184	53	237

The taluqdari villages, 184 in number, constitute the Bhadri, Kundrajít, Dahiáwan, and Shekhpur Chaurás estates, the owners of which are sanad holders, and have their names entered in the lists attached to Act I. of 1869. Under pargana Rámpur, and in connection with the Rámpur taluqa, I shall introduce Mr. King's account of the Bisen clan. Meantime, his remarks concerning these four estates just mentioned will not be out of place here. After they had slain the Názim Jiu Rám Nágar at Mánikpur in 1748 A. D., "the Bisens made their peace with the Delhi authorities, &c., through the intervention of a darogah of artillery, and Jít Singh, the chief of the Bhadri family, attending a darbár got the title of Ráe conferred on him.

The Bhadri family.

"This family figured in another collision with the officers of Government about fifty years afterwards, when a Názim Mirza Ján, visited Bihár and encamped in Sarái Kírat, close by the taluqdar's fort, with a small force. The Taluqdar Daljít Singh, was summoned and questioned regarding his revenue, with a view to revision of the demand. A quarrel and encounter ensued, and Daljít Singh was killed. Ráe Zálim Singh, son of Daljít, fled, but was afterwards allowed to return and hold the estate.

Thákuráin Shiúráj Kunwar.

"In 1217 Fasli (A. D. 1810) this taluqdar was imprisoned for non-payment of revenue, and the estate was held 'khám'. While her husband was a prisoner in Lucknow, Shiúráj Kunwar, the Thákuráin, visited Bhadri, under pretext of performing rites of worship, and getting the clan together, found means to stop there and collect rents. The Chakladar, Jagat Kishor, invested the fort of Bhadri, and for eight days besieged her. This energetic proceeding on his part was stopped by orders from Lucknow, and the courageous lady

was permitted to occupy the castle. In 1222 Fasli her husband leased and recovered the estate."

Názim Ihsán Husen.

"Again in 1240 Fasli, or 1833 A. D., Ihsán Husen was názim. His demands for revenue were deemed excessive by Jagmohan Singh, son of Zálim Singh aforesaid. The názim had considerable forces at his command; 50,000 men and gun are said to have composed his army. He beleaguered the fort of Bhadri for twelve days, when a compromise was effected. The next year matters were not so easily accommodated. The názim proceeded to coerce a number of taluqdars, among whom was Lál (now Rája) Hanwant Singh of Dhárupur. There a fight took place, and the názim lost two guns. At Behti he encountered the Bisens again and lost two more guns. Assembling greater forces he invested Bhadri, and after a prolonged siege, Jagmohan and his son Bishnáth fled across the border to British territory. At Rám Chaura on the Ganges, in fancied security, they were surprised by a party of the enemy headed by the názim himself, and both were killed on the ghát of Rám Chaura.

Intervention of British Government.

"At this vigorous action in his master's service the British Government took great offence, and in order to atone for the violation of British soil, he was removed from office. The Oudh Government had also to make good all damage done by the inroad into the neighbouring territory.

The Kundrajít estate.

"The Taluqdars of Kundrajít do not give much matter for our chronicles. It may be enough to state that they were in opposition to the Government officers from 1228 to 1234 Fasli, and in 1257 Fasli; thus for eight years the estate was held khám.

The Shekhpur Chaurás estate.

"The Shekhpur Chaurás estate has no notable annals.

The Dahiáwán estate.

"The Dahiáwán estate was kachcha or khám in 1858; it is a small estate and was easily managed."

Raikwárs.

There are only two Raikwár proprietors of villages in the whole tahsil, one in pargana Bihár, and the other in pargana Mánikpur. The former is a grantee under our Government. The Raikwárs, as has been previously stated, were the predecessors of the Sombansis in pargana Partabgarh. A stray member of the clan appears to have migrated to the neighbourhood of Mánikpur, and to have obtained a grant of land from the Gardezis of the latter place.* The Bais of this and adjacent pargana are the "Kath-Bais."

Kunda Brahmans.

Of the Brahmans of the Kunda† tahsil Mr. King gives the following account:—

"The most numerous caste of Hindus is the Brahmans, but they are nowhere of importance or in power. There is much related of them which is not worth recording; but it is noteworthy that in the tahsil of Bihár, Brahmans are not of any high account among their fellows, for their origin, it is said, is traced to Rája Mánikchand,

* Mauza Ráhipur, the Raikwár village alluded to, is only four miles from Mánikpur.
† Formerly called Bihár.

who once upon a time vowed that he would make a solemn feast to 125,000 Brahmans. The word having been spoken, it was necessary to make it good; nothing like this number could be found; and so the rája was obliged to send out into the highways and hedges and compel all sorts of riff-raff to come in that his house might be full. In this way a Kurmi, or Ahír, or Bhát, found himself dubbed Brahman, and invested with the sacred thread, bestowed his valuable blessing on the devout rája, and their descendants are Brahmans to this day."

Káyath landowners.

The eight villages in possession of Káyath proprietors are composed of seven villages of the Cháchámau muhál, the property of Díndayál &c., the hereditary qánúngos of the pargana, and of a single village, Námdeopur, held by one Debidín of obscure origin. The Cháchámau muhál also comprises two villages in the Mánikpur pargana. These nine villages have been gradually acquired by the family. As was customary in former days, the qánúngos, always on the look out for villages in farm, succeeded in course of time in obtaining from the názim, or from head-quarters at Lucknow, zamindari title deeds. With these in their possession, and backed by Court interest, they defied the rightful owners to oust them. Such, I believe, to have been the history of the Cháchámau estate.

Muhammadan.

Of the Musalman landowners notice will be taken under the head of pargana Mánikpur, the town of Mánikpur being an important Muhammandan centre and the circumjacent country being chiefly in the hands of that class. Their colonization is intimately connected with the history of the town, which will be found subsequently recorded at length.

Places of note.

I propose to record a few remarks relating to Bihár Khas and Bhadri, being places possessed of either antiquarian or historical interest.

Bihár.

About two years ago were found at Bihár a pair of very old and curiously carved stones, which from the character of the figures represented,* I have no doubt are Bhar relics. They are believed to be so by the inhabitants, and the following account of the stones (which go by the name of Buddha Buddhi †), is current among them. Bihár Khas was originally inhabited by the Bhars. Fort Sansáran, remains of which still exist on the east of Bihár, was their stronghold. Within the fort was a temple which contained idols worshipped by the Bhars. During the reign of Rája Pithaura, the latter sent a force under the command of one Bál Singh, a Bais, and ancestor of the present Bais zamindar of Bihár, to attack the Bhars. A pitched battle ensued, which resulted in the defeat of the Bhars and the destruction of their fort. Bál Singh caused the temple, containing amongst other idols two much larger than the rest called "Buddha" and "Buddhi," to be thrown into the lake which lies on the south-east of Bihár. After the victory, Rája Pithaura rewarded Bál Singh with a zamindari grant of twenty-two villages in this neighbourhood, and Bál Singh came and resided in the town of Bihár. The Bais, his descendants, erected a temple on the south of the town close to

* The carved figures are undoubtedly Buddhist. The stones are in the Government garden at Bela, and can be seen and examined by the curious.

† *i. e.*, old man and old woman.

a pípal tree. In this temple they replaced the stones "Buddha" and "Buddhi." The temple near the entrance of the fort is of older origin, and is held to have been built by the Bhars. It had for many years been in a state of decay, but about forty years ago, one Dátá Rám, a Kashmíri Pandit, on appointment as Tahsildar, rebuilt it. From the Bais temple he removed the stones, and placed them at the door of the more ancient shrine, near which they were found in 1868.

Bhadri.

The derivation of the name Bhadri, together with the probable date when, and circumstances under which, the place was founded, are alike unknown. It possessed a strong fort until A. D. 1858, when all such strongholds were levelled by order of the British Government. Bhadri has acquired celebrity from the events which took place here in A. D. 1802, 1810, and 1833-34.

BÍHAT—*Pargana* MISRIKH—*Tahsil* MISRIKH—*District* SITAPUR. —Is 12 miles south-west from Sitapur, and lies about 1 mile north of the road from that place to Hardoi.

No road, or river, or canal passes through the place. It has a population of 2,058, who are principally Hindus; and it belongs to a community of Gaur Chhattris. This distinguishes it from another village of the same name lying in the Machhrehta pargana and owned by Kachhwáha Chhattris.

The town is not notable for anything excepting the excellence of the work turned out by the iron-smiths. There is a school at which 30 boys attend on an average every day. There is no bazar held in it. All the houses are kachcha, and are in number 358. The climate is good, the soil is light, and in the neighbourhood of the town is a large tract of dhák jungle measuring 500 bíghas. The proprietors acted well in the mutinies and were rewarded for their loyalty.

BIJNAUR *Town**—*Pargana* BIJNAUR—*Tahsil* LUCKNOW—*District* LUCKNOW.—Bijnaur the chief town of the pargana of the same name is situated some 8 miles to the south of the city of Lucknow, in latitude 26°44′, longitude 80° 56′. It is off the line of regular traffic, lying some 2 miles to the east of the Lucknow and Cawnpore road, and is connected with Lucknow by an unmetalled road which stops at Bijnaur.

As a Musalman head-quarters town from which the pargana was administered under the native rule, it was a place of considerable importance and trade; but since the introduction of British rule it has sunk into agricultural quiet, and boasts of nothing but a few brick houses, the residences of some of the decayed Musalman gentry and the Shekh proprietors of the village. The population is nearly 4,000, of which one-third are Muhammadans, and the rest Hindus. It is chiefly agricultural. The town was once celebrated for its fine cotton adhotars made by the weavers of the place, but the manufacture has decayed.

One of the Government schools for primary instruction has been established here, and there are 44 names on the register. There is also a registration office presided over by the old pargana qázi.

* By Mr. H. H. Butts, Assistant Commissioner.

Just outside the town to the south are the remains of the old Government fort where the tahsildars and Government officials used to live, and on the west side are extensive remains of brick tombs built over the Musalmans who fell in battle against the infidels. The place is called the *Ganj Shahídán*, or martyrs' gathering-place. The bricks, they say, were brought from Ghazni on camels' backs, for none good enough could be found in the place. Sayyad Masaúd, the first Musalman invader, is said to have passed through here, and close to the *Ganj Shahídán* is a large tomb ascribed to Malik Ambar, who, it is said, was killed with his master in Bahraich, but wandered back to Bijnaur. A headless trunk on his horse reached at length the place of his tomb, when the earth opened and received him and his horse.

The tomb is of immense size, and probably his horse was buried with him. But it is doubtful whether Sayyad Masaúd did ever pass through this place. It seems more probable that the first Musalman invasion of it did not take place till the time of Allá-ud-dín, or end of the 12th century, when it was attacked and taken by Qázi Ádam, who, it is asserted, was the progenitor of the Shekhs of Lucknow. His descendants were the Pírzádas who held the proprietorship of the town for some generations, till at length one son of the family quarrelling with another and blood being spilt, the Pírzáda disinherited his offending son and destroyed all his title-deeds. It then came into the possession of the Shekh chaudhris and qánúngos, who hold to the present day, yet the latter assert that under qázis Nizám and Muín-ud-dín they conquered the place from the Hindus in the time of Akbar Shah. Another wonder of the place is a large well which overflows on the day of the Musalman festival of the Baqaríd, and round which the faithful crowd to dip in their hands. The town is said to have been founded by, and to take its name from, Bijli Rája, a Pási, who built the great fort of Natháwán, which lies in the plain about a mile to the north of the town, and who was probably driven out by the first Musalman invaders. There are Pásis in the town who assert that they are descended from Bijli Rája, and look upon themselves as the true owners of the soil.

The town is prettily situated amongst trees, and the cultivation round the village is very fine, though it is surrounded on all sides by wide barren plains.

Of the population 1,376 are Musalmans, and 2,394 are Hindus: the bazar sales amount to Rs. 32,424.

BIJNAUR *Pargana**—*Tahsil* LUCKNOW—*District* LUCKNOW.—Pargana Bijnaur is one of the three parganas into which the tahsil of Lucknow is divided. It is compact, though of irregular shape, and is situated to the south of Lucknow, bounded on the north by that pargana and Kákori, on the east by Mohanlalganj and Sissaindi, on the south by district Unao, from which it is separated by the Sai river, and on the west by Mohán of Unao and Kákori.

* By Mr. H. H. Butts, Assistant Commissioner.

The area of the pargana is 148 square miles, but of this only 67 are cultivated, and probably the limit of cultivation has been reached. The pargana is entirely cut up by barren úsar tracts. The barren land amounts to 43·5 of the whole area, and though nominally there is 11·3 per cent. of culturable land, some 22 per cent. of this is devoted to groves, and the rest is probably worth very little. Owing to the úsar plains, the pargana is bare and desolate in the extreme. Towards the western extremity the land lies low, and has resulted in the formation of a series of jhíls, which, connected one with the other, end in the Bánk nadi, which flows south, and passing by the town of Mohanlalganj, falls into the Sai at the south of pargana Sissaindi. These jhíls drain the eastern part of the pargana, and the western is drained by the Nagwa nadi, which rises in the Mohán pargana of Unao, and receiving two or three affluents that flow from the north of the pargana, falls into the Sai river a little to the west of the Cawnpore road. Neither jhíls nor the streams are fully made use of for irrigation on account of the barren nature of the soil lying on their banks, but nearly 52 per cent. of the whole soil is irrigated, of which 82·17 is from jhíls and tanks and the rest from wells. In the latter, water can apparently be met at 20 feet below the surface of the soil, but the average depth is small. More than half the wells are of brackish water, which is probably owing to the úsar plains. The soil is *dumat, matiár*, and *bhúr*. Matiár is high owing to the jhíls, and the bhúr is due to the Sai river, which washes the southern boundary of the pargana.

The cultivation is very fair round the villages. All the cereals and pulses are grown, and a great deal of rice round the jhíls.

The cultivators are Brahmans and Chhattris in more than the usual numbers; and the low caste Ahírs, Lodhs, Pásis, and Chamárs, Káchhis, or Muráos, are fairly numerous.

The average holdings of the cultivators are, on the whole, small. They are only 3¼ acres per cultivator. The average rates for the ordinary cultivator vary from Rs. 5-4 to Rs. 4-4, and the Káchhis do not pay more than Rs. 5-12 per acre, which is unusually low. On the whole, it cannot be pronounced to be a good pargana even for its cultivation, for where the land is even slightly touched by úsar, the crops, though apparently fine, are usually light. Yet round the large villages sugarcane and all the finer crops are grown. The revenue falls at Re. 1 per acre on whole area, Rs. 1-5 on málguzári area, and Rs. 2-4 on cultivated area.

The pargana is divided into 102 villages or townships, and 111 different muháls, and the average area of a village is 940 square acres. This is large, and is due to the úsar plains already mentioned.

The largest town is Bijnaur, which contains 3,950 inhabitants. It lies about 8 miles to the south of Lucknow The only remaining towns with a population of more than 2,000 are Rahímnagar Pandiáwán, Amosi, and Ani. There are twelve others with a population of between 1 and 2,000; they are Banthra, Behta, Bhátgáon, Pipara and, Parwar Pachchim, Tirwa, Jaiti Khera, Kharka, Kálipachchim, Máti, and Naráinpur.

Of these, schools are in Banthra, Bhátgáon, and Naráinpur, as well as

in Bijnaur itself, and the larger villages of Amosi and Rahímnagar Pandiáwán. The villages are not otherwise remarkable.

At Banthra, which is situated at the southern end of the pargana on the Lucknow and Cawnpore imperial road, 5 miles from the boundary, is a police thána at which 18 men and a chief constable are stationed; and at Bani bridge, on the Sai, which bounds the pargana, is a small police post, where a force of five more has been placed.

The metalled road from Lucknow to Cawnpore passes over this bridge. It is about 15 miles from Lucknow. The other roads are two unmetalled roads that run from Mohanlalganj to Janábganj, an old bazar a mile to the north of Bani bridge, and from Bani bridge itself to Mohán. They are substantially bridged throughout.

The town of Bijnaur has a road to itself. There are no great bazars in the pargana. It is too near Lucknow, and, moreover, a great deal of the produce is exported south to Cawnpore.

To the west of the imperial road runs the Lucknow and Cawnpore Railway, which has a station at Harauni, where the unmetalled road from Bani to Mohán crosses the line. The population of the pargana is 67,353, or 400 to the square mile, but it falls at the rate of 1,005 on the cultivated area.

It is thus distributed between the two creeds of Hindus and Musalmans, and between the two classes of agriculturists and non-agriculturists:—

Hindus	93·3	per cent.
Musalmans	6·7	„
Agriculturists	58·9	„
Non-agriculturists	41·1	„

In its percentage of Musalmans it is one of the lowest of the parganas in the district. The Lodhs and Pásis seem to have been the earliest colonists. The name Bijnaur itself is said to have been derived from Bijli Rája, a Pási, whose fort was at Natháwán, about a mile to the north of Bijnaur; an elevated mound of considerable extent and striking appearance from the wide plains in which it is situated still marks its site. This rája is said to have possessed 12 forts, amongst which were Kálipachchim, Máti, Parwar Púrab, lying to the east of the pargana, and others whose names are forgotten, but which extended up to Sarsáwán and the Gumti in a direction north-east. The pargana still stretches up to the same point. The subjugation of this rája is uncertain. It is claimed by the Hindus and it is claimed by the Musalmans. The cause of war is a common one in tradition. The Pásis were powerful, and they wished to force on a family of Brahmans an alliance with one of their sons. The Brahmans temporised and in good time received assistance from Jai Chandar, the Rája of Kanauj, and the Pásis were overcome and expelled.

This is the story of the Pásis themselves. And it is told by a tribe of Gautams, who live at and formerly colonised Sissaindi, some 10 miles to the south of Bijnaur, but who have applied the story to a chapter in their own history; and certainly it is a widely-spread tradition that when Álha and Údal, the two captains of Rája Jai Chandar of Kanauj, came to coerce the refractory Bhars and pitched their camp below Lachhman Tíla,

the fort of Nathâwân was one of the objects of their conquest. But the Musalmans say that it was they who came to the aid of the Brahmans, and, under Qázi Ádam in the time of Allá-ud-dín (1152 A. D.) drove out the infidels. This is unlikely: Musalmans did not help Hindus in those days, and it is only additional testimony to the power of the Pásis or Bhars.

But it is probable that the Musalmans did invade the pargana at about this time or at about the end of the twelfth century. They had a hard fight with the infidels outside Bijnaur. On the west side of the town are remains of an extensive graveyard where the fallen were buried, and removed a short space from the rest is the tomb of Shahíd Malik Ambar, who, they say, was killed at Bahraich, with his leader, Sayyad Masaúd, but who wandered about on his horse a headless corpse till he reached this spot, when the earth opened and received him.

Qázi Ádam is said to have been the progenitor of the Shekhs of Lucknow. From another of his sons sprang the Pírzádas, who held for some time the proprietorship of Bijnaur. But they do not seem to have spread through the pargana till the time of Akbar, when it is said that one of the family, while on a hunting expedition, fell in with Rám Dás, the Rajput chief of Amosi, lying a few miles to the west of Bijnaur, and was killed by him.

The crime resulted in the surrender by the Rajputs of the greater part of the villages held by them. It is said that they were allowed to keep only 28, and certainly the Musalman proprietorship increased from that time.

The Rajputs mentioned belong to a tribe of Chauháns, who by their own account came into the pargana under Binâik Bába somewhere towards the middle of the fifteenth century. They made Amosi their head-quarters, from which they drove out the Bhars, and they give circumstantial accounts of their conquest. They presently, however, separated and divided themselves into the tappas of Amosi, Bíbípur, and Naráinpur Kaithauli.

Their possessions extended straight through the pargana to its southern boundary, and they say that they found the villages as they now hold them, thus settled by their former proprietors. Nearly one-half of the villages in the pargana belong to these Rajputs, ten villages to Brahmans, and the remainder to Musalmans, who extend in a band to the north and south of the town of Bijnaur itself. The tenure is chiefly zamindari. Not above 11 villages belong to taluqdars. The only resident taluqdar is Mirza Jáfar Ali Khan, who purchased two villages from the zamindars.

BILGRÁM*—*Pargana* BILGRÁM—*Tahsil* BILGRÁM—*District* HARDOI.—Bilgrám, with its population of 11,534, ranks twelfth among the towns of Oudh. It lies near the old left bank of the Ganges, 15 miles nearly south from Hardoi, 10 north-west from Kanauj, 8 south-east from Sándi, and 33 (*vid* Sándi) south-east from Fatehgarh. It is the chief town of the Bilgrám sub-division of the Hardoi district. There are 2,454 houses, of which 630 are of brick. Of the population, 6,933 are Hindus and 4,601 Muhammadans.

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

The "tíla," round which lies the older portion of the town, seems to have been originally a high bluff on the edge of the eastern bank of the Ganges. Its natural height has been increased by successive strata of *débris* of the habitations of probably Bhils (an aboriginal tribe), Thatheras, Raikwárs, Shekhs, and Sayyads.

In no town that I have yet seen are blocks of hewn kankar, relics of temples and palaces of the past, so frequent. There is reason to believe that they are the remains of the old town of Srinagar (see Bilgrám pargana), its fort, temple, and tank called Ságar.

Six years ago, on the traditional site of Rája Srí's tank Ságar, in the Haidarabad muhalla, a flight of hewn kankar steps was found under a deposit of mud and rubbish. These blocks were speedily used up for building purposes. Everywhere such blocks are to be traced in the foundations and lower courses of mosques and houses, in wells, and at door steps; many of them are grooved, showing that they have been taken from some older building. This tank Ságar gives its name to a portion of the town lying at the foot of the high mound, or "tíla," on which stood Rája Srí's fort, and between it and muhalla Maidánpúra. This quarter (Maidánpúra) seems to have been founded on a flat piece of land (maidán) left by the recession of the Ganges.

The town abounds with fragments of carved stone bas-reliefs, pillars, and capitals of old Hindu temples. The best of these are to be found at the shrine of Gúdar Náth in Lamkania Tola, the Brahmans' quarter lying to the north of the fort, round a mound (khera) attributed to the Thatheras, and on which traces of their smelting-houses are still to be seen.

Along the ridge that separates the Haidarabad and Maidánpúra muhallas remnants of boats are found from time to time in sinking wells. A little saltpetre is manufactured in Qázipúra. There is no indigo manufactory.

Principal buildings.

The main buildings are the Government tahsil and thána; the school, built on the remains of Rája Srí Rám's fort; a saráe in Bari Bazar, built 67 years ago by Hakím Mehndi Ali Khan, the celebrated farmer (ijáradar) of the Muhamdi and Khairabad districts from 1804 to 1819 (the water of the saráe well is bad and brackish); an imámbára and two mosques built by the same officer, and eight other imámbáras and mosques built within the last 90 years.

There are some old masonry wells; two, the "Sahjan" and the "Tárli," of Akbar's time; and three built two hundred years ago. There are two bazars, the Bari and Chhoti. Both were built by Hakím Mehndi Ali Khan, názim in the reign of Gházi-ud-dín Haidar. He, too, built Kifáyatganj, now an extensive grain mart, a mile and a half to the south of Bilgrám. Market days at Kifáyatganj are Tuesdays and Fridays. Wheat and barley are despatched from it in large quantities to Kanauj, Farukhabad, and Cawnpore. The most noteworthy things made and sold at Bilgrám are the brass pán-boxes (gilauridáns) made by Hulás and Manrákhan, Lohárs, "laddu," sweetmeats, and the shoes made by Mendu.

The Arâish-i-Mahfil gives the following description of Bilgrám, partly borrowed from the Ain-i-Akbari, and translated as follows in Mr. J. C. Williams' Census Report, App. E. p. vii :—

"Bilgrám is a large town, the inhabitants of which are clever and poetical and men of genius. In this town there is a well, and if any one drinks its water for forty days continuously, he will be able to sing excellently. Besides this, too, the people are mostly very proficient in learning. Sayad Jalíl-ul-Kadar Abd-ul-Jalíl Bilgrámí was a great poet, and a great proficient in the Arabic and Persian languages. He flourished in the time of Farrukh Sír, and he received the appointment from the imperial court of reporter of occurrences in Sindh. After this great man came Mír Ghulám Alí Azád, who was unequalled among his contemporaries for his poetical composition, his eloquence, knowledge, and virtue; even his Arabic poems are written with the utmost eloquence and in beautiful diction, and are very voluminous. No other inhabitant of Hindústán ever composed such poems before him. His book of odes is a proof of this, and the eloquent men of Arabia blush with shame as they recite his praises. He was born in the year 1114 H. and died in the year 1202 H."

Mr. Williams has noted upon this (Note L): "The learning of the men of Bilgrám has been notorious for ages. Several works on history and philosophy, as well as poems, have been produced here. In Volume XXIII. of the Journal of the Asiatic Society for 1854 there is an article by Dr. Sprenger on the collection of manuscripts made by Sir Henry Elliot. Among them I find the following works mentioned:—No. 190, Masnaví-i-Mír Abd-ul-Jalíl Bilgrámí. Dr. Sprenger states that this poem celebrates the marriage of the Emperor Farrukh Sír with the daughter of Mahárájah Ajít Singh in 1128 A. H. or 1724 A. D., and that the author died at Dihlí nine years afterwards. No. 175, Maásir-ul-Kurám by Mír Ghulám Alí Azád. This work consists of biographies of distinguished Muhammadans in India, and is very highly thought of. The author is a descendant of the poet above mentioned, but is more famous than his ancestors. No. 180, Nasrat-un-Názirín, a history of the famous saints of Bilgrám, a copious and voluminous work of many hundreds of pages."

To this list may be added the Jinúdia and Shajra-e-Taibaq, family histories of the Bilgrám Sayyads, the Sharáif Aswáni, a history of the Bilgrám Shekhs, by Ghulám Hasan Siddíqi Firshauri of Bilgrám, and the Sabsirat-un-Názirín (Persian).

Among the learned men of Akbar's time Abul Fazl mentions Shekh Abdul Wáhid as having been born at Bilgrám, and as being "the author of a commentary on the Nuzhat-ul-Arwáh, and several treatises on the technical terms (istiláhát) of the Súfis, one of which goes by the name of 'Sanahil.'" Blochmann's translation of the Ain-i-Akbari, (Vol. V, Fasc. VI, p. 547). Mr. Blochmann notices a work of great historical value by Amír Haidar of Bilgrám: "As long as we have no translation of all the sources for a history of Akbar's reign, European historians should make the Sawánih-i-Akbari the basis of their labours. This work is a modern compilation dedicated to William Kirkpatrick, and was compiled by Amír

Haidar of Bilgrám from the Akbarnáma, the Tabaqat-i-Badáoni, Farishta, the *Akbarnáma by Shekh Iláhdád of Sarhind*, and *Abul Fazl's letters*, of which the compiler had *four* books. The sources in *italics* have never been used by preceding historians. This work is perhaps the only critical historical work written by a native. Bilgrám was a great seat of Muhammadan learning from the time of Akbar to the present century. For the *literati* of the town, *vide* the Tazkirah by Ghulám Ali Ázíd, entitled 'Sarw-e-Ázád'" (Fasc. IV, p. 316).

Heber visited Bilgrám in 1824. His notes on it are worth quoting: "Our stage to-day (Mallánwán to Bilgrám) of 7 kos through the same level and fruitful style of country was to Bilgrám, a place remarkable as being the station first fixed on for the British 'advanced force' as it then was, which was afterwards fixed at Cawnpore. There are still (1824) several traces of what the king's sawárs said were bells of arms and officers' bungalows, which certainly might be such, but were now heaps of ruins.

"The town itself is small, with marks of having been much more considerable, but still containing some large and good, though old, houses, the habitations of the tahsildar, kotwál, &c. Here again after a long interval I found a good many scattered palm-trees, both of the date and toddy species, and there is a noble show of mango-trees in every direction.

"The Gomáshta said the soil of Oudh was one of the finest in the world; that everything flourished here which grew either in Bengal or Persia; that they had at once rice, sugar, cotton, and palm-trees, as well as wheat, maize, barley, and peas; that the air was good, the water good, and the grass particularly nourishing to cattle; but the laws are not good, the judges are wicked, the zamindars are worse, the Amíns (Ámils?) worst of all, and the ryots are robbed of everything, and the king will neither see nor hear. I asked him the rent per bígha of the land. He said generally Rs. 4, but sometimes 6.

"We passed a neat garden of turnips and some potatoes. These last, he said, were at first exceedingly disliked, but were now becoming great favourites, particularly among the Musalmans, who find them very useful as absorbents in their greasy messes" (Journal II, p. 101).

Under the ex-government Bilgrám produced many officers of rank and distinction. Among them may be mentioned the following: Sayyads Báqar Ali, Chakladar of Bangar under Shujá-ud-daula, Hashmat Ali and Chirágh Ali, Chakladars of Bithúr and Cawnpore under Ásif-ud-daula, and Qudrat Ali, Chakladar in Haidarabad; Shekhs Muhammad Atá, Chakladar of Jalálabad under Ghází-ud-dín Haidar, and Muhammad Askari, Chakladar of Rasúlpur under Wajid Ali Shah.

Other Sayyads of distinction were Sayyads Dáwar and Muhammad Máh at the Courts of Álamgír and Sháh Álam; Mir Abdul Jalíl, Military Pay Master (Bakhshi) in Gujarát; Bahádur Ali Khan, Chief of the Police at Lucknow under Ásif-ud-daula; Muhammad Khan, Mír Munshi to the Governor General, Foreign Department, now a pensioner residing at Bilgrám; Abu Hasan Khan, Náib Názim of Rasúlabad; Rukn-ul-Amín Khan,

Subahdar of Gujarát; Azím-ud-dín Husen Khan Bahádur, C.S.I., late Deputy Collector of Patna.

BILGRÁM *Pargana**—*Tahsil*, BILGRÁM—*District*, HARDOI.—An interesting pargana of 114 villages, in the south-west of the Hardoi district. The Ganges flows along its western side, separating it from Farukhabad; pargana Sándi bounds it on the north and north-west; Bangar on the north-west; Mallánwán on the south and south-east. With a length and breadth of 14 and 15 miles it covers an area of 117 square miles, of which 71 are cultivated, the percentages of cultivation, culturable waste, and barren being 58·37, 19·74, and 19·98. More than a third of the soil (35·24) is light and sandy, and less than a third (28·59) is irrigated from 2,065 wells and 785 tanks and ponds.

The pargana divides naturally into two distinct tracts, kachh and bángar. The kachh (or low land) comprises about a third, and lies to the west of the old bank of the Ganges that runs roughly north and south down the west centre of the pargana. The gradual westing of the Ganges has left a low moist tract between its ancient and present eastern banks, well watered by the Garguia nála, by the Ganges itself, and on the west by the Garra. In most of the villages in this part water is within a very few feet of the surface, so that percolation supplies the place of irrigation and keeps the surface always green and fresh. Everywhere in the kachh country there is much risk of loss of the autumn harvests from floods, but when the rivers subside in time to admit of timely sowing for the spring crops, these benefit from the thorough saturation of the soil, and by its enrichment with an alluvial deposit brought down by the Ganges.

The kachh is separated from the bángar by an uneven sandy ridge, the old bank of the Ganges, sometimes (as quoted from the remark of the assessing officer, Mr. C. W. McMinn; see Kachhandan) rising into hills, sometimes mere bhúr slopes. The villages on this are sometimes all sandy, but more generally will have a corner of very good dumat beside some old river channel. The common features of this group of villages are a large proportion of bhúr; limited and costly irrigation from deep wells lined with reeds; absence of *káchhis* and valuable crops.

Beyond the above elevation the ground again sinks into the bángar, jhíls make their appearance, there is much matiár, rice is largely raised, water is met with at a distance of from 10 to 20 feet, much of the land is irrigated, and all can be at a slight expense.

The pargana is intersected at its centre, the town of Bilgrám, by two unmetalled roads,—that from Hardoi leading to Neoraghát on the Ganges, a few miles above Kanauj, and the road from Bángarmau and Mallánwán to Bilgrám, Sándi, Shahabad, and Sháhjahánpur, a part of the old Sháh-ráh or king's highway. The staple products are barley, bájra, wheat, arhar, juár, and gram. Tobacco is largely grown about Bilgrám. There are beds of nodular limestone (kankar) at Balendha, Behti, Durgáganj, Katkápur, Lálpur, and Shekhnápur. The climate is good, except when the floods are falling, when the low lands are infested with a bad type of malarious fever.

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

More than half the pargana is held by Sayyads who own 64 villages, Shekhs and Pathán each hold one only, Chhattris own 27, Brahmans 9, others 10, Government 2, as noted marginally.

Gaurs	8	Tiwáris ...	5
Raikwárs	5	Dubes ...	1
Katehriás	5	Chaubes ...	1
Báchhils	4	Misrs ...	1
Bais	2	Sukuls ...	1
Raghubansis	2		
Chandels	1	Total ...	9
Total	27	Káyaths ...	8
		Ahírs ...	1
		Bháts ...	1
		Total ...	10
		Government ...	2

58½ of the villages are taluqdari, 34½ zamindari, 21 pattidari.

The Government demand, excluding cesses, is Rs. 74,689, a rise of 34 per cent. on the summary assessment. It falls at Re. 1-11-3 per cultivated acre; Re. 0-15-11 per acre of total area; Rs. 14-12-9 per plough; Re. 1-15-8 per head of agricultural, and Re. 1-5-3 per head of total population. There are 481 inhabitants to the square mile, a total of 56,244. Of these, Hindus to Muhammadans are 49,163 to 7,081; males to females 29,900 to 26,344, and agriculturists to non-agriculturists 37,716 to 18,528. A seventh of the total population are Chamárs; Ahírs are a ninth; Brahmans are rather less than a tenth; Muráos are numerous (4,159); Chhattris only 3,173; Sayyads, Shekhs, and Pathán from 1,000 to 1,600 each.

The only market is held at Kifáyatganj, near Bilgrám, on Tuesdays and Fridays.

At Bilgrám Khas there is an Anglo-vernacular tahsil school (pupils 154). Village schools have been established at Durgáganj (40), Sadrpur (30), Jarauli (38), and Behta (35). At Jarauli there is also a female school (20).

On the last day of Kártik from 40,000 to 50,000 Hindus bathe in the Ganges at Neoraghát, and again on the 10th of light half of Jeth. A very successful mela has been established during the last nine years at Bilgrám itself on the occasion of the Rámlíla festival; some 60,000 people attend it.

The pargana was formed in the time of Akbar, and is mentioned in the Ain-i-Akbari as covering 192,800 bighas and paying a revenue of 51,24,113 dáms, and 3,56,690 dáms of cesses; as being held by Sayyads, and garrisoned by 1,000 foot soldiers and 20 troopers, lodged in a masonry fort. It then belonged to Sarkár Lucknow, and included what is now pargana Bangar. In 1215 F. (1807 A. D.) the contumacy of the Bangar zamindars made it necessary to make Bangar into a separate pargana. It and Bilgrám were then transfered from the Lucknow to the Khairabad sarkár.

History.

The history of the pargana prior to the thirteenth century is obscure. The earliest event known to local tradition is that Bala Ráma, brother of Krishna, at the intercession of the holy Rishis of Nímsár, on the Gumti, slew a demon (dáno) named Bil or Bilha, who dwelt in a lone spot where now stands the town of Bilgrám, and used to persecute the worshippers at Nímsár.

The legend is told in the Bhopat Krit; (stanzas 78 and 79, Canto X) and its translation, the Prem Ságar. In it the danava or demon is called, not Bil, but Ilál born of Bilál. Bala Ráma, brother of Krishna, accompanied by Brahmans, was making a tour of the holy places of the land. And he

came to Nímsár and found many Rishis engaged in hearing the sacred Bhagwat read. And one of them, by name, Síta, did not, like the rest, rise and do obeisance to the hero, wherefore Bala Ráma took a blade of *kus*, a grass, and smote off his head. But the Brahmans condemned the deed, and Bala Ráma repented him of it and offered to go on pilgrimage anywhere and do anything that they might appoint to purge away his guilt. So they required of him two things: that he should instal the son of Síta in his father's place, and rid them of a terrible dáno, Ilál son of Bilál, who was wont to vex the Brahmans of Nímsár by raining blood and filth whenever they sacrificed. And Bala Ráma consented: and while he was yet at Nímsár a mighty tempest arose, and the winds blew from the four quarters of heaven, and the sky became black as night, and a grewsome rain of blood and flesh began to fall, and the Rishis knew that the dáno was at hand. Soon he came in view—a horrible body, with large teeth, swarthy skin, red eyes, and grizzled hair. Then Bela Ráma took up his ploughshare and pestle and rushed upon the demon and felled him to the ground and slew him. Then the Rishis were glad and worshipped Bala Ráma as a god, and put jewels upon him, and invoked blessings on his head. A low mound to the east of the high ground, on which stands the ruined fort of Bilgrám, is still shown as the spot where the legendary demon abode. It is marked by a small temple built some twenty-five years ago on the ruins of an older shrine said by the ancients of the quarter to have stood there since the days of Bil himself.

The precise historical significance of the legend is open to question. Apparently it belongs to the heroic age, when the tide of Aryan conquest was pouring down the valleys of the Ganges and Jumna, and every conflict with the aborigines deified the Chhattri conqueror in the imagination of a degenerate posterity, and conversely bedevilled his aboriginal opponents. The dáno of this and other legends probably represents a black-skinned pre-Aryan tribe akin to the Dasyas of the Vedas and the Asuras of the Mahabhárata that for a time harassed successfully an early Aryan settlement on the Gumti and forced it to seek protection from a prominent Chhattri hero of the time.

"We may conceive," says Muir (Sanskrit Texts, II, page 392), "the Aryans advancing from the Indus in a south-easterly direction into a country probably covered with forest and occupied by savage tribes, who lived in rude huts, perhaps defended by entrenchments, and subsisted on the spontaneous products of the woods, or on the produce of the chase, and of fishing, or by some attempts at agriculture. These barbarians were of dark complexion, perhaps also of uncouth appearance; spoke a language fundamentally distinct from that of the Aryans; differed entirely from them in their religious worship, which no doubt would partake of the most degraded fetichism and (we can easily suppose) regarded with intense hostility the more civilised invaders who were gradually driving them from their ancient fastnesses. The Aryans, meanwhile, as they advanced, and gradually established themselves in the forests, fields, and villages of the aborigines, would not be able all at once to secure their position, but would be exposed to constant reprisals on the part of their enemies, who would avail themselves of every opportunity to assail them, to carry off their

cattle, disturb their rites, and impede their progress. The black complexion, ferocious aspect, barbarous habits, rude speech, and savage yells of the Dasyas, and the sudden and furtive attacks which, under cover of the impenetrable woods and the obscurity of night, they would make on the encampments of the Aryans, might naturally lead the latter to speak of them, in the highly figurative language of an imaginative people in the first stage of civilisation, as ghosts and demons, or even to conceive of their hidden assailants as possessed of magical and superhuman powers, or as headed by devils ..... This state of things might last for some time. The Aryans, after advancing some way, might halt to occupy, clear, and cultivate the territory they had acquired, and the aborigines might continue in possession of the adjacent tracts, sometimes at peace and sometimes at war with their invaders. At length the further advance of the Aryans would either drive the Dasyas into the remotest corners of the country, or lead to their partial incorporation with the conquerors as the lowest stage of their community."

In the age of Brahmanical depression and Buddhist ascendancy, this tract, like the rest of the district, seems to have been held by the Thatheras, till, at the period of Brahmanical revival, in, probably, the ninth or tenth century A. D., a band of Raikwárs under Rája Srí Rám crossed over from Kanauj, and in the usual fashion expelled them. The Ganges then seems to have flowed close under the lofty *tíla* on and round which Bilgrám is built, and to have made the site an admirable one for purposes of defence and trade alike. So the Raikwár chieftain founded a town on it, and called it after his own name, Srinagar, and the Raikwárs held it till the Muhammadan conquest. To this day they own five of the villages of the pargana.

Srinagar could not have grown into a town of much importance by the time of Sultan Mahmúd's Kanauj campaign (1018 A. D.), otherwise from its vicinity to Kanauj it would have been noticed by the contemporary historians, and by the author of the Mira-at-i-Masaúdi in his mention of the places to which Sayyad Sálár despatched detachments from Satrikh in his Oudh campaign (1032 A. D.).

The Shekhs of Bilgrám boast that they came with Mahmúd and expelled the Raikwárs in 405 H. (1014 A. D.) and re-named Srinagar Bilgrám. They recall the date of their incursion in these memorial lines:—

Musalmán rasída ba Hindústán
Zí qaumán hami búd Siddí ján
Jinúd o jalas búd ansáríán
Turukwán o aghwán Búsaríán
Zi chár o sad o khams Hijri tamám
Srinagr ra nám shúd Bilgrám.

But I can find no trustworthy basis for this pretension. The real conquest of Bilgrám did not take place till 1217 A. D. It is not at all impossible that Srinagar may have been visited and despoiled, as was Kanauj itself by Mahmúd's army, or that some Shekhs may have remained behind there, more probably from Sayyad Sálár's than from Mahmúd's expedition, as was the case at Gopamau and Mallánwán; but there could have been no political displacement at this date of Raikwárs by Muhammadans.

The oldest Shekh tomb to which the Shekhs can point is that of a half mythical personage, Khwáje Madd-ud-dín, a holy man and disciple of Khwáje

Abu Muhammad Chishti (mentioned in the Mira-at-i-Masaúdi, quoted at page 525, Elliot's History of India, Volume II). Khwáje Madd-ud-dín, say the Shekhs slew the demon Bil by enchantments, and converted numbers of people to the faith of Islám.

In death the demon, says their tradition, entreated that the town might be called by his name, Bilgrám, or the abode of Bil. This saint used daily to walk across the Ganges to worship at Kanauj, 10 miles off! Another Shekh account attributes the defeat of the Raikwárs to Qázi Yúsuf, who served, they say, under Sultan Mahmúd. The only noticeable point in this tale is that, according to it, the brother of Rája Srí, in order to save the Raikwár's domain, became a Muhammadan and was named Mukhtár-i-dín, and his son Iktiár-i-dín. A (muniment) sijil by this Qázi Yúsuf, dated 438 H. (A. D. 1146) is said, in the Sharaf Usmáni, to be in the possession of the descendants of the Lál Pír of Gopamau.

The extent to which that half of the pargana which has not been absorbed by the Sayyads into their taluqas, has been parcelled out between different clans of Chhattris, and between Brahmans, Káyaths, and others, suggests the inference that the Raikwár colony at Srinagar had either been unable to clear and occupy, or was too weak to retain a large portion of the pargana up to the time of the Muhammadan conquest. The campaign of Shaháb-ud-dín Ghori in 1193 A. D. and the fall of Kanauj must have shattered the power of the petty rájas on the Hardoi bank of the Ganges, so that when, a generation later, in 1217 A. D., Shams-ud-dín Altamsh poured in his troops to complete the subjugation of the country, only a feeble resistance can have been made. Two Muhammadan captains seem to have reduced Srinagar and the country round it, Shekh Muhammád Faqíh of Iráq and Sayyad Muhammad Soghra, ancestor of the taluqdars of Bilgrám. Of the former the author of "Notes on the races and tribes of Oudh" writes (page 66): "A little later, in the time of Shams-ud-dín Altamsh, 614 H. (1217 A. D.), Shekh Muhammad Faqíh of Iráq with a force took possession of Bilgrám. When he and his followers had made themselves secure, they brought their wives and relatives from their native land, so say their descendants now. These Shekhs acquired no estate, but in later times the legal posts of the pargana became hereditary in their family."

From the Jinudia and Shajra-e-Taibaq family histories of the Bilgrám Sayyads we learn many facts which possess rather a domestic interest. The Sayyad leader above mentioned was of the same family as the conquerors of Sándi and Unao. We may pass to the great battle fought here between the rival claimants for the Delhi throne in 1540 A. D. Humáyún's army is stated at 90,000, Sher Khan's at 50,000. Neither army was eager to attack. At length Muhammad Sultan, the pardoned rebel of Kanauj and Bilgrám, again deserted his master. His example was largely followed. Humáyún was forced to throw a bridge of boats over the Ganges and crossed. A general action ensued, and Humáyún's army was driven into the river; the emperor fled to Agra, Delhi, Lahore, and Sindh, and Sher Shah mounted the throne of Delhi. In his short but brilliant reign of five years (1540-1545) he reformed the administration of the country to an extraordinary extent. "He is said to have divided all Hindustan"

(not including Bengal) "into forty-seven districts, and to have appointed proper officers for the Government and protection of each. To restore and to open the communication between the different parts of his dominions, and in order to facilitate the safe and easy transmission of intelligence, he built a line of saráes or hostelries at short distances on the whole road from the further extremity of Bengal to the Indus through the entire length of his empire. These saráes were open to strangers of every rank and religion, and were entrusted to servants who, at the public expense, furnished travellers with water and victuals as they arrived. Every saráe had a post-house, and this system of post-houses was extended over the principal roads in his dominions. On each side of the grand roads were planted rows of mango and other fruit trees, affording both shelter and refreshment to the tired and thirsty passenger; and wells supported by solid masonry, were dug at short distances. At all the chief halting places he built mosques, and provided for them an adequate establishment of imáms, muazzans and other servants. He appears also to have made provision for the indigent sick. The police, which he established, was strict and vigilant. So safe were the highways that the most helpless person might carry a basin of gold, and sleep in the open country without need of a watchman" (Erskine II, 442). "He established a law that the muqaddams of the villages where any traveller was robbed should be subject to fine, and for fear of its infliction the zamindars used to patrol the roads at night" (Note, page 458, Cowell's Elphinstone). The revenue reforms of Akbar and Todar Mal are believed to have been modelled on these of Sher Khan, who "was intimately acquainted with the revenue and agricultural system of India—a knowledge without which no ruler of that country, whatever his abilities may be, can hope to do justice to his subjects" (Erskine II, page 442).

Salím Shah (1545-1553) displayed the same administrative ability as his father. "The qánúngos, who keep the revenue accounts of parganas, he employed to watch over and report on the condition of the ryots and the state of the cultivation of the soil, on the crops, and the extent of offences and crime. He preserved all lands granted for religious or charitable purposes inviolate. He kept up his father's saráes in their whole extent, and the distribution of food to travellers, and for that purpose carefully protected all the lands that had been given to them. In addition he ordered a saráe to be built between each two of his father's adding a mosque, a reader, a well, and a water-carrier to each. He also gave the post-houses so many additional horses as to enable them to convey intelligence with increased speed from place to place. He appropriated to himself the whole revenues of his kingdom, instead of scattering them by assignations, and paid his soldiers wholly in money" (pp., 472, 474). "Circular orders were issued through the proper channels to every district, touching on matters religious, political, or revenue, in all their most minute bearings, and containing rules and regulations which concerned not only the army, but cultivators, merchants, and persons of other professions." These matters belong more properly to the history of India; other facts concerning Bilgrám are found under Hardoi. The family of the Sayyads prospered during the reign of the bigot Alamgír, and in A. D. 1677, 1088 H., one of them, Muhammad Fázil, conquered pargana Báwan and received from

the emperor one-third of its revenues in *jágír*. They still have a good estate.

BILKHAWAN—*Pargana* MANGALSI—*Tahsil* FYZABAD—*District* FYZABAD.—A town 18 miles west of Fyzabad, on the road from Lucknow to Fyzabad; the railway also passes through it. The town was founded by Belak Sáh, Bais Chhattri, who gave it a name derived from himself. The population consists of 194 Musalmans, all Sunnis, and 1,997 Hindus,—total 2,191. There is one temple, a thákurdwára.

BILWAI—*Pargana* SURHARPUR—*Tahsil* KÁDIPUR—*District* SULTANPUR.—There was formerly a tank in this village surrounded by jungle. A hundred years ago an image of Mahádeo was dug out of the raised bank of this tank, which has since been regularly worshipped.

The 13th day of Phágun is set apart as a day of fasting in honour of this idol, when rice, butter, and such like trifles are offered up by 1,000 or 1,200 persons living within a circle of 15 or 20 miles. Articles of food and brass vessels are alone brought for sale. It is somewhat strange that in a pargana where the large majority of the present inhabitants are Hindus, this image should be left in solitude to mark the existence of their idol-worship, while there are many places dedicated by the Muhammadans to their religion.

BIRHAR *Pargana**—*Tahsil* TÁNDA—*District* FYZABAD.—This pargana, which is of irregular shape, beautifully studded with clumps of bamboos and groves, and which is moreover in parts distinguished for the picturesqueness of its scenery, is bounded on the north by the river Gogra, on the east by zila Azamgarh, on the south by parganas Surharpur and Akbarpur, and on the west by the latter pargana and Tánda, all of which sub-divisions belong to this district.

In addition to the navigable river Gogra, which runs east and west along the whole northern face of the pargana for a distance of 35 miles, it is touched on the east border by the Birdha-Sarju, a tributary of the Gogra while a small unnavigable stream, the Pikya, takes its rise in the centre of the pargana in the Garha jhíl and falls into the rivulet last named.

As in the rest of eastern Oudh, the Bhars were dominant in this pargana till about 600 years ago, when they shared the fate of those Hindu dynasties that perished with Pithaura Rája at the fall of Delhi. The Musalmans soon overcame the Bhars, and the latter have been without landed possessions for about 400 years. The Bhars are locally supposed to have emigrated into Orissa, and to be identical with the Bhuyas. It may be noted that Sir Henry Elliot also traced affinity between the Bhars and Bhuyas. I however have a theory of my own in regard to the disappearance of the Bhars which I shall discuss anon.

* By Mr. Patrick Carnegy, Commissioner

The usual Bhar remains in the shape of twelve ruined forts are to be found at the places marginally named in this pargana; and three kos to the east of the township of Birhar, a Bhar chief is said to have built his fort, in a jungle on the right bank of the Gogra, in which he placed the image of Chándka-Debi, the idol of his special adoration; and from that image, according to local belief, the village of Chándipur takes its name. Thus the first portion of the name of the pargana is accounted for, but the origin of the latter portion is involved in obscurity.

1. Koráwan.
2. Chándipur.
3. Samaur.
4. Rudhai.
5. Hasanpur Dhipni.
6. Saidpur Lirwadíh.
7. Sonhán.
8. Náthmalpur Bethuria.
9. Pokharbheta.
10. Sámdíh.
11. Karáwan.
12. Ochahwán.

In Hindi the word "Birhar" means barren or unproductive, and the pargana was doubtless to a great extent an unproductive jungle when it got its name. It probably means the "Chándipur forest."

The ancient sub-divisions (*tappas*) are noted in the margin. For more than 100 years they have fallen into disuse in the revenue arrangements of the country, it having been found more convenient to adjust fiscal matters according to properties or muhála. Of the 978 mauzas which constituted the pargana, 782 were parent villages (*asli*) and 196 were off-shoots (*dákhili*). These have now been reduced under our demarcation operations to 392 mauzas in all, which cover an area of 140,402 acres, or 220 square miles.

No.	Name.	No. of villages.
1	Santi	66
2	Barohi	169
3	Haweli...	67
4	Jahángírpur	138
5	Hisámuddínpur... ...	20
6	Rasúlpur...	131
7	Chahora	56
8	Hasaur	138
9	Rewri	111
10	Newri	82
	Total ...	978

The landed gentry who succeeded the Bhars in this pargana have not been without their vicissitudes; and all property in the soil should trace back to any of the following, at one time influential, families.

I.—*The Sayyads of Rasúlpur.*—It is popularly believed that Shah Makhdúm Sayyad Ashraf Jahángír was one of the first Musalmans who settled in these parts. He was the son of Ibráhím, King of Ispahán Khorásán, and had the seat of his Government at Samna in Sístán, a province of Persia. On the death of his father he succeeded him on the throne at the early age of 15, and after reigning for seven years, he determined to devote the remainder of his days to the service of religion; and in this view he abdicated in favour of his younger brother Muhammad Shah. He then assumed the pilgrim's garb, and travelled through Hindustan. In the course of his wanderings, he fell in with the renowned Shah Ala-ul-haq of Pandua, the Muhammadan capital of Bengal at the end of the 13th and first half of the 14th century, a man of profound sanctity, whose pupil, for a period of twelve years, he then became; and

from whom, as a mark of his appreciation, he received the last of his honorary titles, *viz.*, Jahángír.

The Shah wished his pupil to marry into his family, but the latter having resolved on celibacy, undertook a journey to the land of his birth for the purpose of bringing his nephew Abdur Razzáq, who was in due course married to the Shah's daughter.

Makhdúm Ashraf was after a time deputed to propagate the faith of Islám in Upper India. A spot was indicated to him, which he was to recognize from description, and there he was to dwell and erect his tomb. In the course of his search, he reached the town of Jaunpur, about the year A. D. 1388, which he found to be under the sway of Sultan Ibráhím of the "Eastern" dynasty. By this monarch he was favourably received, and offers were made to him of grants of land for his honourable support, to induce him to remain there; but these he steadily declined, and in obedience to the instructions of his spiritual chief he wandered on in search of the promised land. This he soon found in the spot where his tomb still stands in Rasúlpur, and the surrounding country he discovered to be in the possession of one Darpan Náth, a pandit of unlimited fame, who was then at the head of a gathering of 500 jogis or pupils.

The meeting of these men of opposing creeds is said to have been followed by a prolonged struggle for mental superiority, the aid of witchcraft and sorcery and every other black art being freely resorted to on either side; and this great theological duel at last eventuated in the complete subversion of the idolatrous belief, and the conversion of the pandit to the faith of the Prophet. He then took the name of Kamál-ud-dín, and his tomb is still pointed out near that of his vanquisher as that of "Kamál Pandit."

The spot on which Makhdúm Ashraf's tomb now stands he selected for his residence, giving it the name of Rúhabad. Here he ended his days in the hundred and twentieth year of his age, A. D. 1390.* He left behind him a historical record of his acts and opinions, of which four copies only are said to be extant; and which is known to the student of the early Muhammadan authors as the Latíf-i-Ashraf. From it, Sir Henry Elliot quotes, that "on one occasion when this sainted personage visited the town of Jáis (in this province), nearly three thousand pupils came out to pay their respects."

Makhdúm Ashraf was succeeded by his nephew already named, Háji Abdur Razzáq, who changed the name of the family residence to Rasúlpur, and added largely to the place.

He left five sons, Shams-ud-dín, who died childless; Hádi Ahmad, who settled in the aforesaid Jáis; Faríd-ud-dín, who settled in the Daryabad district; and Shah Hasan and Shah Husen, both of whom remained in Rasúlpur. Three generations of the háji's descendants continued to live in

* There must be some mistake in the years of the advent and death of this sainted man, for he could not have done what he did, and acquired so much fame, in the short interval of two years. Moreover, the "Eastern" dynasty only dates from A. D. 1394, and the reign of Ibráhím of that line from 1401.

Rasúlpur, and then Shah Jáfar, the fourth in descent, having expelled one Rákamdín, the local Rájbhar chief, from the neighbouring village of Kachhauchha, took possession of it; while his younger brother, Shah Muhammad, founded the hamlet which adjoins it on the west, to which he gave the name of Ashrafpur. Thenceforth the town was known as Ashrafpur Kachhauchha, which name it still retains.

At a subsequent period, a member of the family, Shah Ali Makhdúm, also established himself in the neighbourhood. It is said, that being thirsty, he drew water from a well, and having drunk thereof he was heard to remark "Bas, khári," or, in other words, "enough, it is brackish;" and from that hour the name of the town that still exists there has been Baskhári.

The fame of Makhdúm Ashraf and of Abdur-Razzáq and his descendants, inhabiting Kachhauchha and Baskhári, soon spread far and wide; and rent-free grants were from time to time made for the support of themselves and their establishments by Jahángír, Shah Jahán, and Aurangzeb, Emperors of Delhi, the title-deeds of which I have examined. These grants were recognized until the death of Asif-ud-daula, but in the reign of his successor Saádat Ali, ten-sixteenths of them were resumed; and in after years the remaining aimma lands of the family also disappeared under the usurpations of the chiefs of different clans that then overran the neighbourhood. We now find the descendants of Abdur-Razzáq recorded at the revised settlement as proprietors of the three villages only of Baskhári, Ashrafpur Kachhauchha and Rasúlpur, in which latter is the shrine of the great saint himself, of which more will be said when treating of fairs and shrines.

II.—*The Sayyads of Nasírabad.*—Next in antiquity amongst the existing families, according to popular belief, come the Sayyads of Nasírabad. The first of the stock, Nasír-ud-dín, is said to have come from some place in the far west, in the days of Taimúr;* to have settled himself on a small estate of nine mauzas; and to have given to it his own name. These villages, in the days of Akbar, were held by the Sayyads under revenue-free (aimma) grants, but the family was subjected to the same vicissitudes as were the other Sayyads of whom I have already written. Seven of the nine villages which constituted the Nasírabad estate were absorbed into the Birhar taluqas more than a century ago. Of the remaining two, mauza Bhora is still the property of the Sayyads; they hold sub-tenures only in the parent village Nasírabad.

III.—*The Pathán Chaudhris of Chahora.*—Contemporaneous with the advent of the aforesaid Sayyad families, was the arrival of the Pathán Chaudhris of Chahora. The ancestor of this family was a Chauhán Chhattri of Sambhal Muradabad, who is said to have changed his religion in the days of Taimúr. One of his successors (name unknown) established himself in this pargana, and he or his descendants must have been both able and influential, for they acquired much property; one of them, A'lam Khan, being ruler of tappa Chahora of fifty-one mauzas; another Mangáh Khan, had tappa Hisámuddínpur of twenty-mauzas; and a third, Bhoj Khan, held taluqa A'inwán of thirty-three mauzas.

* See explanatory note about Taimúr in the Surharpur report.

In 1207 Fasli the all-powerful Palwár clan finally subdued the Chaudhris and took possession of their last estate, allowing them some sír for their support. The descendants of this family are still to be found in Chahora, Hisámuddínpur, Hathnaráj and A'inwán.

IV.—*The Patháns of Barágáon.*—One Jait Ráe, a Tunwar Chhattrí of Delhi, is said to have changed his religion in the days of Taimúr, and to have subsequently established himself, probably in an official capacity, in mauza Baragáon, and to have acquired an estate of twenty-nine villages. But the property was absorbed into the Birhar taluqas a century and a half ago, and the representatives of Jait Ráe, Amar Khan, Madad Khan, &c., now hold sub-tenures only in mauza Udechandpur, with which Baragáon has been demarcated.

V.—*The Maliks of Koráhi.*—About the time of the coming of the Patháns last mentioned, a family of Maliks, to which belonged two men, Núr-ud-dín and Mahmúd, made their advent. They are said to have come from Núristán in Persia, and to have founded and settled taluqa Koráhi of thirty-two villages, and taluqa Biddhaur of seven villages. The latter estate they afterwards held free of revenue (aimma) in Akbar's time.

Koráhi was absorbed into the Birhar taluqas 175 years ago, and Biddhaur followed in 1222 Fasli. The Malik family is now only to be traced in Biddhaur proper, where the members still enjoy sub-tenures.

VI.—*The Shekhs of Jahángírganj.*—One Abu Pánde of Malaon in the Sattási estate, zila Gorakhpur, is said to have settled in this pargana, in the days when the local saint Makhdúm Sáhib was in the zenith of his fame. Being without offspring, this Brahman is said to have embraced the faith of the prophet, in the hope that through the prayers of the saint in question he might be blessed with a son.

In due course of time twin sons were born to him, whom he named Kamál-ud-dín and Jamál-ud-dín, and these lived to acquire supremacy in fourteen mauzas of Jahángírganj. This family, like all the others, gave way before the dominant Palwár clan, 150 years ago; and the only representatives in the present day are mere cultivators in mauza Jahángírganj.

VII.—*The Shekhs of Newri.*—A Muhammadan, who is only locally known as "Shekh Ajmeri," from his having come from Ajmer, is said to have settled in the pargana on the overthrow of the Bhars, and to have entered into revenue engagements with the ruling power for the Newri tappa of twenty-seven villages. The possessions of his offspring were, however, absorbed into the Birhar taluqas 125 years ago, and the family now hold sub-tenures only in Newri, Rustampur, and Bhojpur.

VIII.—*The Shekhs of Hanswár.*—One Shekh Mahmúd is said to have come from the west with Mír Masaúd Bihdáni, a great divine, and to have settled in mauza Biáwán, pargana Akbarpur. The latter seems to have been endowed with large temporal as well as spiritual powers, for he is said to have authorized the former to assume charge of tappa Hanswár, consisting of fifty-three mauzas, which he accordingly did. About 200 years ago one Sadulla Khan, Rohilla, obtained this tappa as jágír from the emperor

of Delhi, and having built a fort, took up his residence in Muínuddínpur and Norehni. The tenure was subsequently resumed, and for a time the Rohilla held the revenue engagements of the tappa, but having by his oppressions estranged himself from the inhabitants, they, with the assistance of the Palwárs, drove him out, and he was soon afterwards slain by the Bándipur members of the clan just named. All traces of the Rohillas have been lost for more than a century.

Tappa Hanswár was finally absorbed into the Birhar taluqas 100 years ago; and the descendants of the Shekhs are now mere tenants-at-will in Hanswár proper.

IX.—*The Shekhs of Baniáni and Jalálpur.*—Two Shekhs, named Barai and Ládh, are said to have come from the west and to have succeeded the Bhars in the management of taluqas Baniáni and Jalálpur, which consisted of twenty-four mauzas. About 200 years ago, one Paltu Singh Kachhwáha is said to have encroached, from tappa Kanhain, in the neighbouring Surharpur pargana, and to have conquered these Shekhs, depriving them of eleven of their twenty-four villages, and settling himself in mauza Sabíqpur.

Subsequently these eleven villages passed from the Kachhwáhas, about a century ago, into the Birhar taluqas; but the said tribe, represented by Shiúratan Singh and Gajgha Singh, still have sub-proprietary possession in some of these villages.

The thirteen villages which then remained with the Shekhs were incorporated into the Birhar taluqas about 150 years ago, and the Shekhs then generally abandoned the district and crossed over into Gorakhpur. Shekh Bakau alone represents the old stock. He lives in mauza Baniáni, but he has no rights left in the soil, proprietary or sub-proprietary.

X.—*The Bais of Kaliánpur, &c.*—A colony of eight members of this tribe are said to have come from Baiswára, and to have established themselves in these parts, and to have cleared the then existing jungle, about the time of the overthrow of the Bhars.

These people divided themselves into four parties or taluqas, and acquired property aggregating sixty-one villages. Of these properties the following details are known:—

1*st.*—The Kaliánpur, Pirthmipur, and Norehni party had ten villages,

2*nd.*—The Hardáspur and Tilkarpur party had twelve villages,

3*rd.*—The Kharwanwa party had fifteen villages, and

4*th.*—The Rámnagar Manwár party had twenty-four villages.

The third of these parties was the first to be absorbed into the Birhar taluqas, and this absorption took place 200 years ago.

The fourth party followed fifty years afterwards; and in another fifty years the same fate overtook the first and second parties. The Bais tribe have now sub-proprietary rights in only six villages.

XI.—*The Palwárs.*—Last in order come the Palwárs, and they are likewise by far the most powerful. It has already been shown in the report of Surharpur that one Pithráj Deo, a Sombansi of Sándi Pali,* came 615 years ago and settled in that pargana, where, and in Azamgarh, he and his offspring acquired much territory. A lineal descendant of this Pithráj Deo, nine generations removed from him, named Gohráj Deo, is said to have come into pargana Birhar from Kauria in Azamgarh, some 500 years ago, and to have taken service with the Bhars, residing in mauza Pokharbheta, which is said to have been made over to him for that purpose. In process of time this man and his offspring are said to have replaced the Bhars in the entire management and control of Tappas Sati Barohi and Haweli, consisting in all of 302 mauzas.

About 300 years ago, in the eleventh generation from Gohráj Deo, this Palwár family divided into two branches, the ancestral property being shared equally by the then representatives Balirám and Manirám. The elder son founded Balrámpur, calling it after himself. At this place a bazar was afterwards established by Bábus Raghunáth Singh and Jabráj Singh, who as a compliment to the ruler of the day gave it the name of Sultanpur.

The younger son fixed himself in mauza Rájápur, but it is said that the greater part of the property of this branch was absorbed by the elder branch a hundred and fifty years ago, and the offspring of Manirám are now proprietors of two villages only.

Balirám, the elder son, was succeeded in his estates by his son Horal Singh. The latter had two sons, Ain Singh and Lashkar Singh, and about 150 years ago these brothers divided the ancestral property equally and separated.

The elder branch, *viz.*, that of Ain Singh, was then subjected to no further sub-division till it passed into the seventh generation, when, so recently as 1261 Fasli, the sons of Bábu Munna Singh, *viz.* (1) Bábu Mádhoparshád (who has since the re-occupation of the province been succeeded by his son Hardatt Singh) and (2) Bábu Kishanparshád, divided their father's property equally, and are now in possession of their respective estates.

The younger branch, *viz.*, that of Lashkar Singh, was subjected to sub-division in the fifth generation, when the cousins, Shiúdatt Singh and Jagat Naráin, separated, each getting an equal portion; and at this date Bábu Mahíp Naráin holds the one property, having succeeded his elder brother Jagat Naráin; while the other is held by Bábu Shiúpargás, a distant relative of Shiúdatt Singh, whom he succeeded.

The earliest trace we have of the amount of revenue paid by these estates is in 1216 Fasli, when the representatives of both branches, Bábus Daljít Singh and Sarabjít Singh, paid between them Rs. 77,589 to the ex-king. At annexation the demand had fallen off to Rs. 77,504. These

* The Sombansis of Sándi Pali deny the connexion. On this the Birhar men change ground and say they came from a place called Pali near Delhi, once the seat of a Sombansi dynasty, but I have been told as a fact that the Palwárs come from a village called Páli in the Partabgarh district, which is likely enough, as that is one of the chief seats of the Sombansi clan in these days.

payments, however, included villages in other parganas also. The revised demand of the present settlement amounts to Rs. 1,56,766.

It has been stated that the first division of property amongst these taluqdars took place about 150 years ago, when the sons of Horal Singh, twentieth in descent from Pithráj Deo, separated, and they seem ever since to have been at war with each other, as well as with their neighbours generally. Of the fifty-nine descendants of the said Horal who are named in the ancestral tree, twelve had died violent deaths during the native rule, twenty-seven have died natural deaths, and twenty are still alive.

A detail of those who died fighting will throw some light on the state of society in the ex-king's time.

(*a*). The following six persons are of the progeny of Ain Singh, son of Horal:—

1. *Raghunáth Singh* having obtained the revenue contract for the entire pargana was killed in mauza Jamlupur while trying to subdue his kinsman Lálji Singh.

2. *Sarabdán Singh* was killed in the Azamgarh district, before it was ceded, while resisting his kinsman Pahlwán Singh, who had obtained the revenue engagements of the pargana.

3 & 4. *Pirthípál Singh* and *Bhora Singh*, his brother, were killed in a quarrel about a boundary with a zamindar in the Azamgarh district prior to cession.

5. *Munna Singh* was killed trying to subdue his kinsman Deodatt Singh, at Putharpára, he having entered into engagements for the pargana.

6. *Daljít Singh* was killed in the Jannesri jungle, trying to resist the názim, Rája Darshan Singh.

(*b*). The following six persons are of the offspring of Lashkar Singh, son of Horal:—

7 & 8. *Jabráj Singh* and his son *Adjít Singh* were killed in a boundary dispute with the Rája of Maholi, in Zila Gorakhpur, before cession.

9. *Pahlwán Singh* was killed while trying to subdue his kinsman Sarabdán Singh, who was also killed in that fight (see No. 2 above).

10. *Parshád Singh* was killed in the famous action of Masora, mentioned in the Surharpur history, when the Palwár clan was arrayed against the Rájkumárs of Meopur; and on which occasion most of the chiefs of the latter house bit the dust.

11. *Jagat Naráin Singh* had to give way before his kinsman Daljít, who had obtained the revenue engagements of the pargana, and in an attack made by Jagat Naráin to recover his own fort at Rájapur, which was held by government officials, some of the latter were slain. For this he was proclaimed, and having been traced into the Gorakhpur district, he was there put to death by some cavalry when in a state of comparative helplessness, and his head was sent over to the Oudh officials.

12. *Shiúdayál Singh* was killed while opposing his kinsman Shiúdatt Singh, who had engaged for the revenue of the pargana.

It may be mentioned for the benefit of those who delight in ethnological speculations, that we have a legitimate and an illegitimate line of descendants of Pithráj Deo, the first Palwár who settled in eastern Oudh. The former is represented by these Bábus of Birhar, now in the 28th generation; the latter by the taluqdars of Tigra and Morehra in pargana Surharpur, now in the 16th generation from the common ancestor Pithráj Deo; so that the generation in the pure line average under 25 years each, while in the impure line they average over 38 years, furnishing an example, if such be wanted, of the advantages of the amalgamation of races.

It seems desirable that there should be a permanent record of the proceedings of the Palwár clan during the disturbances of 1857, and this I will now supply.

When the Fyzabad fugitives were escaping in boats down the river Gogra, they were stopped by Bábu Udit Naráin Singh, the eldest son of Bábu Mahíp Naráin, who then resided at the strong fort of Norehni on the bank of the stream. Such indignities were offered, as demanding the rings and silk stockings which some of the ladies then wore; all their valuables were taken from them. The fugitives were then allowed to pass on to Chahora, a fort also on the bank of the same river, the residence at that time of Bábu Mádhoparshád, and from him they received some show of hospitality for three or four days, and they were then passed on under an escort supplied by Mahárája Mán Singh. For the offence above indicated, Udit Naráin Singh, who was at the time *de facto* manager of his father's estate, was tried and imprisoned for three years, and the whôle of his property was ordered to be confiscated, but it was made out somehow or other that the man had no property of his own, and so the latter part of the sentence may be said to have been inoperative.

Bábu Mádhoparshád, whose conduct, as I have said at the outset, was good, is said to have been the first of the Birhar bábus who openly took up arms against the British Government, having marched against Azamgarh with his followers in July 1857. He was met at Baroli by Mr. Venables, and driven back, and he then raised the entire Palwár clan, and was joined by Bábus Kishanparshád, Shiúpargás, Pirthipál, and their gatherings. They then plundered the town of Manori and got much property, Shiupargás obtaining an elephant, which he gave up when order was restored. They then attacked Azamgarh and drove the defenders before them through the town; but the citizens, turning against them, the tribe was repulsed, whereon they withdrew in such hot haste that they halted not till they were beyond the borders of the Azamgarh district. A few days after this, Azamgarh was abandoned by the British, upon which Bábus Udit Naráin and Pirthipál Singh with their followers returned there, and having proclaimed the supremacy of the Palwár clan, began levying contributions from the inhabitants. On the re-occupation of Azamgarh by the Gurkhas, the Bábus retired without a struggle.

They subsequently lent men to Beni Mádho, the Kurmi Rája of Atraulia, when he fought and was defeated by the Gurkhas at the same Manori

mentioned above, losing three guns; but none of the bábus were present at that action.

Seeing that they could make no head in the Azamgarh district, the Birhar taluqdars next turned their attention to Gorakhpur, and Bábus Mádhoparshád, Shiúpargás, and Udit Naráin crossed over and joined the rebel názim with their followers. Each bábu is said to have received Rs. 100 a day for the support of his men. Bábu Kishanparshád sent a contingent under an agent, Thákur Dayál. This man being met by Bábu Mádhoparshád, was at once put to death by the followers of the latter, owing to a quarrel between the masters. On the re-occupation of Gorakhpur by the Gurkhas, the bábus fled with the názim.

When Mahárája Jang Bahádur marched through the Gorakhpur district *en route* to Lucknow, a feeble attempt was made by the followers of the Birhar bábus to oppose his operations. At Chándipur an affair took place on the 17th February 1858, which is thus described: "Whilst escorting boats up the river Gogra, Captain Sotheby, R. N., with a force consisting of 130 men of the Naval Brigade, 35 Sikhs, and 60 Gurkhas, with one mountain-howitzer, attacked and captured the fort of Chándipur on the right bank of the river, taking two guns, spare wagons and ammunition, besides all the private property of the rebels. The fort was situated in the midst of a dense plantation of bamboos, and was garrisoned by about 300 men, not many of whom were killed in consequence of the thick cover they fought under. Our loss was four wounded, including Captain Weston, 36th Native Infantry. The river steamer *Jumuna* co-operated with the land force, and rendered efficient service. The fort and adjacent buildings were burnt."

Resistance was again offered up the river. The event is thus described by General Macgregor: "The boats arrived the night before last (21st February) and Colonel Rowcroft's force at once crossed the river. Yesterday, Brigadier Gungadoá's brigade joined them, and the whole force advanced to Phúlpur, where they met the enemy, and after an action, lasting over an hour, totally defeated them, capturing three guns."

The Gurkha army then crossed over and marched towards Lucknow through Akbarpur and Sultanpur. They attacked *en route* the small fort of Berozpur in this district, which was bravely held by 34 of Bábu Umresh Singh's men, who were all killed; several Gurkhas were killed and wounded in the attack.*

At a later period of the mutiny, when Kunwar Singh was making his way from Lucknow, after the capture of that place, to Arrah, he passed through Birhar, and was joined by Bábu Udit Naráin, who accompanied him on his memorable attack on Azamgarh. On the relief of that town, this bábu returned to his home, and it only remains to be mentioned that these bábus of Birhar postponed their surrender on the re-occupation of Fyzabad till the last moment, and the only one of their number who was

* I have since learned from one of the officers engaged, that this encounter arose out of misadventure. The Gurkhas had upwards of 50 casualties, and Lieutenant Sankey, R. E., was recommended for the Victoria Cross for effecting an entrance into the fort, and being the first to pass through.

ever called to account for his action was Udit Naráin Singh, to the circumstances of whose case allusion has already been made.

Such is the generally accepted account of the proceedings of the Palwár clan during the rebellion. I have had an opportunity of comparing it with the official "narrative of events" in the Azamgarh district, published by the Government North-West Provinces, and they agree in most particulars. Details have now been ascertained which were not then available, but the "narrative" has been of use to me in preparing the present account. The only conclusion to be drawn from this history is that, on the whole, we had few worse enemies than the Palwárs.

Sir Henry Elliot, in his extraordinary articles on *Chaurásis* mentions a Chaurás of the Palwár clan in pargana Aonla (should be Bhawapár), zila Gorakhpur,* where their possessions, which have since been mostly confiscated for their proceedings in 1857, are said by the tribe to have commenced with 84 bíghas of land, and soon to have swelled to 84 whole villages. But the fact is, that the whole of the Gorakhpur, Azamgarh, and Fyzabad Palwárs spring from a common ancestor. The system of reckoning by *Chaurásis* and *Bedlisis*, so much dwelt on by Sir Henry Elliot, is uncommon in this part of Oudh; in fact, few natives understand this; but the number 49 seems with these very Palwárs to have a special charm. For instance, they talk of (1) *unchás-kos-ki-bhát*, which means that on the occasion of ceremonial gatherings of the tribe to commemorate a birth, marriage, or death, all the members inhabiting the localities marginally indicated, aggregating a circle of 49 kos, which area is supposed to represent their proprietary possessions, are invited to attend and eat the bread of sociability. Of these, however, the Surharpur (Bundipur) branch is debarred from eating and drinking with the tribe by reason of illegitimacy, and the Atraulia branch, because it is stained with blood.

Pargana or Tappa.	District.	Kos.
Birhar	Fyzabad ...	14
Surharpur	Do. ...	7
Atraulia	Azamgarh ...	7
Kauria	Do. ...	7
Cheota Gopálpur ...	Do. ...	7
Ghagha	Gorakhpur ...	7
	Total ...	49

Members of these branches, on such occasions, are obliged to content themselves with having dry rations served out to them in lieu of cooked viands. The absurdity of the former of these exclusions, and of the system of caste generally, is forcibly illustrated in the following instance. A female of the Surharpur illegitimate branch, and another of the Birhar legitimate branch, both married into the orthodox Rájkumár family of the Rája of Dera, and thereafter both branches were alike admitted to the rája's social board. Both parties then eat and drink with the rája, but they still will not eat and drink with each other.

* When the Gurkhas, having abandoned Gorakhpur, were marching on Azamgarh, these Palwárs made a combined attack upon their camp at Gúgha, taking our allies unawares; the Palwárs were, however, soon driven off, a number of them were taken prisoners, and these had their heads chopped off in cold blood by the Gurkhas with their kukris, just as if they had been so many kids.

(2). *Unchás-Kos-ki-Kumaki* is another common expression with these people, which means that the taluqdars of Pírpur, Samanpur, Dera, Birhar, Tigra, and Morehra, with their gatherings, inhabiting the areas marginally noted, and which aggregated 49 kos, were wont, in the king's time, to make common cause in opposing the aggressions of the Meopur faction of Rájkumárs and all others.

Pargana ...	Akbarpur ...	14
,, ...	Birhar ...	14
Taluqa ...	Dera ...	14
Pargana ...	Surharpur ...	7
	Total ...	49

Distribution of property.—I may now state the manner in which the 392 demarcated villages, which constitute this pargana, are held, thus:—

Name of taluqa.	Name of owner.	Residence.	No of villages.	Jama.	
				Summary settlement.	Revised.
I. Birhar ...	Hardatt Singh ...	Hanswár ...	98	22,385	37,089
II. Birhar ...	Kishanparshád ...	Makráhi ...	97	21,345	36,586
III. Birhar ...	Mahíp Naráin ..	Lakanpur ...	85	19,645	33,982
IV. Birhar ...	Shiúpargás ...	Sultanpur ...	96	20,557	35,234
Pírpur ...	Báqar Husen ...	Pírpur ...	1	125	195
Gangeo ...	Jahángír Bakhsh Khan	Gangeo ...	3	4,977	4,840
Independent ...	Zamindars ...	,, ...	12	5,208	6,503
		Total ...	392	94,243	1,54,429

I have mentioned families of influence who from time to time replaced the Bhars in this pargana, and back to whom, as a rule, proprietary title ought to trace; but there are also minor families who have possessed villages within the last century or two, and whose original position rested on rent-free, or service grants, purchase, &c. They owned formerly in all 273 villages, they have now 8, and subordinate rights in 24 others. The Palwárs have risen from nothing to be the owners of 376 villages, besides lands in Azamgarh and Gorakhpur.

Inhabitants.—The present inhabitants of the pargana may be classified as per margin.

Chhattris	20 per cent.
Brahmans	25 ,,
Koris	15 ,,
Kurmis	
Musalmans	10 ,,
Other castes	30 ,,

There are few, if any, masonry houses; tiles are seldom used, thatched roofs being in the proportion of 75 per cent. There are no extensive merchants or dealers, while there are numerous importers of cotton, thread, piece-goods, and salt, and these also send away molasses, sugar,

and country-cloth. The Náiks of Chahora, and the Upáddhias of Rámpur Saráe, have annual dealings in cattle to a small amount.

Town.	Population.
Baskhári	2,360
Hanswár	1,272
Sultanpur	1,243
Chahora	825
Ajmerpur	639
Bádsháhpur...	
Chándipur	600
Rámnagar	509
Kóráhi	497
Dayárám Lála ka Bazar	406
Mansúrganj	372
Shekohpur	307
Málpura	
Mufnuddínpur	128

The trade of the pargana, such as it is, is confined to the bazars marginally noted; there are no large towns.

Fairs and Shrines.

The Faqír's Tank and Tomb, Akraula.—Gobind Dás, a renowned mendicant, is said to have settled here and to have dug this tank 70 years ago. He also built the tomb in which his ashes were placed. The tomb is known as a Samádh, a term which is generally applied to the resting-place of one who has been voluntarily buried alive, but in this instance it is a misnomer. On the 25th of Aghan, a fair is annually held, when several thousand persons assemble to bathe and make offerings. Sales are effected of cooking utensils, cloth, and sweetmeats during the three or four days that the fair lasts.

Thákurdwára and Shiwála, Chahora.—The former of these was dedicated to the sacred and glorious memory of Rám Chandar and other favorite incarnations of the deity, the latter for the worship of Mahádeo, by the prosperous family of dealers known locally as Náiks,* some 50 years ago. On the 13th of Phágun 3,000 or 4,000 persons assemble to bathe and commemorate the fast of Shiurátri, or the birth of Mahádeo. Eatables only are vended during the day. There is a smaller gathering on the 13th of every month.

Rámbágh, mauza Udechandpur.—Twenty years ago, Ajudhia Singh, Palwár, voluntarily became a mendicant and assumed the name of U'de Dás. The fame of his prophecies and miraculous cures spread far and wide, and having taken up his residence in a grove on a high and picturesque kankar ridge on the right bank of the Gogra, he gave to the spot the name of Rámbágh. He died 3 or 4 years ago, but 1,000 people still continue to flock to the place, rendered sacred by his fame and exemplary life, at the full moon of Kártik, and on the 24th of Chait, the birth-day of Ráma, annually; a smaller bathing takes place every Sunday.

* For an account of these, see Mr. Carnegy's "Notes on the races, &c., of Oudh."

The Chándipur Thákurdwára.—This was built some 70 years ago by Bábu Rámmanorath Singh, to the sacred memory of Rám Chandar, and other deified individuals, and fairs are held twice a year on the days indicated in the last paragraph, which are attended by from 1,000 to 2,000 persons.

The shrine of Makhdúm Sáhib is situated in Rasúlpur, formerly a mazra or off-shoot of mauza Biddhaur, but now a separate village. The history of this man has already been given under the Sayyads of Rasúlpur. His shrine is built on a rising ground which is nearly surrounded by water, and to this spot resort annually thousands of pilgrims from every part of Upper India to be released from their disorders, mental and physical. Legions of devils are here annually said to be cast out, according to the best recognized methods of the exorcist's art, during the month of Aghan, throughout which the fair lasts. Merchandise of every description is brought from Lucknow, Benares, and other distant places for sale, and a brisk trade is carried on during the gathering.

Sati.—This crime must have been exceedingly prevalent in this pargana at one period, for the neighbourhood of the bazar of Sultanpur is a perfect graveyard of monuments, which are all attributed to former generations of the Bánián caste.

One of these buildings is different from the others, inasmuch that it has a door or opening, and the rest have not. This building, I am told, was visited one evening in the rains of 1865 by a party of Banjáras who encamped close to it, offered living sacrifices, and departed on the morrow, leaving traces of much digging, whence it is affirmed that treasure was known to these people to be concealed, and was removed from there by them. These facts were never reported, nor was any attempt ever made to elucidate this mystery.

BISÚHI *River*—District* GONDA.—A small river entering the district from west in the Gonda pargana by Kauchna, a little to the north of the Gonda and Bahraich road. It flows for some way nearly due east, and then taking a southerly bend, after having traversed the whole of the north of the Gonda pargana, forms the boundary between Sadullahnagar and Búrhapára on the north, and Manikapur and Babhnipáir to the south, finally leaving the district after a winding course of nearly 70 miles at the eastern extremity of Babhnipáir, a point 49 miles as the crow flies from the place of its entry. Flowing as it does for the whole of its course through the *uparhár*, or central table-land of the district, it is restrained by banks of some feet in height, and drains the whole of the surrounding country without being able to retaliate on the immediate neighbourhood by destructive floods. As long as it remains in the Gonda pargana, its banks have been almost completely cleared, but during its further course it is skirted on both sides by belts of jungle. The jámun trees (*Eugenia jambolana*) grow right across its stream, and would effectually prevent navigation even if its frequent windings, shallows, and narrowness, did not render it impassable for any but the smallest craft.

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From ten to fifteen yards across, when it first enters the district, it gradually increases to an average width of from forty to fifty, widening out at places, and embracing small islands covered with cane-brakes and a luxuriant growth of bushes. It is never very deep, and shortly after the rains is fordable to foot-passengers at every second or third mile. It is crossed by three bridges, where it cuts the Gonda and Balrámpur, Gonda and Utraula, and Utraula and Nawabganj roads. Its most valuable natural products are the *mahua*, which grows in great quantities in the jungles on its bank; and *gon*, a kind of rush, whose stalks are worked up into matting, and feathery seed used for stuffing pillows. The cane, where it does occur, is of no practical use.

BISWÁN *Town—Pargana* BISWÁN—*Tahsil* BISWÁN—*District* SITAPUR.—Biswán 27° 29′ north, and 81° 2′ east, is 21 miles east from Sitapur, on the kachcha road which leads to Gonda and Fyzabad through Bahramghat. Another good road connects it with Láharpur on the north, and a third takes the traveller east 22 miles to Chahlári Ghát on the Gogra, lying over against Bahraich. This last-mentioned road meets in its way with two unbridged rivers, one of which, the Kewáni, is fordable in the dry season; the other, the Chauka, being crossed by a ferry, though a good sized elephant can do it on foot. It is 11 miles east from Biswán. The town is said to have been founded about 500 years ago by an ascetic named Bishwanáth, and to have taken its name from him, and to this very day there exists his mandhi, built on the spot where he resided during his sojourn on the earth.

Biswán, including Jalálpur, has a population of 7,308 souls, of whom rather more than one-half are Hindus of various castes, principally Brahmans and artizans. It is the head-quarters of a tahsil, and has police, post, and registry offices, with a school, at which there are 53 boys in daily attendance; the place was formerly the residence of an ámil, the remains of his fort being still extant; but where the ámil and his fighting men held sway, the schoolmaster now wields his ferule.

The town contains 21 Musalman, and 17 Hindu sacred buildings built of brick. The bazars are good, and markets are held daily; the annual value of sales averages 1,50,000 Rs., or £15,000 sterling.

The tázias and tábúts made up here are famous, and Biswán tobacco is well known to those who delight in a huqqa. The trade of stamping cloth is also carried on to a considerable extent, and the cloth is exported to great distances. The climate is good, the water is not bad, and there are two pleasant encamping grounds for the travellers, who may be independent of the caravansaráe. Among the sacred places in the town are certain tombs said to have been built over the bodies of some of the Sayyad Sálár's (Masaúd of Ghazni) army, which encountered the forces of the Ikauna rája in this neighbourhood. There is a weekly fair held in a grove outside the town, at a place sacred to Mansa Rám, a Brahman of character who died about 125 years ago.

There are 323 masonry and 1,108 mud built houses in Biswán. The principal buildings are the palace, mosque, tomb, and caravansaráe, erected by

Shekh Bári. These stately buildings have not been noticed by the district compiler. The present taluqdars, Sítá Rám and Rája Amír Hasan Khan, are comparatively new-comers; the latter occupies the western wing of the mansion, and the last descendant of the owner still lives in a corner of it—an ancient and decrepid widow called the Thakuráin. The mosque was evidently erected at an early period of Moslem rule, and the minárs present curious structural features, clearly of Hindu workmanship. The owner was called the Jalálpur taluqdar. He was also one of the three qánúngos of Biswán, the other two being the ancestors of Arjun Singh and of Anand Singh. The estate was entrusted to the Nawab of Mahmudabad five years before annexation, and he now retains possession.

In Biswán there are four villages or revenue units,—Bhitára, Biljharia, Saráe Darya, and Biswán. These were separate in the Nawabi. There are also a number of wards—Mirdahá Tola, Saráe Judarjít, Patháni Tola, Jhawai Tola (the mason ward), Kamangari (the bow-makers',) Mangraya Bazar, Ráeganj, Saráogi Tola (the Jains' ward), Parwári Tola (the baniáns'), Murão Tola (the gardeners'), Qila Darwáza, Báhmani Tola, Mátha Tola, —fourteen in all.

SWAN *Pargana—Tahsil* BISWÁN—*District* SITAPUR.—Biswán is the largest pargana in the district, and contains 215 demarcated villages Its area is 220 square miles, of which 157 are now under cultivation. It is bounded on the north by parganas Láharpur and Tambaur, on the east by Kundri, north by Sadrpur, on the south by Mahmudabad and Bári, and on the west by Pírnagar and Khairabad.

The roads are two, namely, the high road from Sitapur to Bahraich crossing the pargana from west to east, and a cross-country road running north and south, and connecting Mahmudabad with Láharpur. On the east frontier water communication is afforded by the navigable rivers Chauka and Kewáni; the Gon nadi on the west is not navigable.

Numerous streams run into the Kewáni and cut up the land to the east of the pargana very much. Between that river and the Chauka the land lies low, and is periodically flooded, and often suffers from diluvion. West of this land lies a very rich tract of country, always green owing to the proximity of the water to the surface, and bearing fine crops. This tract is known as "tarái," and is separated from the extreme west of the pargana by the same ridge of land which runs through past Láharpur, Sadrpur, and which appears to have been once the right bank of the Chauka, which now flows parallel to it, but 8 miles further to the east. The extreme west of the pargana is high and dry, water being found at a depth of from 25 to 30 feet from the surface, whereas in the tarái it is found within 8 feet.

The population at the census of 1869 amounted to 105,155, or 478 to the square mile, and is thus distributed:—

Hindus, agricultural	57,404
,, non-agricultural	29,793
Musalmans, agricultural	5,918
,, non-agricultural	12,040

The Musalmans thus are 17 per cent. of the entire population. There are 5·7 souls to each of the 18,305 houses in which the population live.

The land of the pargana is thus classified:—

Cultivated acres	...	...	...	... 100,508
Culturable	...	...	...	... 20,300
Rent-free	...	...	...	... 180
Barren	...	...	..	... 20,068
		Total	...	... 141,056

which shows that to each head of the agricultural population there are about 1¾ acres of cultivated and 2 acres of culturable land. There is thus a not inconsiderable scope for extended cultivation.

The pargana is very well off for bazars, there being, in addition to the numerous markets of Biswán Khas (*quid vide*), the following: Dhaukalganj, Mír Saráe, Muhammadpur, Lálpur, Sanda, Jhúa, Sarayyán, Mirzapur, Ratnapur, Pakaria, Jahángírabad, Mathna, Maháráinagar, Bilwa, Teola. These are held bi-weekly, and supply the people with all the necessaries of life. The bazars in the town of Biswán are numerous, and are held throughout the week. Here a considerable trade is carried on by the tobacconists, by the tázia and tábút manufacturers, and the cloth-stampers. Maháráinagar is famous in the district for the good lime obtained from its kankar.

There are many *melas* or religious fairs held throughout the pargana. The following is a list of the principal ones:—

1. *Benipur*, in Shawwál and Zihijj for prayer at the Ídgáh.
2. At the *Dargáh Sayyad Sálár;* in May for the pilgrims who return from Bahraich.
3. *Maháráinagar;* the Rámlíla in September and October.
4. *Bilwa;* the "Dhanuk Jagg" in Aghan, to celebrate the breaking of the bow by Ráma previous to his marriage with Síta in Janakpur.
6. *Biswán Khas;* in April, in honour of Bishwánáth (*vide* town history); this *mela* has not taken place for the past three years owing to a local quarrel.

Biswán; Mansa Rám's *mela* monthly.

Scattered through the pargana are five masonry tanks, namely,—

At *Jhajhar;* built by Ganga Bishan.

„ *Bhagwánpur;* very ancient, one side only being visible.

„ *Biswán Khas;* built by the wife of Beni Dás, qánúngo, with a shiwála called "Dúdh Náth Ká."

In Teola; built in 1201 Fasli by Bishan Dás, a Nának Sháhi ascetic.

In Maháráinagar; built by a mahájan beside a shiwála. This mahájan was a Brahman, and is said to have become a Muhammadan and accompanied a Mughal captain to Delhi, where he inherited his patron's fortune, with which, having returned home, he purchased absolution for his apostasy and was re-admitted into the brotherhood. This occurred in the last century.

Besides these tanks there are many Hindu temples in the pargana. Biswán Khas boasts of 17, 12 of which are in honour of Shiva, four sacred to Debi, and the remaining one a Jain temple. There are two Nának Sháhi sangats in the town, and one in Jhajhar hard by, and a fourth in

Muhammadpur. And there is also one of those curious wells called *Bdolis*, in a fair state of preservation, built by a Tiwári Brahman named Bhíkha.

The Moslem places of worship, too, are numerous. In Biswán itself are 21, one of which, the mosque of Mumtáz Khan, who lived in the reign of Aurangzeb, is remarkable for its solidity and for the size of the kankar blocks used in its construction. In the stone cornice is cut an inscription showing that it was erected in 1027 A.H., or 262 years ago.

The pargana derives its name from the town, for the origin of the name of which the reader is referred to the article describing it. Formed by ...ng Akbar out of the lands of 13 tappas, it contained 786 villages, 54 of ...hich, constituting tappa Kuchlai, were afterwards transferred to the ...srikh sub-division. The old name was Muazzamnagar *alias* Lonía, and ...e lands were the possession of Bhars, Kachheras, and Rurhs. These were ...cceeded by the Káyaths, Moslems, and Rajputs, settled in it by Todar Mal: their descendants still hold the greater part of it to the present day.

In 1028 A.D. a battle was fought in the neighbourhood of what is now ...swán Khas between the Ikauna rája Sohildeo and the Moslem invader ...yyad Sálár, of Ghazni. The scene of the battle is still pointed out, and ...e town contains the tombs of five of the martyrs who fell in the action.

The 215 mauzas of the pargana are thus held:—

Taluqdari: 21 Káyaths, 44 Moslems (Mahmudabad), 5 Bais, 2 Raikwárs, 27 Seths. *Zamindari:* 25 Káyaths, 13 Moslems, 17 Gaurs, 6 Panwárs, 10 Janwárs, 16 Bisen Kunwars, 5 Jángre and Raghubansis, 2 Raghubansis, 14 Báchhils, 2 Bais, 2 Kasbhurias, 2 Muáfidars, 2 Seths, or by caste Khattris:—

81	Rajput villages.	57	Moslem villages.
46	Káyath ,,	29	Seth Khattris ,,

The chief taluqdars are the Rája of Mahmudabad, the Biswán qánúngos, and the agricultural capitalists, Seths Síta Rám and Raghubardayál. An account of the family of the first-mentioned is to be found in pargana Mahmudabad. His estates in Biswán have been acquired generally by mortgages executed within the 12 years anterior to annexation.

The Seths, too, acquired their property chiefly by mortgage, and a few of the mortgagors in both instances have succeeded in redeeming their ancestral estates. The title of the qánúngos goes further back. In 1150 A.D. their ancestor was granted 20 villages in jágír, which his family continued to hold for a considerable period of time, until driven out by the Bhars and Kachheras. They came back in king Akbar's time, and were then appointed qánúngos, which office they hold still. Thákur Dariáo Singh, father to the present taluqdars, behaved well in the mutiny and was rewarded accordingly by a grant of land of an annual value of Rs. 1,000. The Seths also, for similar services, were rewarded with an estate worth Rs. 2,000 a year.

Among the non-taluqdari zamindars is the Musalman Chaudhri Muhammad Bakhsh, of Biswán, whose great-grandfather Deo Singh, a Káyath, left an only son, Madár Bakhsh, by a Musalman mother, to whom Deo Singh's estate went. He was a member of the family of Dariáo Singh above-mentioned. The Hindu Chaudhris, Arjun Singh and others also are non-taluqdari zamindars, as also are the Barchatta Gaurs and the Báchhils of Bambhaur, and the Janwárs of Ulra and the Kunwars of Deokalia.

Here and there we meet with those curious old mounds of earth called dîhs (*vide* pargana Pírnagar) containing masonry remains of buildings which must once have existed. The principal are those in Bambhaur and Sanda. The former is of considerable extent, and is said to have been once a fort of the *Sombansis* who dwelt in the country before the Bhars and Kachheras ruled over it.

The latter contains traces of the Kachheras (artificers in glass—*kách*) in the form of several furnaces, and a square well constructed with slabs of kankar.

BITHAR—*Pargana* HARHA—*Tahsil* UNAO—*District* UNAO.—The town lies ten miles south-east of Unao in pargana Harha on the road from Unao to Rae Bareli, two miles east of Harha.

This was the seat of Ráwat power, whose rise is related under pargana Harha. The village is surrounded with many groves, the soil is good, and so is the climate, although many of the wells contain brackish water.

There are two markets, and a school attended by eighty-six boys of whom two are Musalmans: there are six temples to Mahádeo and four to Debi. A large allowance which is accounted for by the proportion of Brahmans 1,949 out of a population of 3,229.

BÚRHAPÁRA *Pargana**—*Tahsil* UTRAULA—*District* GONDA.—A small pargana on the eastern frontier of the Gonda district, covering an area of 78 square miles. In shape it is a rough equilateral triangle, with its apex to the north, a narrow spur running out for about three miles at the south-eastern corner between the Kuwána and the Bisúhi rivers, and sides of from ten to twelve miles long. It marches to the west with the Sadullahnagar pargana, is divided by the Kuwána along the east from the Basti district in the North-Western Provinces, and on the south by the Bisúhi from pargana Babhnipáir. The whole of the centre is a well-cultivated and thickly inhabited plain, with no distinctive natural features beyond the clumps of fine mahua trees, which were kept for their valuable flowers when the rest of the forest was felled, and give a pleasant park-like appearance to the landscape, which is, besides, diversified by the mango groves and small shallow lakes common to almost the whole of Oudh. The cultivated plain is separated on the north-west and south from the two boundary rivers by a continuous belt of forest abounding in níl-gáe spotted deer, wild cattle, pigs, and peacocks, but yielding every year to the axe and the plough. There is not much valuable wood, and indeed no effort made to produce it, and the stunted sál and ebony trees only tell of the loss of timber occasioned by the herds of oxen which eat every new shoot, and the carelessness of the neighbouring villagers who lop off the straight branches to supply fresh roofs to their constantly-burned mud huts. The whole forms part of the *uparhár*, or slightly raised table-land which runs through the centre of the district, and the rivers are consequently restrained by sloping banks from submerging the cultivation in the terribly destructive floods which desolate the villages between the

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Gogra and the Tirhi. Water though not so close to the surface as in the Tarái, is found at a moderate depth of from ten to seventeen feet, and a serviceable well of burnt bricks imbedded in mud may be built for Rs. 30, and will last on an average for as many years. The superior dryness of the soil renders irrigation common, and the crops more certain than in those districts where the extreme moistness of the surface causes artificial watering, when followed by late winter rains, to be fatal to the spring produce. Statistics applied to the whole pargana would be vitiated by the existence of two such totally different tracts as the populous centre and its surrounding line of jungle, and would be equally inapplicable to either. I propose, therefore, to consider them separately—a course which is rendered easy by the fact that the forest tract has been parcelled out by Government into a number of grants, which are not yet assessed for revenue, and whose settlement returns are consequently kept separately. The revenue-yielding tract covers an area of 30,303 acres, or little more than three-fifths of the whole, and is divided into 119 demarcated villages. Of this, 18,877 acres, or 62 per cent. of the whole, is under cultivation. Half of the tilled land, or 9,016 acres, bears two crops, and the area under each kind of produce is exhibited in the appended table:—

Total Kharif.	Autumn rice.	Winter rice.	Kodo.
19,434	14,995	2,385	1,616

Total Rabi	Wheat.	Gram.	Alsi.	Peas.	Poppy.
18,060	4,378	5,346	2,470	1,162	1,163

Irrigation from 339 brick and 33 mud wells, with 306 small ponds, extends over 5,625 acres, or between a quarter and a third of the whole cultivated area. The average tenure is six acres, and each cultivator has on an average one plough.

The forest tract is divided into nine grants, with an area of 19,385 acres, of which 6,053 have been brought under the plough, bringing the total cultivated area of the pargana up to 24,930 acres, or 50 per cent. of the whole. The cultivation here is of a rude and unremunerative kind; the fields are still full of the stumps of trees which a primitive population has been too poor to extract; much of the labour has been done with the spade; and the fever, which yet clings to the standing forest and the river banks, drives the majority of the labourers to live in the adjoining villages at some distance from their work. The landlord gets no rents for from seven to ten years after the first settlement; he is obliged to advance to the settlers enough capital to provide them with agricultural instruments, and sufficient food to keep them alive till their first crop is harvested; and frequently has the mortification to see his investment wasted by the flight of whole families, or their death from fever or dysentery.

In spite of these disadvantages, clearance goes on with astonishing rapidity, and it will probably not be many years before the forest has entirely disappeared. There are no manufactures except that of the home-made coarse cotton, and no trade beyond a small export of rice and oil-

seeds, which are exchanged against rice and the silver needed to meet the drain of the land revenue. The villages are connected by rough cart tracks, and the rivers crossed at short intervals by fords, sometimes supplemented by a bridge of fagots. Of these, the most important is the Chandradíp Ghát over the Kuwána, by which a fairly passable road runs from the Biskohar bazar in the Basti district, and joins the Utraula and Nawabganj road at Machhligáon, in pargana Manikapur. A registration station is kept up at the ghát itself, and shows a pretty even exchange, rising in some years to nearly a lac of rupees on both sides of the account, between the rice of the northern tarái and the salt and cotton, manufactured and raw, of Central India or Manchester. There are no places of pilgrimage, or any peculiar local superstition. As might be expected, Samai Bhawáni and Bánspati Mai, the terrible she-demons of the woods, have an unusual amount of respect paid to them, and the solitary traveller deprecates their wrath by casting another stick on each of the small piles of wood which mark the forest path.

The total population by the census amounted to 20,544, giving an average of 263 to the square mile. Of these, the settlement returns show that 19,054 live in the cultivated centre, which is, therefore, peopled at the rate of 402 to the square mile; while the thirty square miles of forest allotments have only 1,500 inhabitants, or an average of fifty souls a piece. There are 5,135 houses, with an average of four souls each, and while the census shows 236 hamlets and five detached houses, the settlement papers return no less than 488 detached hamlets. The latter are more likely to be correct, as, when the census was taken, the Revenue Survey had not been completed, and the returns consequently show many errors.

Muhammadans number 4,901, which gives the unusually high proportion of nearly a fourth of the whole population. Many of these are the retainers and the descendants of the old Pathán chiefs, and many more converted Chhattris and Kurmis, who followed the fashion or sought the favour of the ruling house. Of the Hindus, the most numerous castes are Ahírs and Chamárs; these are followed by Kurmis and Muráos, and if the settlement returns are right, the pargana may be congratulated on having only 162 houses of Brahmans. Among the more singular tribes may be mentioned the Bhars and the Kewats. The former are the descendants of a people who appear for once on the stage of history as masters of an extensive kingdom in Oudh and the duáb, between the two great Muhammadan invasions, and then completely fall out of sight. In appearance they resemble low-caste Hindus, Koris, and Chamárs, and I have not noticed any Mongolian traits in their physiognomy. They have, however, one striking peculiarity in common with the Thárus—their hatred of the cultivated plain. When land has attained a certain pitch of cultivation, they always leave it for some less hospitable spot, and their lives are spent in wandering from jungle to jungle. They commence the struggle with nature, and after the first and most difficult victory over disease and wild beasts, leave it to the Kurmis and Ahírs to gather the fruits of their desultory energy. They are very timid, very honest, and keen sportsmen, untiring in pursuit, and excellent shots with their long guns. They show the influence of orthodox Hinduism in sparing the níl-gáe, but are fond of

the flesh of pigs, washing down their feasts with copious draughts of spirit of rice or mahua. They offer goats to Samai, and decapitate chickens before the snake god Káre Deo. Their worship of Bánspati Mai is more Hindu in its character, and their pure offerings of grain and clarified butter are handed over to be eaten by a Brahman. Marriages are contracted without the intervention of a pandit, and with the rites in use among other low-castes, such as Koris and Chamárs. With a magnificent assumption of rights not recognized by our law, the bride's father makes over in shankalp to the bridegroom a small patch of forest to clear and cultivate. The Kewats or Kaivartas of the Puránas claim to be descended from the Nishádas of Hindu legend, and frequent the banks of forest streams, living by fishery, the manufacture of rush mats, the superintendence of ferries, and a little rude spade husbandry.

This pargana originally owned the suzerainty of the great Kalhans rájas of Khurása, and on the fall of that dynasty with Rája Achal Naráin Singh in the fifteenth century, passed with what was saved from the general anarchy to his posthumous son Bhing Singh, the Rája of Babhnipáir and Rasúlpur Ghaus. At about this time a fresh power was introduced into the neighbourhood by the irruption of the Patháns under Ali Khan, and his establishment of the Utraula ráj. The fourth in descent from him, Aláwal Khan, turned his arms to the south, and subdued the tract between the Kuwána and the Bisúhi, including the whole of the present pargana of Babhnipáir, which from that time till annexation formed a tappa of the Utraula pargana. Aláwal Khan is admitted to have been the eldest son, but the newly acquired country had to be maintained in arms, and he preferred the post of danger, building for himself a fort at Qasba Khas, and leaving Utraula, with the title of rája, to his younger brother Ádam Khan. He had five sons, and as the chieftainship did not vest in him, his conquest was divided equally among them instead of going to the eldest. Three of these died without offspring, and two of the lapsed shares were taken by the elder, one by the younger of the survivors. This division was maintained till annexation, when the pargana was still divided into the eastern three-fifths and western two-fifths. The family has but little separate history, and in war and peace followed the fortunes of the head of their clan at Utraula. At the beginning of this century Rajjab Ali Khan and Ali Raza Khan, owners of the $\frac{2}{5}$th share, attained considerable wealth, it is said, by the discovery of treasure buried long since by the Thárus. At any rate, the fact is proved by their very fine brick-house in Qasba Khas, which their impoverished descendants have allowed to fall into ruin. Their cousin Ashraf Bakhsh Khan, of the $\frac{2}{5}$th share, was a very noted character in the later days of the Nawabi. A good soldier and excellent scholar, both in Persian and Hindi, he was a leading spirit in all the disputes with the Government officials, and his ability was only equalled by his turbulence and a disregard of the most solemn engagements, which was remarkable even in this country. At the mutiny he became one of the favourite officers of Muhammad Hasan, the rebel Názim of Gorakhpur, and at pacification he was proscribed and his estate of forty-two villages confiscated and assigned, in reward for his loyal services in escorting Sir Charles Wingfield and the Bahraich refugees from Balrámpur, to Bhayya Harratan Singh, who is now the principal taluqdar of the pargana. Almost the whole

of the pargana was parcelled out between birtias, who never, however, attained the independent position which was held by the birtias of the neighbouring pargana of Utraula. They were entitled to a fourth of the whole profits after deducting the cultivator's share and the expenses of labour; that is, when the village was held on grain rents, the whole produce was collected in the threshing-floor, the ploughman, the ingatherers, the carpenter, the blacksmith, and the remaining village servants first took their dues, the grain left was then divided into two equal heaps, of which the cultivating occupant took one, and of the other, one-fourth was taken by the birtia head of the village, the remaining three-fourths by the taluqdar or Government officer. If money rents were agreed on, they were based on an estimate of the probable value of the grain heap after deducting the village dues and the occupant's share. The village was leased at the full value of this, and at the end of the year one-fourth of the sum was remitted to the birtia.

The financial records show a continual progress in wealth and extension of tillage from the commencement of this century. In 1794 A. D., the first year for which settlement papers exist, the Government demand stood at Rs. 2,045, which within ten years had risen to Rs. 6,579. A few bad seasons caused a temporary fall, but from 1819 A. D. the rise was steady, till 1852 A. D. it stood at Rs. 10,157. In 1854 A. D., Ráe Sadhan Lál, a servant of the great revenue farmer Rája Krishan Datt Rám, was invested with the nizámat of Gonda-Bahraich, and Gopál Tiwári, a relation of the rája, was sent as tahsildar to Búrhapára. The same man a few years before had a misunderstanding with the Pathán leader Ashraf Bakhsh Khán, and his position now gave him an admirable opportunity of gratifying his resentment. Taking a force of 2,300 men, he devastated the whole of his enemy's estate, burning down the villages, cutting the crops, and driving off the cattle. Ashraf Bakhsh was not strong enough to meet him in open field, so he retreated with a band of desperadoes to the jungles, and by way of reprisal visited the villages of other proprietors with the atrocities marked by the Government tahsildar in his own. The wretched inhabitants fled in numbers to the protection of English law in the neighbouring district of Basti, and such was the desolation, that the Government revenue in 1855 A. D. had fallen to Rs. 1,710, the lowest figure at which it had stood for the past sixty years. Annexation followed, Gopál Tiwári withdrew his force, and his prisoners escaped from the Dhánepur fort, the cultivators re-crossed the frontier, and again took possession of their old fields, and Ashraf Bakhsh left the forest, and engaged for his estate of forty-one villages. The remainder of the pargana was settled with the old zamindari birtias. The progress since then has been extraordinary. In 1856 A. D., an experienced native officer was deputed to roughly calculate the cultivated area and collect materials for a summary settlement. He reported that 5,708 acres were under cultivation, on which the admitted rent was Rs. 9,942 and the Government demand was fixed at Rs. 6,744. Fifteen years later, in 1871, the pargana was regularly surveyed, and it was found that the cultivated area had nearly quadrupled, while the admitted rent had risen to Rs. 35,448. The necessary rise in the Government demand was so enormous, and so much of the land was jungle clearing and held at yearly increasing rents, that the settlement officer determined on proposing

a progressive Government demand amounting in 1873-74 to Rs. 17,565, from 1878 to 1881 to Rs. 24,865, from 1888 to 1890 Rs. 26,185, and from that year to the term of settlement Rs. 26,950. This does not include the area under grants, and on the málguzári area amounts in the first year to 15 annas per cultivated acre, 9 annas per acre of whole revenue-paying area, and 14 annas per head of population, and in the year of final rise to Rs. 1-7-0 per cultivated acre, and 14 annas per acre of assessable area.

C.

CHAMIÁNI *Village—Pargana* PURWA—*Tahsil* PURWA—*District* UNAO.—This large village lies on the Lon, about 20 miles south-west from Unao; it is called from Chimman Deo, a Sukul Brahman, who founded it.

It is pleasantly situated among numerous groves; the water and climate are good. There is a school with 31 youths in attendance, and four temples, two to Mahádeo, one to Vishnu, and one to Sanchal Deo. There are 595 mud-walled houses, containing a population of 3,109, of whom 409 are Musalmans, 516 Brahmans, 4 Chhattris, 90 Baniáns, 94 Pásis. There are no markets or fairs; coarse cloth is manufactured.

CHAMRAULI—*Pargana* JHALOTAR AJGAIN—*Tahsil* MOHÁN—*District* UNAO.—This place, one of the chief seats of the Dikhits, and still a great residence of those Chhattris, is situated seven miles east of Unao in pargana Jhalotar Ajgain.

It was founded by Bírnáth Dikhit, and originally called Bírpur, but being inhabited mainly by Chamárs, it came to be named Chamrauli.

The population is	...	...	...	...	3,465
Of whom Chhattris	...	...	...	...	1,152
Brahmans	...	...	...	...	375
Musalmans	...	...	...	...	178

There is one masonry house, one temple, and a school attended by 130 children. This is, on the whole, a most rustic place; the jungle still comes within a mile, many mango groves surround it; it is considered a healthy place, but, although the seat of the Dikhit power for generations, nothing is seen which may bear witness to their greatness.

ÇHANDA *Pargana—Tahsil* KÁDIPUR—*District* SULTANPUR.—A large pargana, lying between Patti in Partabgarh on the south, and Aldemau on the north. It covers 130 square miles, of which 73 are cultivated. There are 290 villages, nearly all in the possession of the Bachgotis of Patti Bilkhar. One hundred and fourteen are in the possession of the Rájkumárs, one branch of that clan, and the Rajwárs, another, have 138.

Taluqdars have 146 villages, and zamindars 144. The population is 72,593, being at the rate of 558 to the square mile.

The road from Jaunpur to Lucknow runs through the pargana, which is also bounded on the north by the Gumti, and has therefore good means of communication. "Multáni-mitti," which is used in dyeing cloth, is found in

village Dewár, about 3 miles from the Gumti southwards. The village is situated on the bank of a rain-stream, and the layer has been found to cover so much as 8 bíghas, lying 3 feet underneath the latter. This layer is six inches in thickness.

The population contains :—

Brahmans	13,717
Chhattris	7,688
Chamárs	11,783
Ahírs	9,516

There is, therefore, a large proportion of high castes.

The summary demand was	64,465
The present assessment	100,235

There are several religious fairs held in this pargana, which are described below by a local officer. The landed property is thus divided :—

	Taluqdari.	Zamindari.
Káyaths		19
Brahmans		8
Rájkumárs	22	92
Rajwárs	119	19
Rajwárs and Káyaths	5	...
Other castes	...	6
	146	144

Dhopáp fair—held in village Lotia, of this pargana, on the Dhopáp Ghát of the Gumti. Rája Rám Chandar on his way back from Lanka to Ajodhya, bathed on this spot, and from that time it has been called "Dhopáp," which means that the bathing in it washes away sins. About 25,000 persons gather here for bathing on the day of Dasahra in Jeth, and about 15,000 on the Kártiki.

Mari Bhawáni fair—held in honour of Mari Bhawáni at Sháhpur. It is said that while Safdar Jang was erecting a fort at this place, his army commenced dying of cholera, and the erection was stopped. From this supposed miracle of Bhawáni, she was called "Mari Bhawáni." On the eighth and ninth of the light half of Kuár and Chait the fair is held in honour of the said Bhawáni. There is no temple, but the nim tree on which Bhawáni is supposed to rest is adored and worshipped. The place where this fair is held is variously called Shahabad, from the king's fort having been built here, and Páparghát, a corruption from "mari pari," the angel of death, who is supposed to have destroyed the army of the Moslem invader.

It is on the banks of the Gumti.

CHANDRA *Pargana—Tahsil* MISRIKH—*District* SITAPUR.—Pargana Chandra lies between the Gumti on the west and the Kathna on the east, both rivers meeting at Dudhuamau in the extreme south. The northern boundary is formed by the Kheri district. In area it is 129 square miles, of which 94 are cultivated.

In physical features it closely resembles the rest of the tahsil. There are no lakes, forests, or mountains. The land along either river, and for

a distance of two or three miles inland, is very poor: it is only in the centre that soil of the first class is met with. Water is found near the surface, but the wells fall in sooner than is the case in the other parganas of the tahsil.

The acreage is classified as follows:—

	Acres.
Cultivated land	58,055
Culturable ,, ...	16,543
Barren ,, ...	72,002
Total acres ...	82,400

and the Government demand falls thus:—

	Rs.	As.	P.
On cultivated	0	15	11
On culturable	0	12	5
On total area	0	11	4

an incidence the lightness of which is to be explained by the poor character of the soil above described. The entire demand is 73 per cent. above the summary assessment of 1858.

The census of 1869 gives the population thus:—

Hindus—agricultural	20,495	32,852
,, non-agricultural	12,357	
Musalmans—agricultural	847	1,449
,, non-agricultural	602	
Total ...		34,301

These figures show that the Musalmans are only 4 per cent. of the entire population, and that to every square mile there are but 266 souls; also that to each head of the agricultural population there are 2¾ acres of cultivated and 3½ acres of culturable land; from which facts we see that there is very considerable room for extension of agriculture and population.

The pargana is well off for communications, both by land and water. The two high roads from Sitapur to Sháhjahánpur and Fatehgarh cross it: close to its southern frontier runs the road to Hardoi, and the Gumti is navigable at all times of the year; the Kathna during the rains.

The pargana was formerly and is still popularly known by the name "Haweli," which name was changed to its present appellation 200 years ago by a Gaur chieftain, Kiri Mal, who called it after an ancestor Chandra Sen. Before Kiri Mal's time Haweli was held by Bais, Ahírs, and Sayyads, all of whom were in course of time extirpated by the invaders, the Sayyads being the last to disappear from their taluqa of Neri before the stronger forces of Kiri Mal's descendant, Rája Anúp Singh, in 1119 Fasli. This potentate thus became lord of the whole pargana, and on his death left Neri to his own sons, whose descendants still possess it. The rest of the pargana was sub-divided among his seven cousins, the sub-divisions being as follows:—1, Kachúra; 2, Kachúri; 3, Bargáon; 5, Pisáwán; 6, Badnapur; 7, Kútra.

Of these, Badnapur has been absorbed by Bargáon, and there are thus, with Neri, still seven pattis. The proprietors of these pattis all own shares in certain villages, such as Chandra Khas, the original head-quarters of the

clan. Three generations ago, a junior member of the Kútra branch left home, and acquired the Pawaria iláqa, in Sháhjahánpur, which his descendants still hold, in addition to a share in his ancestral state of Kútra, and he also possesses Wazírnagar in pargana Misrikh. All these pattidars are at litigation among themselves, and the ráj which Anúp Singh founded 170 years ago, and which we found as seven compact taluqas, is rapidly being split up into small zamindaris.

The pargana originally consisted of 137 mauzas, which were demarcated as 130 by the survey officer. To this number 20 were added from the Gopamau pargana, and the whole number is now 150. The original 130 are all possessed by the Gaurs. The other 20 are owned, 13 by Rája Shamsher Bahádur (*vide* pargana Misrikh), and 7 by petty zamindars, of whom 4 are Káyaths and 3 are Musalmans.

There are only four bazars held in the pargana, namely, at Kachúra, Pisáwán, Munra kalán, and Pipri Sándipur; at these nothing but the ordinary necessaries of life may be purchased. There is no special article of commerce or manufacture throughout the whole pargana. There are no mines or quarries. The climate is good. The principal interest of this pargana arises from its being the seat of the Brahman division of the Gaurs, a Chhattri sept which waxed very powerful during the latter half of the eighteenth century. See articles Dhaurahra, Sitapur, Kheri.

The only mela or fair in the pargana is held in November at Kutwápur, where the road to Fatehgarh meets the Gumti. It has only a local notoriety, and requires no notice here.

CHARDA *Pargana*,* *Tahsil* NÁNPÁRA—*District* BAHRAICH.—This pargana lies along the north-east frontier of the province of Oudh, marching with Naipál on that side, with the Nánpára pargana on the west and south-west, and with the Bhinga pargana on the east. The river Rápti coming from Naipál skirts it on the north-east, forming the boundary between the two territories for a course of about 12 miles, after which it enters British India and divides the Bhinga from the Charda pargana for about 6 miles. The pargana has no natural boundaries on the south or west. Its total area is 206 square miles, the greatest length from south-east to north-west being 28 miles, its average breadth 8 miles.

The pargana divides itself naturally into two distinct tracts, the Bhakla, a stream which enters the pargana from Naipál and runs through it in a south-easterly direction parallel with the Rápti, determining the division. The country between these two rivers, about two-fifths of the total area, lies low and has a rich alluvial soil, that to the west of the Bhakla forming a portion of the table-land described under heading Bahraich pargana. The edge of the high ground is fringed with forest, a portion of which, 13 square miles, is reserved. The remainder has been demarcated in the neighbouring villages, or made over to Government grantees.

Of a total area of 206 square miles—			
The cultivation is	142	,,	,,
Culturable waste	51	,,	,,
Unculturable	13	,,	,,

* By Mr. H. S. Boys, C. S., Assistant Commissioner.

Irrigation is but little practised at present, there being at time of measurements in the year 1867 A. D. only 786 acres watered.

In the eastern low-lying tract the water is so close to the surface that irrigation would in most villages be injurious, but in the higher lands it might be tried with great advantage. The following is a statement of the crop areas in 1867 A. D. in standard bíghas:—

Wheat.	Barley.	Wheat and barley mixed.	Rape-seed.	Other spring crops.	Rice.	Indian-corn.	Rice with 2nd crop.	Indian-corn with 2nd crop.	Other rain crops.	Recent fallow.	Total cultivation
7,980	7,911	8,800	9,148	35,916	30,364	561	23,572	4,755	7,464	8,646	145,117

The Government demand falls with an incidence per acre—

	Rs.	A.	P.
On cultivation	1	7	6
,, total assessable	1	3	1
,, total area	1	1	10

its total amount being Rs. 1,32,535-8-0, which is distributed as follows:—

Class of village.		Number of villages	Area in square miles.	Government demand.	Incidence of Government demand per acre. On cultivation.	On total assessable area.	On total area.
				R. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Taluqdari.	Perpetual settlement ...	86	89	68,000 0 0	1 7 7	1 4 5	1 3 1
	30 years' ditto ...	88	96	64,185 0 0	1 7 5	1 1 10	1 0 8
	Total ...	174	185	1,32,185 0 0	1 7 6	1 3 1	1 1 9
Independent villages ...		1½	1	350 8 0	1 5 6	1 1 5	1 0 4
Revenue-free for life-time only		1½	1	.....	...	...	...
Grand Total		177	187	1,32,535 8 0	1 7 6	1 3 1	1 1 10

The taluqdar landlords are with one exception (the Rája of Piágpur) loyal grantees, among whom has been distributed the large estates of Jodh

Singh, the rebel taluqdar of Charda. The population is shown in the following table:—

Hindus.	Agricultural ...	36,487	Hindus, high caste.	Brahman	3,949
	Non-agricultural ...	21,839		Chhattris	1,485
	Total ...	58,326		Vaishya	1,349
Muhammadans.	Agricultural ...	4,551	Hindus, low caste.	Ahír	6,564
				Pási	3,347
				Teli	1,547
				Chamár	3,543
	Non-agricultural ...	2,414		Kurmi	12,867
				Kahár	1,815
				Kori	5,428
	Total ...	7,065		Muráo	1,583
				Others	14,550
Total population.	Agricultural ...	41,038	Musalmans and others.	Shekh	554
	Non-agricultural ...	24,253		Pathán	2,800
				Juláha	439
	Males ...	34,031		Others	1,111
	Females ...	31,260		Miscellaneous	2,061
	Total population ...	65,291		Total ...	65,291
	No. of souls per square mile, excluding reserved Forest areas.	338			

The road from Nánpára to Naipálganj runs through the north-west portion of the pargana for 8 miles, and another Government district road runs through the southern portion from Bhinga to Nánpára for a distance of 8 miles. Bábáganj, on the first-mentioned road, was, prior to annexation, a large iron mart, but since the establishment of the Naipálganj bazar, it has dwindled down to a second-rate market. There is a bazar at Katra in Malhipur, and at Charda and at Nawabganj Aliabad there are more recently established grain marts. At Bábáganj and Katra bazars there are Government village schools with twenty-seven and twenty-nine scholars, respectively, and at Nawabganj Aliabad there is a vernacular town school with forty-three boys. The police stations of this pargana are at Nánpára and Bhinga. There is a district post office at Nawábganj Aliabad. In old days the eastern portion of this pargana was known as Sultanpur Kundri, while the western formed Mahmudabad, a tappa of pargana Bahraich. Its early history is similar in some points to that of Nánpára, the hill chieftains penetrating thus far south under cover of thick forests that then overspread the country. In 891 Hijri, however, Sultanpur Kundri was nominally paying a revenue of Rs. 25,983, the holders probably being the hill rájas

of Saliána and of Dáng. In Akbar's time the revenue was admittedly only Rs. 4,172. It was after this time that Rudr Singh, own brother of the great Mahá Singh of Ikauna, settled himself here, on the strength, it may be, of the farmán which his elder brother obtained from Shah Jahán. The estate founded by him, comprising nearly the whole of the Sultanpur Kundri pargana, was subsequently called the Gájíganj estate, from Gáji Beg, who obtained it in jágír. Rudr Singh's descendants, however, resented this grant, and at last became so refractory that orders were issued from Lucknow, in accordance with which, in 1803 A. D., Duriáo Singh, the taluqdar of the time, was crushed and his estates divided among the neighbouring landholders. The western portion of the pargana seems at one time to have been called Jagannáthpur, after one Jagannáth Singh, also a cadet of the house of Ikauna, who probably established himself here about the same time as Rudr Singh in Sultanpur Kundri; but prior to his arrival one Sayyad Abú Muhammad is related to have obtained a grant of fourteen villages in this part, whence the name Charda, or Chahárdah, is said to have originated. The Sayyads, however, made but little of the jungle tracts, and about the year 1600 A. D., the year of the cursing of Dugáon (see Nánpára) they left the country for the south. Jagannáth Singh does not seem to have done more than bequeath his name to the country side, for in Shujá-ud-daula's time the jungle had once more claimed its own. The Rája of Nánpára, Mustafá Khan, then undertook the task of clearing the forest, but was soon tired of the work, and in 1192, Asif-ud-daula, on a shooting tour, found the country side deserted. Himmat Singh, of Piágpur, was named to the king as a likely man to accomplish the hopeless task, and was granted a sanad for the purpose (see Nánpára). His efforts were crowned with success, and the last eighty years have seen this portion of the pargana almost completely cleared of wood. His nephew succeeded him, and it was his descendant from whom the estate was confiscated for rebellion and conferred on the loyal grantees who now hold. At Charda itself there is an old ruined fort similar in every respect to Sahet-Mahet except in size. It evidently formed one of the chain of such forts which formerly lined the Tarái. Common tradition assigns it to Rája Soheldeo, who is said to have been the chief opponent of Sayyad Sálár Masaúd, but though it may have been occupied at that time, its construction doubtless dates from a much earlier period.

CHATPIA*—*Pargana* NORTH SARA—*Tahsil* SHAHABAD—*District* HARDOI.—(population 2,314).—A fine village of 339 mud houses belonging to the Chamar Gaurs, six miles east from Shahabad, pargana North Sara, district Hardoi. The population is chiefly Chamár.

CHAUKA, river, a name which the river Sárda takes after it passes Maraunchaghát, and retains till its junction with the Gogra at Bahramghát, a distance of about 150 miles. It passes through districts Kheri and Sitapur.

The main part of the stream since 1865 has forced a new channel for itself near the village of Aira, pargana Dhaurahra; the larger body of water now joins the Dah-aura, and with it enters the Kauriála or Gogra at Mallápur.

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

For further details, see Gogra and Sárda.

CHHIPIA*—*Pargana* BABHNIPÁIR—*Tahsil* UTRAULA—*District* GONDA.—A small village in pargana Babhnipáir, noticeable for its bazar and its handsome temple. Ninety-five years ago, a boy called Sahajánand was born of a Pánde Brahman, who had married the daughter of one of the numerous co-sharers in this diminutive property. At a very early age he migrated to Gujarát, where he was adopted as spiritual son by Rámánand, the abbot of the great Vaishnavi monastery at Júnagarh. Any detailed account of his life belongs more properly to the Gazetteer of that province, and it is enough to say that shortly after his adoption he succeeded to the headship of the monastery. A learned Sanskrit scholar, and strict ascetic, he soon established a wide influence, and before his death at the age of forty-nine had raised his order to the highest pitch of fame and enrolled among his lay pupils most of the powerful chiefs of Western India. His followers claimed for him divine honours as an incarnation of Krishna, and worship and speak of him under the holy name of Swámí Naráin. He divided his immense wealth among two uncles, who were summoned to Gujarát from their humble homes in Chhipia, and whose descendants still rule the two branches of the sect. Of the four orders of his followers, the highest are the Brahmachárias, who must be Brahmans by birth, and devote themselves to meditation and sacred studies. The Sádhus occupy a slightly inferior position, may be recruited from any of the twice-born castes, and lead a life of strict asceticism, being debarred by their vows from touching women, money, and flesh or fish of any kind, or indulging in tobacco, spirits, or intoxicating drugs. Next to them come the Pálas, a large class, bound by no vow but that of celibacy, who are supported by the common funds of the order, and are employed in building its temples and houses, and conducting its very considerable trade, which in this district chiefly consists in the importation of Gujaráti horses. Besides these there are the lay disciples who simply regard the abbot as their spiritual chief, and include in their ranks all classes of society, from the field labourer to the rája. Just thirty years ago the sect in Gujarát determined to erect a temple by the birth-place of its founder, the exact spot of which is marked by a small brick chabútra. A number of Pálas and Sádhus were sent to carry out the work, which resulted in the present building. Immediately after annexation, a share in the village adjoining the temple was bought at the enormous price of Rs. 500 per acre, and the works subsidiary to the temple are not yet concluded. The fane itself is entirely of stone and marble, imported from Mirzapur and Jaipur, and consists of a porch, approached by a broad flight of steps and surmounted by a small dome. Behind this is a colonnade surmounted by three domes in a line, the centre one being the largest and straight behind the dome of the porch. In the colonnade, and immediately succeeding the porch, are two chapels, the one to the left, containing a lingam and argha, with figures of Shiva, Párvati, and Ganesh, while that to the right of the entrance is sacred to Hanomán. The colonnade encloses a small square court, handsomely floored with squares and bezants of black and white marble, and, in an alcove on the further side of this are three small

* By Mr. W. C. Benett, C. S., Assistant Commissioner.

sacella in a row, divided from the vulgar by a gilt and painted grating. The central chapel contains figures of Ráma, Lachhman, Bhárat, and Síta; that to the right of this is occupied by Swámí Naráin himself, and his father and mother, and that to the left by Krishna, Rádhika, and Bala Ráma. Another chapel, under the northern dome, contains relics of Swámí Naráin, his huge muslin turban, his pillow, and his bed, the latter thickly covered with broad bands of solid gold. On the bed is a portrait of the saint, a fat, fair-headed man, in gorgeous attire, and richly bedizened with jewels. Behind the domes, and immediately over the central chapels, rise three spires of the ordinary character, and the colonnade is surmounted by a stone gallery which runs all round the building. The whole, inside and out, is covered with paintings; among which, besides various deities and a harrowing series of tortures in the infernal regions, there is a large fresco exhibiting Swámí Naráin on horseback, preceded by a crowd of Sádhus and Pálas, and followed by the princes of India on horses and elephants. The walls are further garnished by fairly spirited statues of heavenly nymphs and dancers, relieved by groups of wrestlers.

The temple is to be surrounded on three sides by charitable buildings for the convenience of travellers and the accommodation of the members of the order. The north side is already finished, and consists of a row of double-storied brick-houses with a fine wooden verandah carved and painted in gay colours. The unfinished buildings to the front are broken by a handsome stone arch, some twenty feet high in the inside, and closed by a strong iron door imported from Gujarát. Behind the temple is a large bazar, and beyond this two square brick-houses, with square turrets at each corner, like large Italian farm-houses, for the accommodation of the spiritual chiefs.

The staff on the spot is continually changed, and any attempts at revolt from the metropolitan are guarded against by the relief once a year of the superintendent and all the members of the order, by a fresh deputation from Júnagarh. Two great fairs are held, at the Rám Naumi and the full moon of Kártik, and throughout the year pilgrims, often of high rank, and from the most distant parts of India, visit the birth-place of the deity. An ordinary bazar is held twice a week and supplies the wants of the neighbouring villagers.

CHILAULA—*Pargana* DALMAU—*Tahsil* LALGANJ—*District* RAE BARELI.—This town lies one mile north of the Ganges, three miles west of Dalmau; it is a pretty healthy village, with a population of 2,007, a school, and a temple to Mahádeo rising over the trees near the river.

COLONELGANJ*—*Pargana* GUWÁRICH—*Tahsil* BEGAMGANJ—*District* GONDA.—A considerable village in the Guwárich pargana, district Gonda, about two miles north of the Sarju, is connected by unmetalled but serviceable roads with Gonda, at a distance of twenty miles, Bahramghat ten miles, Jarwal in Bahraich twelve miles, Nawabganj thirty-one miles, and Balrámpur thirty-six miles. The original village was named Sakrora, and had no peculiar importance, till in 1780 A. D., a force, under the command of Major Byng, was sent by the King of Oudh to bring to terms the

* By Mr. W. C. Benett, C. S., Assistant Commissioner.

refractory rájas of his trans-Gogra provinces, and uphold the authority of the názims of Gonda Bahráich. Sakrora was selected as the encamping ground, and a small force remained there for eight years. In 1802 A.D. another force, under the command of Colonel Fooks, was quartered in the old encampment, and a bazar, named in honour of the commanding officer Colonelganj, came into existence. The station remained till annexation, when it was selected as the military head-quarters for the Commissionership of Gonda and Bahraich. When the mutiny broke out, the native force here as elsewhere cast off its allegiance, and the English officers escaped with difficulty to the loyal protection of Balrámpur. At pacification it was abandoned as a station, and the only trace of English occupation now is the graveyard, which yet contains a few tombstones, though it appears that the majority of the lighter slabs have been stolen for grinding curry-powder on. Its central position between Bahraich, Gonda and Balrámpur soon marked it out as an admirable depôt for the rice and oil-seeds of the western portions of the trans-Gogra Tarái, and it soon became the seat of a flourishing trade, which is still increasing every year in importance.

The trade is almost entirely occupied in the export of grain, and the chief staples are rice, Indian-corn, and oil-seeds, mustard or alsi. The import trade is quite insignificant; salt from Cawnpore, copper vessels from Bhagwantnagar and Mirzapur, and cotton, raw and manufactured, are disposed of in small quantities. There are no local manufactures, except that a few Thatheras sell metal pots, generally of an inferior quality, made by themselves. Two bazars each week, on Monday and Tuesday, are held to supply the wants of the neighbouring villages. The octroi is at present levied only on articles sold for local consumption, and its returns give no idea of the general trade of the place.

The present population is 5,898, of which 4,730 are Hindus, the prevailing castes being Baniáns, Pásis, and Ahírs. Of the 1,492 dwelling-houses, one only is built of burnt brick. There are a few ordinary temples to Mahádeo and Krishna, and two small mosques and a saráe for travellers. The old bazar was an oblong space in the centre of the town, but for the collection of octroi it has been thought better to change this for a treeless plain to the east of the inhabited quarters. The town is singularly clean, but the exertions of the eight sanitary officials hardly seem to command as much gratitude from the people as might have been expected. Eight more peons, with a clerk at their head, superintend the collection of octroi, and the presence of Government is brought still more vividly home to the minds of the populace by the thána with its staff of constables. The milder form of authority is exhibited in a school, where 106 boys are instructed in English, Urdu and Hindi; and a dispensary for the distribution of medicine.

D.

DAHIÁWÁN *Village—Pargana* BIHÁR—*Tahsil* KUNDA—*District* PARTABGARH.—This village lies 26 miles from Partabgarh, and six miles from the banks of the Ganges. In 1263 F. a fight took place here between the taluqdar and the chakladar, Shekh Mubárakulla; the latter was killed.

In 1264 F. = 1858 A.D., a great fight occurred here with the rebels; seven hundred were killed.

Population—Hindus	...	...	...	...	...	645
Musalmans	...	..	...	...	...	120

There is a bazar here in which the annual sales amount to about Rs. 7,000.

DALÍPPUR—*Pargana* PATTI—*Tahsil* PATTI—*District* PARTABGARH.—Dalíp Singh Bilkharia founded this town; it is five miles from the metalled road to Fyzabad, close to the river Sai, six miles from Bela, and thirty-four miles from Sultanpur. The annals of the family are given under the pargana history.

The population consists of—

Hindus ...	...	...	...	...	942
Musalmans	...	...	...	...	442
					1,384

There is a Government school and a bazar.

DALMAU—*Pargana* DALMAU—*Tahsil* LALGANJ—*District* RAE BARELI.—This town stands on the banks of the Ganges, midway on the road from Rae Bareli to Fatehpur, and lies 14 miles north of Fatehpur on the right bank of the Ganges, 16 miles south of the sadr station, and eight miles south-east of the tahsil. It was founded by Dál Deo, the brother of Rája Rám Deo, of Kanauj, and of the Ráthor clan of Chhattris. Dál Deo was granted this estate by his brother, and he founded this town, giving it the name of Ḍalmau, but the letter Ḍ or "Ḍál" (ड) being unknown in the Persian alphabet, Ḍalmau was changed into Dalmau.

The town of Mánikpur, in the district of Partabgarh, is 32 miles east of Dalmau; Satrikh, in the district of Bara Banki, 60 miles north; Lucknow 60 miles north-west; and Cawnpore 48 miles west. It was included in the Mánikpur principality by Mán Deo, the second brother of the Rája of Kanauj, who was granted the estate of Mánikpur by his brother, and founded the town of the same name, calling it after himself, when Dál Deo, the Governor of Dalmau, died issueless. Bál Deo, the Raja of Kanauj, and brother of the founders of these towns, was a contemporary of the king Bahrámgor of Persia; this town, therefore, may be said to have been founded 1,500 years ago.

Though it stands exactly on the bank of the Ganges, its great elevation protects it from inundation.

The soil is chiefly loam, and the surface is uneven, intersected with ravines and dotted with groves.

The climate in the summer is healthy and pleasant, and in winter is uncertain; but in the rainy season, when the Ganges overflows its banks, it is very unhealthy. Though there are no remains of buildings, tradition affirms that the Bhars of the Ahír tribe took possession of this estate after the death of Ráe Partáb Chand of Kanauj in 530 A.D.

The town was at that time in a flourishing state, and nearly all the castes, as Khattri, Banián, Saráogi, Goldsmith, Gharwár, and Ráwat, inhabited it.

In 423 Hijri, Sálár Sáhú, the father of Masaúd, invaded the place, and having taken prisoner the chiefs of Kara and Mánikpur, granted this estate to Malik Abdulla. Since that time the Muhammadans have had a footing here. This grant and the existence of several tombs (yet standing) of Ghálib, Maliks Alí and Wali, and other martyrs, are proofs that they had possessions here in the time of Sayyad Sálár. This town prospered during the reign of Altamsh of Delhi about 600 Hijri. At that time, one Makhdúm Badr-ud-dín, a companion of the king, resided there. Thenceforward the town did well till the time of Fíroz Shah Tughlaq, who founded a school for the instruction of the people in Moslem lore. Its usefulness can be gathered from the perusal of a book called "Chandráni" in Bhákha, edited by Mulla Daúd of Dalmau in 719 Hijri (1255). Yúsuf, a gentleman resident of this town, had, in the time of the above-mentioned Fíroz Shah, built an Idgáh (where Musalmans go to pray on the day of 'Id'), and on the same site still stands an Idgáh recently erected. The stone is still visible on which a qita or pair of couplets engraved upon its surface gives the name of Yúsuf, the builder, and the reigning king, Fíroz Shah, and the date 759 Hijri.

In 1394 A.D., at the close of the Tughlaq dynasty in the person of Sultan Muhammad Tughlaq, the above-mentioned tribe of Bhars attained great power in this country. After 1398, during the same king's reign, Khwája Malik Sarwar, the subahdar of Jaunpur, raised the standard of independence, ascended the throne, and took the title of Sultan-ush-Sharq. The provinces of Kanauj, Dalmau, Sandíla, Bahraich and Bihár were included by him in his kingdom of Jaunpur. As thus settled, it remained included in the kingdom of Jaunpur, but in the possession of the Bhars. In the reign of Sultan Ibráhím Sharqi, who succeeded in 804 Hijri, Dál, a Bhar Chief, who lived in the fort of Dalmau, wished to obtain the hand of the daughter of Bába Háji, a Sayyad. The Sayyad went to Sultan Ibráhím and asked his assistance. The king marched with a large army, and having arrived on the day of the Holi festival, he killed Kakor, the brother of Dál, who had opposed him at the village Sudámánpur, which is 14 miles distant from this town, and then conquered the whole Bhar army. The tomb of the same Dál is still standing about two miles from this town, and the Ahírs, in the month of Sáwan, there offer milk on it. The Bhars were treated with terrible severity, of which traditions still survive. The author of the "Latáif-i-Ashrafi" writes that there has been no such terrible expedition in India since the invasion of the Arabs. There is a caste called Bharonia, a tribe of Ahírs, which is occasionally found in the villages of this pargana, and among them the custom exists that their women do not wear the ordinary nose-ring and glass bracelets, in commemoration of that expedition. After the annihilation of this tribe, the Shekhs, Sayyads, and other followers of the king of Jaunpur, as also the descendants of those who had entered this country in the service of Masaúd, were rewarded for their good services with zamindaris and other high honours, and settled in the towns Dalmau, Bareli, Bháwan, Jalálpur Dehi, Thulendi, &c., wherever they got permission.

A masonry well and a garden on the bank of the river, erected by Sultan Ibráhím Sharqi in this town, still exist, and in the same garden there is the tomb of Muhammad Shah, the grandson of Sultan Ibráhím Sharqi,

who ascended the throne in this town in 1440 A.D., and was killed by his brother Husen Shah. It is known as the Maqbara-e-Shah-e-Sharqi.

In 820 Hijri Sultan Ibráhím Shah built a number of forts in this province in one day, *viz.*, in Bháwan, Bareli, Thulendi, &c.; also he repaired the Bhar fort in this town, which had fallen in some measure into decay during the Bhar war. This fort* fell into ruin since annexation, but the twelve-doored house, which was the police station, and the gate with its high walls, still stand. In addition to the ordinary office-holders, as chaudhris, qánúngos, qázis, muftis, police officers, city magistrate, and munsifs, there were appointed here some other office-holders who are rarely found except in royal forts; for instance, *mutawalli* (superintendent), who had the charge of "aimma," *i. e.*, muáfis, as the qánúngos were in charge of khálsa; "*muhtasib*" (censor), who checked practices contrary to the religious law; "*khátib*" (preacher), who read the "khutba" (sermon or oration delivered after prayer on Friday or on the day of "Íd") and certified to the genuineness of deeds of sale; astrologers' who used to find out auspicious dates for the public; "*ahdis*," who belonged to the army staff during the reigns of the former kings, and were sent on military expeditions; "*nasíhi*," who used to teach the rules of the royal court; *mullas*, whose duty was to pray five times daily, to serve as school-masters, and to read fátiha (prayers offered up in the names of saints), "náyáz" (dedication) at the commencement of the revenue collection, and also when any governor arrived there; "*qasbati*," whose duty was to supply the officials, civil and military, with necessaries; door-keepers, who kept watch at the door of the fort, and who up till date hold their ancient rent-free lands in village Daryabad; "*ghariáli*" (the person who attends the 'ghari' and strikes the hours), who struck the *kirtál* on the door of the fort: the holder of this office still possesses rent-free the village Nasírpur Kirtáli, and strikes the *kirtál* still on the door of the fort; "*guldagha*," whose duty was to brand horses of the cavalry and the oxen of the battalions; there were also the mace-bearers, who attended the governors. There are two tombs in this town, one of Ghálib Shahíd above-mentioned, and the other of Malik Mubárik Shahíd, and a mujáwir (sweeper of a mosque) has been employed since annexation to sweep off the dust and kindle the lamp on the tomb.

During Akbar's reign, Mirza Shukrulla, under whose charge the mosque of Makhdúm Badr-ud-dín was repaired, served here as the faujdar of Dalmau. His stone-built tomb still stands in this town.

In the reign of Shah Jahán, Nawab Sherandáz Khan, the faujdar of Dalmau, founded a muhalla, Sherandázpur, called after his name. He also built an imámbára and a mosque within the precincts of the fort.

Nawab Shujá-ud-daula, the Governor of Oudh, erected a brick-built house, and laid out a garden two miles north of this town. Since annexation the house has been pulled down, as it lay on the road then being

* This fort, an imposing ruin on the summit of a lofty artificial mound, believed to be an ancient Buddhist *Stupa*, is described in article Rae Bareli.

Dalmau is frequently mentioned in Farishta; after the erection of this fort it became a place of importance. Sikandar Lodi, the Emperor, was married here to the widow of Sheri, its Governor, 900 Hijri, 1491 A. D. See Dow's Farishta, vol. II., pp. 58, 59.

constructed from Dalmau to Lalganj; only the southern wall now stands. It is said that Saádat Ali Khan, Nawab of Lucknow, was born in this very house. In 1146 Hijri, during the rule of Nawab Shujá-ud-daula, the rent-free tenures granted by the former king were confiscated, and there was considerable distress in consequence.

In the same year, Pandit Gopál Ráo, Marahta, crossed the Ganges from the Duáb and plundered this town. From that time the grandeur of the place and the respectability of its residents commenced to decline, and continued declining so much that at present it does not exhibit any trace of its former eminence. In the reign of Aurangzeb a battle took place between the Hindus and Muhammadans on the day of the Ashra festival, which cost the life of Shekh Abul Alam, a gentleman of this town, and seven of his companions. In the reign of Muhammad Ali Shah, King of Lucknow, there was a fight between the royal troops stationed in the fort here and the residents of the town, anent a mosque.

According to the census of February 1869, the population of this town amounts to 5,654, of whom there are 910 Sunni Musalmans and four Shias. Of the 4,940 Hindus, there are 727 Brahmans, 174 Káyaths, 105 Bháts, and 70 Baniáns, who mostly belong either to Shaivi or Shákti sects; very few of them are Vaishnavis. The remaining 3,664 are of the lower castes, who cannot be properly classified according to sects.

There are 245 brick-built, and 411 mud-built houses.

In addition to the above-mentioned mosques of the Muhammadans, there is one temple in honour of Banwári Debi, and this is also a very old one.

There is a saráe with a mosque erected by Háiji Záhid in 1006 Hijri.

There is a Government Anglo-vernacular school here, in which altogether thirty pupils are educated. A post office and police-station are also in this town. This was the seat of the tahsil, but in 1864 it was transferred to Lalganj.

There are three markets, one, Charai Mandi *alias* Purána Bazar, built in the time of the kings of the east; the other, Tikaitganj, by Mahárája Tikait Ráe in 1203 Hijri; and the third, Glynnganj, built by Mr. W. Glynn, the Deputy Commissioner, in 1862. Though some shop-keepers live permanently in the Purána Bazar and Tikaitganj, the regular market days for the former are Sunday and Thursday, and for the latter Saturday and Wednesday. The market at Glynnganj is held on Monday and Friday. A fair is held on the last Monday in Baisákh (April May) near the tomb of Makhdúm Badr-ud-dín Badr Alam. Muhammadans of this town offer oblations and prayers, and display banners in honour of Sayyad Sálár Masaúd; only a few hundreds assemble. The largest fair here is that on the day of Kártiki Puranmáshi (on the last day of the month of Kártik (November and December); then the gathering amounts to fifty or sixty thousand, and merchandise, consisting of English cloth, and so on, is brought from Lucknow by the Bareli road, and from Cawnpore and Fatehpur by the road from Fatehpur to Dalmau.

DALMAU *Pargana—Tahsil* LALGANJ—*District* RAE BARELI.—This large pargana extends along the bank of the Ganges from Salon on the east to parganas Khíron and Sareni on the west; on the north lies pargana Bareli, and on the south the river Ganges separates it from district Fatehpur. It is about 24 miles in length and about 12 in breadth; it contains 292 villages consolidated out of the 351 townships recorded at the summary settlement. The area is 253 square miles. The population is 145,088, of whom 19,614 are Brahmans, 11,609 Chhattris, 22,926 Ahírs, 16,443 Chamárs. These figures are not significant except that the proportion of Brahmans is remarkably high.

The landed tenures are—

Taluqdari	...	...	213
Grants	...	...	32
Zamindari	...	...	33
Pattidari	...	...	14
			292

The Government revenue is Rs. 4,11,143, being at the rate of Rs. 2-8-8 per acre, which is very high. The pargana is fertile and well cultivated in some places towards the Ganges. Water is near the surface; there are a number of depressions and elevations which give variety to the landscape; the soil is a fertile loam; irrigation is carried on chiefly from wells. There are ten bazars, *viz.*, Lalganj, Kakoran in Sudámánpur, Narpatganj, Fatehatganj, Dalmau Khas, Gaura, Hardo Raghunáthganj in Khajúrgáon, Jagatpur Baisura, Saráe Ishri Bakhsh, Jagatpur Tánghan. Lalganj is the most important; the main imports are rice and sugar from Fyzabad, and cotton from Fatehpur. There is a considerable trade in cattle. There are two fairs in the pargana, one in September at Dalmau, and the other at Sudámánpur, in honour of a local god, Kakoran Deota; at each of these about 50,000 people assemble. Kakoran, too, is a great cattle fair; 2,500 head are generally brought up for sale. During the Nawabi, salt was manufactured in 22 villages; the annual out-turn was about 17,000 maunds, and the value Rs. 13,000 Saltpetre was made in no less than 44 villages. A little saltpetre is still made, but only in two villages.

The botany of the pargana is not remarkable; an oil expressed from the seeds of mahua is largely used for burning. A tree called Rám-Rúkh in village Deogáon in this pargana is said to be peculiar to it. There are only two specimens. On stripping the bark off any place, the words "Rám Rám" will be found legibly written as in red ink. The untutored Indian has therefore authority for seeing his god in the trees at least.

A dispensary has been built by Rája Dakhinaranjan Mukarji on the road from Dalmau to Salon. The history of the pargana need not be given here, it is simply that of the gradual spread of the Bais, varied by the quarrels between the Bhars and the Musalmans of Jaunpur. Ibráhím Sharqi of Jaunpur conquered the Bhars, and divided the territory now forming this pargana into six districts—Jalálpur, Birkha, Bhai, Satáwan, Haweli, *i. e.*, Dalmau Khas, and Pandaria; collectors, called tappadars, were appointed to each. When Dalmau was made a pargana by Akbar, it was placed in Sarkár Mánikpur and Subah Allahabad, and so it remained. Meanwhile, under Newal Ráe, the great prime minister of Nawab Safdar

Jang, the country was divided into zilas, and Dalmau was made a chakla in Nizámat Baiswára.

The Bais were almost the sole proprietors, till the forfeiture of the great estate of Rána Beni Mádho resulted in the distribution of the property among gentlemen of various nationalities,—Sikhs, Englishmen and Bengalis.

'The history of the Bais belongs more properly to the account of Baiswára: it is given under Rae Bareli; it may, however, here be mentioned that, according to local tradition, when the invasion of Abhar Chand took place, he was accompanied by the following Chhattris,—Gaur, Bachgoti, Bandhalgoti (Amethia), all from Kálinjar in Bundelkhand. The Kachhwáhas from Jaipur, the Dikhit, Bisen, Kanhpuria, Sombansi, Janwár, Raikwár, from the Duáb, also accompanied the Bais chief. It is rather strange that these ten tribes with the Bais are so numerous and powerful in Oudh that they hold about half the landed property.

It appears almost as if the great Chhattri immigration was headed by Abhai Chand. The Bais are said to have settled in the pargana in 1088 Hijri; they came in from Daundia Khera. They have peculiar customs: the elder of two sons gets 1½ shares, the younger, one share of the inheritance.

The principal estate is that of Khajúrgáon, belonging to a younger branch of the Tilok Chandi Bais, which broke off from the main stem of Murármau.

DARYABAD *Town—Pargana* DARYABAD—*Tahsil* RÁM SANEHI GHAT—*District* BARA BANKI.—This town was founded some 450 years ago by Darya Khan, a subahdar of Muhammad Ibráhím Sharqi. It lies on the old high road from Lucknow to Fyzabad, about 24 miles east of the sadr. There are one or two fine houses, notably that of Ráe Abhírám Bali, Káyath, qánúngo and taluqdar of Rámpur, who is the principal resident and an honorary magistrate.

There are two bazars,—one to the west, built about 80 years ago by Roshan Lál, Díwán of Almás Ali Khan; the other to the east, founded by Súraj Bali, ancestor of the present taluqdar.

The Government school here is very flourishing, and Ráe Abhírám Bali sets a good example by sending his own family there to learn English.

When the autumn crops are ripe, fever and ague are very prevalent, owing to the low swampy ground round the town. Indeed, after a heavy fall of rain, the country round is a sheet of water, so that the name Daryabad is not inappropriate, what the natives term "Ism-i-bá-musamma."

After the rebellion this was the head-quarters of the district, but, owing to the unhealthiness of the place, it was soon transferred to Nawabganj, and is still there. The town has declined with the removal of the sadr and the change in the high road to Fyzabad, which now runs about six miles to the south instead of through it as formerly. The *muhallas* are "Katra-i-Darbári Lál," "Muhalla Muharrirán" (writers' quarters), "Muhalla Makhdúm-zádán" (quarters of descendants of holy men), "Muhalla Chaudharián," "Muhalla Dikhit," "Muhalla Mughlán," &c.

Population—Hindus 2,890, Moslems 2,509,—total 5,399. Latitude 26° 53′ north, longitude 81° 36′ east.

DARYABAD *Pargana—Tahsil* RÁM SANEHI GHAT—*District* BARA BANKI.—This large pargana lies between Basorhi on the south and Bado Sarai on the north; it extends to the Gogra on the east, and is gradually being enlarged owing to the recession of the river towards the east. The present course of the river is about eight miles east of the ancient bank, and the intervening ground is comparatively low. The area is 214 square miles, of which 137 are cultivated. There are 241 villages, of which 110 belong to taluqdars and 131 to zamindars. The population is 132,746, being at the rate of 620 to the square mile; 14,288 are Musalmans.

The principal landowners are the Súrajbans: Rája Narindr Bahádur Singh of Haráha, who has an estate of 66 villages, paying a Government revenue of Rs. 55,000, and covering an area of 29,360 acres. Ráe Abhírám Bali Káyath, has an estate of 33 villages, covering an area of 13,570 acres. The estate of Qiámpur, belonging to a Súrajbans Chhattri of the Haráha family, is also in this pargana.

An incident in its history is thus told by Sleeman:—

"As we went on, I asked the Amil what had become of Ahburun Singe of Kyampore, the landholder who murdered his father to get possession of his estate, as mentioned in the early part of this Diary. 'Ahburun Sing, sir, is still in possession of his estate of Kyámpore, and manages it exceedingly well.' 'I thought he had taken to the jungles with his gang, like the rest of his class, after such a crime, in order to reduce you to terms.' 'It was his father, sir, Aman Sing, that was doing this. He was the terror of the country; neither road nor village was safe from him. He murdered many people, and plundered and burnt down many villages; and all my efforts to put him down were vain. At last I came to an understanding with his eldest son, who remained at home in the management of the estate, and was on bad terms with his father. He had confidential persons always about his father for his own safety, and when he was one night off his guard, he went at the head of a small band of resolute men and seized him. He kept him in prison for six months, and told me that while so much plunder was going on around, he did not feel secure of keeping his father a single night; that many of his old followers wanted him back as their leader, and would certainly rescue him if he was not disposed of; that he could not put him to death, lest he should be detested by his clan as a parricide; but if I would make a feigned attack on the fort, he would kill him, and make it appear that he had lost his life in the defence of it. I moved with all the force I had against the fort, discharged many guns against the walls, made a feigned attempt at escalade; and in the midst of the confusion *Aman Sing was killed.* As soon as this was done, I returned with my force; the son remained in possession of the estate, and all the surrounding country was delighted to hear that so atrocious a character had been got rid of.'"

Ráe Abhírám Bali belongs to a family which yielded loyal service to the Oudh Government for several generations. Sobha Ráe and Sítalparshád are both great names in the history of Oudh administration.

They no doubt acquired estates by more or less of oppression, but they seem to have been singularly moderate in this respect. The annals of the family are related as follows by their descendant:—

"Hundreds of years ago his ancestors came to Oudh, where they held the posts of síghadar and taluqdar, and rendered good services, for which they always enjoyed honour and esteem under the late Government.

"In the eighth or ninth generation, Ráe Sobha Ráe was chakladar of Rámnagar. At that time some zamindars had ceased to pay Government revenue, and therefore Ráe Sobha Ráe was ordered to furnish and realize the outstanding revenue from those zamindars, which he did, and by which he gained honour. He was succeeded by Ráe Updhót Singh, who, after extirpating dacoits and insurgents, used to collect Government revenue. He was killed in an engagement with the people of mauza Naugáon, for which his successors obtained three villages in jágír and got a royal sanad. Ráe Sítalparshád was wounded near Sanehi by the recusant zamindars, but he gained a victory over them; in consideration of this, as well as other loyal services, the village Sháhpur, which was held in zamindari for a long time, was conferred on him rent-free."

The present incumbent is an Honorary Assistant Commissioner.

Area of crops.

	Acres.
Juár	1,097
Juár and bájra	500
Rice	26,023
Wheat	23,801
Sugarcane	2,063
Barley	5,479
Gram	5,000
Poppy...	802
Vegetables	215
Oil-seeds	400
Miscellaneous	18,434

As the Sattnámi sect originated in a village of this pargana, an account of it is given below; it is as related by themselves:—

Bába Jagjíwan Dás, the founder of this creed, was a Thákur by caste, and an inhabitant and zamindar of Kotwa, in pargana Rámnagar Dhameri, district Bara Banki.

The present successor to his gaddi is Bába Jaskaran Dás, a descendant of his in the twelfth generation. His disciples are both lay and clerical. Marriage is not prohibited, but a person who succeeds to the gaddi has to renounce all worldly relations and concerns. There are two orders of the clergy,—the superior and the inferior. The superior is called *mahant*. The gaddis of both orders still exist in mauza Kotwa. This family is large, and a number of its members hold estates, and are allied to many great taluqdars' families by marriage. They profess the unity of the Deity, have great faith in Hanomán (the monkey-god), and observe great

solemnities in his honour; flesh is forbidden. Rája Debi Bakhsh, late taluqdar of Gonda, married in this family, and on the occasion of his marriage he was entertained as a guest together with his whole suite. But he declined their hospitality unless served with flesh. The Sattnámis at last prepared a curry of *baingan*, pronounced a prayer upon it, and when served out it was found to be flesh; from thenceforth the Sattnámis renounced the eating of *baingan* as a thing convertible into meat. The bible of this sect is a book called "Agh Binás," composed by Jagjíwan Dás. It is in verse and believed to be inspired; it, however, contains stories from the Puráns, as also lessons on morals; it prescribes certain rules of piety, and contains lessons on ethics and divinity, being all extracts from Sanskrit works on the Hindu religion. This work is in Hindi.

In Ambála, in the Panjáb, there is a Sattnámi gaddi founded by Gambhír Dás, a disciple of Bába Jagjíwan Dás, and at Amritsar there is another founded by Shiva Dás. Among the disciples of Bába Jagjíwan Dás there was one of the low caste of Kori, who converted Chamárs and other low caste Hindus to the faith. Hence almost all classes of the Hindus follow this faith, and there is hardly a town in India without Sattnámis. The Sattnámis profess to adore the true name alone, the one God, the cause and creator of all things, the *Nirgun*, or void of sensible qualities, without beginning or end.

They borrow, however, their notions of creation from the Vedanta philosophy, or rather from the modified forms in which it is adapted to vulgar apprehension. Worldly existence is illusion, or the work of *Máya*, the primitive character of Bhawáni, the wife of Shiva. They recognize accordingly the whole Hindu Pantheon; and although they profess to worship but one God, pay reverence to what they consider manifestations of his nature visible in the Avatárs, particularly Ráma and Krishna.

Unlike the Sádhus, they use distinctive marks, and wear a double thread of silk round the right wrist. *Tíkas* are not universally employed, but some mark a perpendicular streak on the forehead with ashes of a burnt offering made to Hanomán.

Their moral code is much the same as that of all Hindu ascetics, and enjoins indifference to the world, its pleasures or its pains; devotion to the spiritual guide; clemency and gentleness; rigid adherence to truth; the discharge of all ordinary social or religious obligations; and the hope of final absorption into the one spirit with all things.

There is thus little or no difference in essentials between the Sattnámis and some of the *Vaishnavi* sectaries, but they regard themselves as a separate body, and boast of their own founder, Jagjíwan Dás.

He wrote several tracts, as the *Inyan Prahás*, *Mahá Praláya*, and *Pratham Grantha*; they are in Hindi couplets: the first is dated Sambat 1817, or A.D. 1761; the last is in the form of a dialogue between Shiva and Párbati.

His father, Ganga Rám, was a Chandel proprietor of mauza Sardaha, pargana Bado Sarai, whose *gurú* was Bishcshwar Puri Gosháín, a resident of Guseri, in the trans-Gogra estate of Guwárich.

Jagjíwan Dás was born at Sardaha on Mágh Sudi 7th, Sambat 1738, (A.D. 1682). At six months old his father's *gurú*, Bisheshwar Puri, threw his mantle over him, and instantly a saffron-colored *tilak* appeared on the babe's forehead.

At twenty years of age Jagjíwan Dás left Sardaha for Kotwa in the neighbouring pargana of Daryabad. He died on Baisákh Badi 7th, Sambat 1817 (A.D. 1761). His four chief *chelas* or disciples were—

1.	Gosháin Dás	...	An Upáddhia Brahman, who located himself at Kumdi, pargana Daryabad.
2.	Debi Dás	...	Chamar Gaur Thákur, Lachhmanpur, pargana Haidargarh.
3.	Dúlam Dás	...	Sombansi ditto Dharmípur, pargana Salon.
4.	Khem Dás	...	Tiwári Brahman, Nidhánpur, pargana Daryabad.

Besides these there were—

5.	Sanwal Dás	..	Brahman, Omalipur, pargana Maholára.
6.	Ude Rám	...	Urya Brahman, Harchandpur, pargana Maholára.
7.	Shiva Dás	...	Gaur Brahman, Panjáb.
8.	Rám Dás Baddri Dás	... ...	Kurmis, Atwa, pargana Nawabganj.
9.	Mansá Dás	...	Mochi, Guwárich.
10.	Bhawáni Dás	...	Bahrelia Thákur, Bahrelia, pargana Daryabad.
11.	Ahlád Dás	...	Chandel, Sardaha, pargana Bado Sarai.
12.	Sundar Dás	...	Brahman, Hargáon, Tiloi estate.
13	Tunúr Dás	...	Sombansi, Nidhánpur.
14.	Kara Dás	...	Brahman.

A shrine was erected in honour of Jagjíwan Dás in Kotwa by Rae Nihál Chand, son of Rája Nirmal Dás, the brother of Mahárája Tikait Ráe, in the reign of Asif-ud-daula. Two large fairs are held at Kotwa on the last days of Kártik and Baisákh, and a smaller one on the last day of every month. Certain miraculous cures are recorded of Jagjíwan Dás, and the waters of the *Abhirám Tálab* near his shrine are still believed to retain miraculous healing powers.

The statements of the qánúngo (which, he says, he abstracted from the Bhagat Binás, written by Bed Mal Káyath) are confirmed by local inquiries. To feed the needy, to wound no one's feelings, to work with the plough till mid-day (the rest of the time to be devoted to praying and rest), are part of the tenets of the Oudh Sattnámis, as is related of the same sect in the *Central Provinces Gazetteer*; but caste customs are not interfered with; the village priest regulates for the Sattnámi, as for others of his caste, the propitious hours for marriage, &c. Strictly speaking, the Sattnámi is not supposed to worship idols. A good deal of liberality is shown towards local superstitions. Incense is weekly burnt to Hanomán under the title of Mahábír, whilst Rám Chandar seems to come in for a share of adoration.

Meat, masúr, and intoxicating liquors are prohibited, as also is the *baingan*, at least locally. Smoking, on the contrary, seems to be allowed. Caste distinctions are not lost on a profession of Sattnámi-ism. On the contrary, its professors seem careful not to interfere with caste prejudices and family customs. Fasts are kept, at least to a partial extent, on Tuesday, the day of Hanomán, and on Sunday, the day of the sun. The water in which the Gurús' feet have been washed is drunk only when the Gurú is of equal or higher caste than the chela. That everything, as part of God,

should be at least *internally* called *sáhib* seems admitted; as also that God is the motive of evil as well as of good. Sattnámis seem steadily to observe *teoháre* (festivals) of their Hindu brethren. Their special ones at Kotwa have been attended to. The usual ceremonies as to *Prasád*, &c., are gone through. Family customs are strictly kept up, *i. e.*, correspond to the caste to which the Sattnámi belongs. The *kanthi* (necklace) is the mark of the *Chamár Bhagat*. It has nothing whatever to do with the Sattnámi. The distinctive mark of the latter is the *ándu*, or black or white twisted thread, generally of silk, worn on the right wrist. The full-blown *Mahant* wears an ándu on each wrist and each ancle. *Mahants* of lower degree wear the ándu on each wrist, but not on the ancles.

A regular *Mahant* can only be appointed by the full bench of *Mahants* (at present said to consist of the fourteen above recorded, exclusive of the Kálu Mahant at Kotwa).

The *tilak*, as noted above, is one black perpendicular streak. Marriage customs are those of the family to which the Sattnámi may belong. There is no *pardah* for the Gurú; he is professedly looked on as a father. In death family customs are observed. The ascetism of the true Sattnámi is only partially imitated by his followers. It is curious that the preceptor of Jagjíwan Dás was a *Goslúín* worshipper of Shiva, whilst the Sattnámi doctrines are essentially those of the sect of *Vaishnavi*. The one traces back to the old aboriginal worship, the other to that of the intellectual self-contemplating Aryans.

DAÚDPUR—*Pargana* PATTI—*Tahsil* PATTI—*District* PARTABGARH.—Dáúd Khan, the Governor of Allahabad, founded this town on the road from Patti to Surhera. The river Sai flows four miles to the west; it is sixteen miles from Bela. This afterwards was the fort of Pirthípál Singh, taluqdar; he killed the qánúngo. Dáúd Khan was a Bhar, who, when his clan was persecuted by Allá-ud-dín Ghori, became a Musalman and got twelve villages. The Basraha, a sub-clan of the Bachgotis, then seized the place. In 1186 F., Amír Singh the ancestor of the Patti taluqdars, acquired possession.

The population is 354.

DAUNDIA KHERA *Pargana—Tahsil* PURWA—*District* UNAO.—In connection with the history of this pargana, it is necessary to give an account of the Bais clan of Chhattris, for they subdued the old reigning tribe of Rájbhars and brought the whole country into their possession.

The Bais are descended from Rája Sálbáhan, who, it is said, issued from the womb of an unmarried daughter of a Banián by a miracle of Sheshji. This rája was so fortunate that he overcame the mighty Rája Bikramájít of Ujjain, and fixed his own era called Sáka, which is still reckoned in the calendars. This year is 1793 of Sálbáhan's Sáka. His descendants, having traced their origin to the Banián's daughter, are thence termed Bais.

In 1191 Sambat of Bikramájít, two brothers, Rája Abhai Chand and Pirthi Chand, twelfth in descent from Sálbáhan, came on a bathing ceremony to the Ganges at the Shiurájpur Ghát, to which place also came the wife of the Rája of Argal, accompanied by a few attendants and a small number of soldiers. The governor of the place, wishing for an immoral purpose to

seize her, attacked the cavalcade, and her soldiers, not being able to face or oppose the enemy, yielded and gave themselves up. The queen solicited assistance from these two brothers, which they granted, and thus saved her from the grasp of her powerful enemy, though it cost them the life of one brother, Pirthi Chand. On hearing this, the Rája of Argal received the surviving brother, Abhai Chand, with much cordiality, gave him his daughter in marriage, with the proprietorship of five villages as her dowry. Rája Abhai Chand then began to extend his dominion, and first of all founded a village called Abhaipur after his name, on the other bank of the river Ganges opposite the village Daundia Khera. The village still stands in the district of Fatehpur, North-Western Provinces. He then crossed the Ganges, and on this side drove out the Bhars of the Daundia Khera estates after fighting a fierce battle there. He gave the name of Sangrámpur to the place where he fought the battle. The word "Sangrám" in Sanskrit means battle and bloodshed. His descendants increased their dominions rapidly: Rája Sedhú Ráe founded Sedhúpur, Ghátamdeo, Ghátampur, Ranbír Singh, Ranbírpur *alias* Purwa now in Unao; Rája Sálhu, eighth in descent from Abhai Chand, extended his dominion from Salon to Lucknow, built himself a masonry fort in Kákori, and probably intended to attack Lucknow, but was ultimately murdered in the same fort. His son, Rája Tilok Chand, was a very fortunate and prosperous man; his descendants are generally called Tilok Chandi Bais; and some other clans, as Mahror and Bhále Sultan, also claim their descent from this great man. A curious story is narrated of him, that one day while hunting game he was very thirsty, and having no attendant with him, he asked a Lodha, who was present there, to fetch him some water, which he brought in his own lota or drinking vessel. The rája, after drinking the draught of water and discovering that this man was a low caste Lodha, asked him to call himself thenceforth a Brahman, under the title of a Páthak of Amtára, as he was watching the 'ám' or mango trees. This title still remains with his descendants, who are acknowledged as Brahmans. Rája Tilok Chand had two sons, Pirthi Chand and Harhardeo; from the former have descended Rája Shiupál of Murármau and Bábu Rám Bakhsh of Daundia Khera, who was hanged on the charge of having been concerned in the murder of British subjects. The descendants of the latter are some of the taluqdars of Rae Bareli and of Haidargarh. The whole of this estate is called Baiswára, from the Bais being its exclusive proprietors. The Bais principally date their origin and greatness from this pargana Daundia Khera.*

In the pargana arrangement of Akbar Shah the estate now known as the pargana of Daundia Khera was divided into three muháls (divisions), —pargana Sedhúpur, pargana Unchgáon, pargana Tárgáon; but this was modified by Ráo Mardan Singh, the ancestor of Bábu Rám Bakhsh, a century ago; he had been a názim of that place, and he joined all these in one pargana, calling it Daundia Khera, and that arrangement is still unaltered. The pargana comprises 101 villages; in shape it is triangular, eleven miles in length from east to west and eight in breadth from north to south; it is 64 square miles in area, and is bounded on the east by pargana Sareni, on the west by pargana Ghátampur, on the south by the river Ganges, and on the north by parganas Bhagwantnagar and Ghátampur.

* For further details concerning the Bais, see article Rae Bareli.

The proprietary system is as follows :—

Taluqdari	...	...	...	...	26
Zamindari	...	...	...	...	34
Pattidari	...	...	...	...	44
					101 villages

The total area is 40,821 acres; the revenue paid to Government is Rs. 1,02,104, and the rate per acre on an average is Rs. 2-8.

The population consists chiefly of Bais and Brahman castes. The number of Musalmans is very small; the total population amounts to 29,869.

The river Ganges flows past the southern boundary, and the river Gurdhoi, passing through the villages of Ghátampur and Bhagwantnagar, falls into the Ganges in this pargana. These rivers, however, do no good to the country, but a great deal of damage when they overflow their banks and sweep away all the crops then growing.

The soil is chiefly loam; there is little sand and less clay. The principal autumn crops are cotton, rice, millet, urd, múng, vetches, and some other small grains; the spring crops are wheat, barley, gram, birra (barley and gram), arhar a kind of pulse, oil-seeds and sugarcane.

The yield of the autumn crops depends on the amount of rainfall in the rainy season. If heavy, it sweeps away everything already grown upon the soil, while, on the other hand, deficiency makes the crops poor and scanty,—the young plants die away at once for want of their watery nourishment, and then the cultivators are sadly at a loss. The spring crops depend, on the other hand, on the skill and labour of man; the more they are irrigated, the heavier they are. The irrigation in this pargana is carried on by wells, the water being found at an average depth of 52 feet. The climate is on the whole good. The months of Bhádon (September-October) and Kuár (October-November), as results of the change of season, bring with them at times a sort of fever and ague, but this is also not usual.

There are six markets in this pargana,—Daundia Khera, Shágor, Alipur, Hisámpur, Baksar, Dhaurwára. The first is held on Sundays and Wednesdays; the second, fourth, and sixth on Saturdays and Tuesdays; the third on Mondays and Thursdays, and the fifth on Saturdays and Wednesdays. Of all these none need particular mention: ordinary sales in corn and vegetables, &c., are carried on the prescribed days, and nothing of peculiar importance is sold. Corn, if needed on an occasion of dearth, is brought from Lucknow or the adjacent districts of Cawnpore and Fatehpur by boat *vid* the Ganges. There is no market here for the sale of cattle; the common kinds are generally kept by the residents for the purpose of ploughing, but if needed for carriage, are brought from Agra, Farukhabad, Nánpára, Fatehpur, or Makanpur fair. Thousands of wild cattle roam at will in the "kachhár" or low land lying on the banks of the Ganges; they are a source of great damage to the crops; day and night they are being driven off by the watchmen, and the fields are guarded from them on all sides by deep ditches that these animals cannot cross. In the days of the

kings, saltpetre was manufactured in thirteen villages of the pargana to the amount of 21,239 maunds and the value of Rs. 42,478, but the British excise law has put a stop to this.

There is a town in this pargana named Baksar on the bank of the Ganges, six miles east of the village Daundia Khera. The name of the village was "Bakasrám," a Sanskrit word denoting the residence of Bakas. Bakas was a Rákshas or demon, who founded this town and dwelt here, and had a temple built in honour of Nágeshwar Náth Mahádeo. This demon is said to have been killed by Rája Shríkrishn Chand more than 5,000 years ago, during the third age. There is also a masonry temple in this town in honour of Srí Chandrika Debi, erected on the bank of the Ganges.

The ashtmi or eighth day of Kuár (October-November) and Chait (March-April) are the days on which the fairs are held near both temples.

Fairs are also held on the day of Shiurátri, in Phágun (February-March), lasting only one day each. There is a fourth fair larger than the others, it takes place on the day of a bathing ceremony in the Ganges on the Puranmáshi, or last day of Kártik (November-December). This fair is frequented by the shop-keepers of the neighbourhood, though not by those from distant places. The annual sales of articles in this fair amount to Rs. 2,000.

DEBIGANJ—*Pargana* BIHÁR—*Tahsil* BIHÁR—*District* PARTABGARH.—The road from Bihár to Mánikpur passes four miles north of this village, which is on the bank of the Ganges, 39 miles from Bela, and 34 from Allahabad. There is said to have been a Musalman college here: certainly many fine buildings formerly existed.

The population amounts to 1,311,—Hindus 1023, and Musalmans 288. There are seventy masonry houses, and 292 with mud walls. There is one Government school, and a bazar. This is a very picturesque old place.

DEBI PATAN*—*Pargana* TULSIPUR—*Tahsil* UTRAULA—*District* GONDA.—Situated in the centre of the long strip, peopled by aboriginal races, which runs under the hills from Rohilkhand eastwards, Debi Pátan is probably one of the oldest seats of the Shaivic cultus in northern India. The earliest legend connects it with Rája Karna, the hero of the golden earrings and impenetrable cuirass, son of Kunti, the mother of the three elder Pándava, by the Sun God, who, abandoned in his cradle on the Ganges, was adopted by Adiratha, the childless king of Anga. Brought up at the court of Hastinapur, he was refused by Drona the arms of Brahma, which he eventually obtained from Parasuráma by faithful service at his retreat on the Mahendra mountain. In after life he attended Duryodhana to the Swayamvara, and having taken a prominent part in the great war, was finally granted the city of Málini by Jarásindhu, the great king of Magadha, and reigned as a tributary to Duryodhana. Other spots besides Debi Pátan in the Tulsipur pargana are connected by tradition with this king; and a raised mound just beyond the Hattia Kund, in the Bahraich district, is pointed out as the remains of one of his principal cities. Just to the north of this, on the borders of the forest, a Kashmíri Faqír, led, he says, by a dream,

* By Mr. W. C. Benett, C. S., Assistant Commissioner.

has detected the remains of an old temple. The excavations are not as yet sufficiently advanced to allow of any kind of identification, and nothing but one or two rough Lingams, a Ganesh, and a female figure, probably Lakshmi, have been recovered.

On these legends it may be remarked that the scene of Karna's history* is laid in central northern Hindustan. Málini has been identified with Champanagara, a town on the Ganges to the east of Monghyr; but if Karna remained a tributary to the king of Hastinapur, it is more reasonable to look for his kingdom to the west of Magadha, between Delhi and Behar. In the light of the local legend I am inclined to believe that in the original epic the Málini referred to was the small affluent of the Gogra which joins the main stream about 50 miles above Ajodhya.

Further, as the son of the Sun God, the wearer of the golden earrings, and the favourite of the great Shaivic hero Jarásindhu, Karna himself seems to have been connected with the earliest forms of Shaivic worship, and the name, Chandrashekara (he who wears the moon on his head), by which the god is still known at Pátan, is certainly derived from times when he was yet worshipped as the beneficent lord of production.

It is not, therefore, impossible that the old legend, which ascribes the ancient ruins of a fort on which the present temple is built and its adjoining tank to Rája Karna, may have some kind of historical basis, though it is far more probable that the actual existing remains belong to the period of Vikramáditya of Srávasti.

We have no further light on the history of Debi Pátan till, in the middle of the second century after Christ, the great Vikramáditya, king of Srávasti, or Sahet-Mahet, raised a new fane on the legendary spot, now overgrown with jungle. It is quite certain that tradition refers to this king, the conqueror of Kashmír, and the hot enemy of Buddhism, who restored the old sacred places at Ajodhya, and not to the more celebrated founder of the Ujjaini era.

It is to this time that we may ascribe the Puránic legend of Debi's dishonour at the hand of Rája Dakhsha of the Panjáb. Her husband, Shiva, arrived to find her dead, and taking the self-immolated corpse on his shoulder carried it eastwards. The dead and live bodies were not to be separated till Vishnu cut the former into fifty pieces with his chakra, and flinging them in as many directions created new places of pilgrimage. Her right arm fell at Pátan and sank through the earth into the lower world.

The story is quite modern, and the god bearing the inseparable corpse of his consort from the Panjáb may refer to the spread of the worship of the Androgynous Shiva, whose figure is found on the coins of the Indo-Scythic princes who reigned in north-western India soon after the commencement of the Christian era.

Again the story breaks off, and we have no more information till a third temple was erected by the great Ratan Náth, the third in spiritual descent from Gorakh Náth, the deified saint whose worship is spread all over the Naipál valley, as well as in many other parts of India.

* See article "Karna." Garrett's Classical Dictionary, p. 321. Wheeler's History of India, vol. I., p. 323.

There are strong grounds for believing that Gorakh Náth lived in the middle or towards the end of the fourteenth century A.D. And if the lists of reigning Mahants are correct, which there is no reason to doubt, they confirm this view. From Ratan Náth to the present day twenty Mahants have filled the Pátan throne, and two steps back carry us to Gorakh Náth. Assuming that Gorakh Náth died 480 years ago, this would give something under 22 years for each reign, which is a most reasonable average, as age is by no means a requisite qualification for election, the present occupant, for instance, being quite a young man. Gorakh Náth was the prophet of Joginism, or the complete suspension of life; and many of his successors at Pátan have been celebrated for their feats in this difficult art. Like all his disciples, the present priests especially worship Bhairava, the incarnation of the highest world life, "the flame in the fire;" draw a horizontal line of ashes on their foreheads, and wear great earrings, round like the sun, from which they get their distinctive name of Kanphata Jogis, the earsplit devotees. They are not very strict in their asceticism, eating even buffaloes, fowls and swine, and drinking spirits, and their profitable reputation for sanctity is perhaps not dearly purchased by total abstinence from beef and matrimony.

That the red sandstone temple, whose fragments are built into the modern edifice, dates from the period of Gorakh Náth is proved by the occurrence of the name of Gorakh Náth in a Nágri inscription on the doorway, and by the numerous fragments of statues of Bhairava which are found all over the place. As far as can be judged from the remains, this temple must have been of considerable importance, adorned by profuse sculpture, and full of stone images of various forms of Shiva and Debi.

For some centuries it flourished as a resort of great numbers of pilgrims, chiefly from Gorakhpur and Naipál, and its importance was sufficient to attract the attention of the great iconoclast. An officer of Aurangzeb slew its priests, broke the images, and defiled its holy places.

Two Chhattris, Sumer Dhar and Múlchand, avenged the desecration by murdering the Muhammadan in his tent by night, and in the scuffle which ensued, fell martyrs to their cause. Their victim is said to be buried under the mound known as the Súrbír, and numerous pigs are sacrificed there in derision of his memory; but it is probable that the name Súrbír refers to Shiva, and the connection with suar, a pig, is nothing more than a happy pun.

It was not long before the temple rose a fourth time from its ruins, under the protection of the neighbouring rájas of Tulsipur, and it was not probably till after Aurangzeb's time that the place acquired any commercial importance. All traditions agree in saying that till quite lately the whole pargana was a vast forest; the very name Tulsipur is not more than 200 years old, and the old name Dáman-i-koh is a mere Persian representation of Tarái. Trade could not have commenced till the forest had been cleared, and this is ascribed to the rájas of Tulsipur, themselves a mountain race, who were not above 100 years settled in the plains. It will be seen that the tradition has four distinctly marked periods. The first, that of Rája Karna, the inveterate enemy of Krishna and the Pándavas,

dating perhaps fifteen centuries B. C. The second, that of Rája Vikramáditya of Sahet Mahet, the great enemy of Buddhism in the second century A.D. The third, that of Gorakh Náth; and the fourth of Aurangzeb.

There are at present a great heap of bricks, on which the new temple has been built, and a large tank and well, which may possibly be the remains of the second period. Above these great quantities of broken images and sculpture are the relics of Gorakh Náth's temple, and the shrines of Debi, Káli, and Bhairava; the houses of the devotees and the two walled gardens have been erected by modern worshippers.

The fair this year (1871) lasted from March 21st to March 31st. In all about 100,000 men attended it; but as few stayed more than one day, the average daily attendance was not much over 10,000. Four hundred and fifty-seven hill ponies were brought, of which 371 were sold for Rs. 24,241. The principal articles sold by the mountaineers were dhúp wood, tow, mats, ghí, iron, láhi seed, bankas grass and cinnamon, none in very great quantities.

They bought 2,781 pieces of cloth, at a value of Rs. 3,142, and Rs. 40 worth of needles. The limits of the fair were marked by yellow flags at a mile from each side of the temple, and a temporary bazar was erected. The stalls were arranged along two cross alleys 30 feet wide, and boards denoted where each kind of merchandize might be sold.

Some twenty buffaloes, 250 goats, and 250 pigs were sacrificed daily at the temple. Under the altar a large hole was dug and filled with sand, which was changed twice a day and the old sand buried; all the blood was thus absorbed. At a small distance were four pits denoted by red flags, in which sweepers, specially appointed for the purpose, buried all refuse. There was no filth lying about, and no stench.

For each animal sacrificed the officiating priest ordinarily received a fee of 2 or 2½ annas, and their total receipts during the fair amounted to about Rs. 1,500.

The Mahárája of Balrámpur levies an old cess of one anna from the purchaser, and Re. 1 from the seller of each pony. From this fund the expenses of sanitation are met. This year the Mahárája contributed Rs. 825.

DEORA KOT—*Pargana* MANGALSI—*Tahsil* FYZABAD—*District* FYZABAD.—This town lies on the metalled road, sixteen miles from Fyzabad. The railway also passes through it. The population consists of 2,271 Hindus, and 191 Musalmans. There is one masonry temple to Maháđeo.

DEWA *Pargana**—*Tahsil* NAWABGANJ—*District* BARA BANKI.—The pargana of Dewa at present belongs to the Nawabganj tahsil of district Bara Banki, but previous to its transfer from Lucknow, in 1869, it formed one of the parganas of tahsil Kursi. Its chief town is Dewa, which lies in latitude 27° 5′ and long 81° 21′. It is bounded on the west chiefly by pargana Kursi, and on the north-east and south-east by parganas of the Bara Banki district.

* By Mr. H. H. Butts, Assistant Commissioner.

In shape it is triangular, with its apex extending in an easterly direction into Bara Banki, and its base lying on the Kursi pargana.

The town of Dewa is situated towards the north-east of the triangle, and is connected by good unmetalled roads with Kursi lying west, Mahmudabad on the north, Bara Banki on the south-east, and Lucknow on the south-west. The road to the latter joins the Fyzabad and Lucknow imperial road at Chinhat, about seven miles distant from Lucknow.

Its greatest length from north to south is twenty miles, and its breadth from east to west, through Dewa from the apex of the triangle to its base, is eleven miles. Its area is one hundred and forty square miles, and the number of villages one hundred and sixty-three, with an average area of five hundred and fifty acres to a village.

The rivers in the pargana are inconsiderable. The Kalyáni follows its northern boundary for a short distance, and in the centre it is crossed by the Reth, a small stream that originates in jhíls to the north of pargana Mahona. Its bed lies low, and the land on either side is almost barren; it is not much used for irrigation. The pargana is, on the whole, dry; forty-three per cent. only of irrigated land is under cultivation, and more than three-fourths of this is due to jhíls. The jhíls lie principally to the north of Dewa, and near Dewa itself is a fine piece of water known as the Barela jhíl, of some four or five square miles in extent. To the south of the pargana also, near Basti, are some useful pieces of water for irrigation. But this source of irrigation is always precarious, and through the centre of this pargana, up in a north-westerly direction towards Dínpanáh in Kursi, rains have often been known to fail when they have fallen plentifully round Lucknow. Perhaps the rain-fall is influenced by the course of the rivers, and from this tract up to the Gogra, some twenty miles east, there are none. To the north-east of Dewa, towards Naráin-bhári, the pargana is particularly dry; wells are dug with great difficulty, the sides will not stand, and often the spring level is not reached at all.

The pargana is not, on the whole, well wooded; groves round the villages are not so abundant and fine as in the other parganas of the district; wide tracts of *dhák* jungle cross the centre of the pargana, but this tree never attains to any height, and is cut down every third year for firewood.

The barren land amounts to 13·74 per cent. of the whole.					
,, culturable	,,	,, 27·34	,,	,,	
,, cultivated	,,	,, 58·94	,,	,,	

The barren plains chiefly follow the course of the Reth, and the culturable lies on the jungle land already mentioned.

The percentage of cultivated land is higher than in any other pargana of the district, and to the south of Dewa the soil is very fertile and highly cultivated. A great many of the cultivators there are of the industrious class of Ahírs, and they pay high rents to the Musalman proprietors.

The revenue assessed at summary settlement was	...	Rs.	1,05,955
The revised demand is	... ...	,,	1,52,030
The rate falls at Rs. 2-13-0 on cultivated.			
,, ,, ,, 1-15-0 on cultivated and culturable			
,, ,, ,, 1-10-0 throughout.			

The population of the pargana is 58,834. It falls at the rate of 494 per square mile of total area, and 709 per square mile of cultivated area. It is thus distributed between the different creeds and classes:—

Musalmans are	...	...	...	13·5	of the whole.
Hindus ...	...	...	...	86·5	"
Agriculturists ...	...	...	...	60·4	"
Non-agriculturists	...	...	...	39·6	"

In point of agriculturists it stands far higher than any other pargana in the district.

The largest town is Dewa, with 3,605 inhabitants. Next to it is Gadia, to the south of the pargana, with 2,542; and the only remaining towns with a population of more than 1,000, but less than 2,000, are Babrigáon Basti, Pind and Kheoli.

Dewa was an old Hindu head-quarters town, and is probably very ancient; but no reliable story of its foundation can be given. The most probable account is that which ascribes it to a Dewal Rikh. At the time of the first Muhammadan invasion under Sayyad Masaúd, in A.D. 1030, it seems to have belonged to the Janwárs, who ruled the country from Saindur in Kursi. This tribe of Rajputs has been noticed in the account given of that pargana. The town was then attacked from Satrikh, the Musalman head-quarters, and taken.

The Musalmans, however, also talk of the Bhars, whom they drove out from Bhitauli, which lies two miles to the west of Dewa.

The present Shekh residents of Dewa assert that they are descended from Shah Wesh, the first Musalman conqueror of the village and lieutenant of Sayyad Masaúd. But for a long time it formed only their entrenched camp; they did not acquire any proprietary rights in the pargana till about the commencement of the sixteenth century. A little previous to this time the Shekhs were rising into power in Lucknow, and Maulána Zíá-ud-dín, father of the celebrated Shekh Makhdúm Bandagi, whose tomb is still shown in Lucknow, was granted Atiáman, a village of this pargana, in jágír by a king of the Jaunpur dynasty. A grandson of Makhdúm Bandagi was Molvi Muhibbulla, who married a daughter of Qázi Mahmúd, of Dewa, and it was their son, Maulána Abd-us-Salám, who first acquired a *hár* of Dewa by an *aimma* grant, and other villages of the pargana in jágír. This was the commencement of the Shekhs' possessions in the pargana.

Another Musalman settlement was that of the Sayyads of Kheoli to the west of Dewa, who colonized a tract of thirty-two villages, which was long known as the tappa of Kheoli. They may have come about the commencement of the thirteenth century. They have tombs of their Shahíds or martyrs round their villages, and state that they fought against the Bhars, who held a fort in Mitauli close by.

A third colony to the south was that of the Shekhs of Qidwára, who colonized a tract of fifty-two villages from Juggaur in Lucknow. They probably came early in the thirteenth century. The taluqdar, Zain-ul-ábidín of Gadia, is a member of this family. Other smaller Musalman communities have spread over the pargana.

It was at about this time, too, that different families of the Bais came into the pargana. They attacked a powerful family of Kurmis, who had a large fort near Basti, the centre of twelve villages as they say, in the south of the pargana, and drove them out. Others went north, and gradually ousting the Janwárs, founded the large taluqas of Qásimganj and Behta, which they lost only during the last days of the Nawabi. These Bais were in some way allied to the Janwárs, into whose family they married. They claim the zamindari of the town of Dewa itself. The clan became most formidable in the last days of the Nawabi, and, under Suphal Singh and Ganga Bakhsh,* seized almost the whole of the north of the pargana, harrying, burning, and seizing the villages of their less powerful neighbours. And they had but little fear of the native government, only paying their revenue under pressure of guns and special troops sent to collect. The Bais of this pargana were certainly men of great energy and force of character. Their history will be further noticed. On their dispersion, most of their villages were conferred on the Musalman Shekhs of Dewa. But there are still Bais of the same family left, who hold some of the finest villages in the pargana.

Out of the one hundred and sixty-three villages of the pargana, only some fifty-seven are held by Hindus; the rest belong to Musalmans, and half of these are held by taluqdars, the rest by zamindars.

The taluqdars are Shekh Zain-ul-ábidín of Gadia, Abid Ali of Saidahár, Nasír-ud-dín of Tera Kalán, Bú Ali of Shekháp ur, and Shams-un-nisa of Jasmauria-Malúkpur, the greater part of whose estate, however, lies in other parganas. Rájas Farzand Ali and Amír Hasan Khan also hold large estates in this pargana, but they belong to Jahángírabad and Mahmudabad of other parganas.

The pargana is mentioned in the Ain-i-Akbari, and Dewa is said to have a brick fort. In the Nawabi it belonged to what was known as the Dewa Kursi chakla.

Pargana families. Dewa. Taluqa of Gadia.

Shekh Zain-ul-ábdín, taluqdar of Gadia, of the family of the Qidwái Shekhs of Juggaur, holds an estate lying on the south-east of the Dewa pargana. This taluqdar belongs to one of the oldest and best Musalman families in the district. He professes to be descended from Mírak Shah, King of Rúm. Mírak Shah left two sons, Qidwat-ud-dín and Nusrat ud-dín. The latter, though the younger, inherited the kingdom, and the former was made the qázi or chief judge. It is said that on one occasion the king's son had the misfortune to be guilty of homicide, and that the qázi found him guilty in his court; but the king, wishing to save the life of his son, which had become forfeited to the laws, removed the qázi before he had

* This is the Ganga Bakhsh Ráwat mentioned in Sleeman's Tour, vol. II., page 232. He was then supposed to be a Pási. The editor made personal inquiries as to the truth of the assertion, and convinced himself that the clan is recognized as Chhattri, and that there is nothing in the religion, customs, or appearance of the present members to indicate an aboriginal connection, or any alliance with Pásis.

pronounced his sentence, and forced him to fly the kingdom. Another account says that the king would not conform to the Musalman laws and precepts as he was bound to by the constitution, and that the qázi threw up his office. Some difference or other of this kind forced him to leave his native land, and following the stream of adventurers that was then pouring into Hindustan, he arrived at Delhi, where he was favourably received by Sultan Shaháb-ud-dín. After marrying his son Aíz-ud-dín to the daughter of Fakhr-ul-álam, the Qázi of Dehli, he was sent to Oudh, which, his descendants say, was assigned to him in jágír by different royal farmáns. But his descendant, Qázi Kamál, in the seventh generation had to remit revenue to Delhi. It is said that Qázi Qidwái found Juggaur in the possession of the Bhar Rája Gans, whom he dispossessed, and colonized a tract of fifty-two villages. He died in Ajodhya, where he was buried, and his tomb lies near the mosque of Álamgír.

Qázi Márúf, son of Qázi Kamál, gave up the governorship of the province, and contented himself with the fifty-two villages his ancestors had originally conquered. Several members of this family have been distinguished for their learning, and have held responsible posts under the Delhi emperors. Qázi Shawwál was famous for his knowledge of the law, and was made qázi at Delhi, and wrote a book called Mir'at-ul-Islám. Qázi Abd-ul Malik was a mansabdar; Qázi Muhammad Hámid was also a mansabdar, and received Keshnúr in jágír for his troops. Muhammad Qásim commanded a regiment in the Dakhan in the time of Aurangzeb; Shekh Fakhrulla was paymaster to the troops in Bengal.

Later members of this family took service with the Oudh kings, and Munshi Muhammad Husen, a powerful noble, was at annexation náib of the Minister Ali Naqi Khan. As with many others, his great quest was zamindari, or landed property, and he took advantage of his position to exact hard terms from different small zamindars. During the outbreak he was killed by some one whom he had injured. The taluqdar of Gadia holds other villages in the district of Bara Banki. In Lucknow his estate is assessed at Rs. 14,100. He is twentieth in descent from Mírak Shah.

Ábid Ali, Taluqdar of Saidahár.

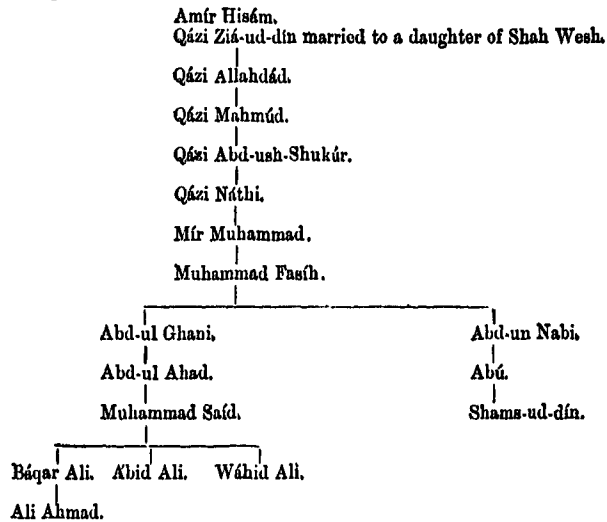
Ábid Ali, taluqdar of Saidahár, is one of the Dewa Shekhs, and professes to be descended from Amír Hisám Hajjáji, Shekh of Arabia.

His descendants live in what is known as the Hajjáji Muhalla of the town of Dewa. Dewa was one of the first towns that fell into the hands of the Musalmans, and seems to have been taken by Shah Wesh, one of Sayyad Masaúd's followers, who attacked it from Satrikh. The town was never recovered by the infidels. Amír Hisám seems to have been a qázi who accompanied some expedition which entered this country shortly afterwards, perhaps in the time of Shaháb-ud-dín. He had an only son, whom he married to the daughter of Shah Wesh, and he returned to his native country. For a long time the family had no proprietary rights in the pargana. Qázi Allahdád perhaps held Kundri and Karaunda, but it is uncertain. The family, however, became well known, and at different times got villages in jágír. Qázi Mahmúd amongst them was most celebrated. It was in his time that the family separated. Qázi Mahmúd

had a daughter, who married Muhibbulla, descended from Makhdúm Bandagi, of Lucknow, whose descendants are known as the Usmáni Shekhs, and inhabit their muhalla in Dewa. From Qázi Abd-ush-Shukúr, his son, is descended the taluqdar Ábid Ali and others, who live in the Hajjáji quarter of the town. Ábid Ali, however, did not acquire the bulk of his taluqa till the last years of the Nawabi rule. Báqar Ali, his brother, had been killed by the Bais of Qásimganj, and Ábid Ali, holding a post under the Government, was enabled to get his case laid before the king. The Bais were expelled, and a great many of the villages fell to Ábid Ali. His estate now consists of the following villages:—

Sarayyán, Karaunda, Sháhpur,Ináyatpur, Muizzabad, Bahraula, Tera Khurd, Qásimganj, Gur-Sádiqpur, and is assessed at Rs. 5,201.

His pedigree is—



Nasír-ud-dín of Tera Kalán.

The history of Nasír-ud-dín, taluqdar of Tera Kalán, is partly contained in that of Shekh Ábid Ali, which has just been given.

He too traces his descent from Shah Wesh, and pretends that his taluqa status dates from that time. The family, however, did not acquire any zamindari at all in the pargana till the sixteenth century, and, as in the case of Shekh Ábid Ali, he owes the formation of his estate, and the very name by which it is known, to the disposal of the Bais property by the native government on their fall. A descendant in the fifth or sixth generation from Shah Wesh was Qázi Mahmúd, whose daughter married Molvi Muhibbulla, descended from Makhdúm Bandagi Azím Sáni, the Lucknow saint. He himself was celebrated for his learning and piety, and was appointed a *mufti*, and to the post of tutor to the Emperor Sháh Jahán. He was the first of the family that acquired any proprietary rights in the pargana of Dewa. Subsequently, he or his descendants got possession of

Salímabad, Salímpur, Chachenda, Rashídpur, Báqiabad, and Mindaura, and for a long time this was all that the family possessed, and the members of it held the estate in common. In 1257 Fasli (A. D. 1850) happened the dispersion of the Bais Rajputs of Rajauli and Huraura. Abd-ul Hádi, the father of the present taluqdar, then got the two villages of Tera Kalán and Mirzánagar Behtai; these, with his share in the old estate, compose his present taluqa.

It is assessed at Rs. 1,306.

Riásat Ali, heir of Bú Ali, Taluqdar of Shekhápur.

Shekh Bú Ali's history is the same as that of Nasír-ud-dín; he belongs to the same family of Dewa Shekhs. Through Molvi Muhibbulla, their ancestor on the female side, they are descended from the Padsháh of Kirmán. Their muhalla in Dewa is known as the Shekh Usmáni Muhalla. The two branches of the family meet in Abd-ul Háfiz. On the expulsion of the Bais, Bú Ali got Bichlanga, Táspur and Atwatmau, and these he holds with his share of the old family estate. His estate takes its name from Shekhápur, a 'hár' of Dewa, and is assessed at Rs. 1,738.

The pedigree from Abd-ul Háfiz is—

Abd-ul Háfiz.
|
Molvi Muhammad Khan.
|
Shekh Fath Ali, *urf* Basti Mián.
|
Akbar Ali.
|
Bú Ali.
|
Riásat Ali.

These three taluqdars all reside in Dewa; their tombs and *dargáhs* crowning small eminences round the place, and the brick-houses adorning the town, built by different Muhammadan gentlemen, members of the family, render it an interesting place to visit.

Kunwar Bhagwant Singh, Káyath, Taluqdar of Asni Gokalpur.

This taluqdar is of modern origin; his rise dates from the time when he took service under the Oudh Government in 1243 Fasli (1836 A. D.), during the reign of Amjad Ali Shah. He was known as the collector, that is to say he had the command of the troops who were usually told off to help in the collection of the revenue.

By standing security for defaulters, and buying up villages [illegible] distressed proprietors, he amassed an estate of twelve villages, [illegible] now assessed at Rs. 10,064; and possessing the requisite standing [illegible] control, he was recognised as a taluqdar by the British Gover[illegible] and received a deed of grant for his estates.

The Sayyads of Kheoli.

Kheoli, about two miles to the west of Dewa on the road [illegible] the head-quarters of a ta[illegible] colonized by Sayyads at [illegible] time to consist of thirty-two villages.

The Sayyads, by their own account, led by their ancestor, Amánatulla, a native of Ispahán, who had under him a force of 5,000 horsemen, came into the pargana in the time of Allá-ud-dín Ghori. The only circumstance of the expedition they remember is that they halted one day at Kursi. The Bhars then owned the land, and held a strong fort at Bhitauli, lying to the east of their present village. The Sayyads can still point out the old Bhar díh. But their settlement at so early a date seems doubtful; they can only number eleven generations for a period stretching back for more than seven centuries, and the more credible account of the Musalman colonies in these parts is that which refers them to Satrikh, the first Musalman stronghold which was taken and occupied by Sayyad Masaúd Gházi in 1030 A.D. Moreover, the traditions of Shah Wesh, one of his captains, the conqueror of Dewa, as may be seen in the accounts of the Musalman families of that town, are strong. He also fought with and drove out the Bhars, and it is hardly likely that he would have remained content with the capture of Dewa, leaving a strong Bhar fort at Bhitauli within a mile of the place. This family, amongst others, suffered from the raids of the Bais bandits of Behtai and Qásimganj, and they now only hold eleven villages, but still live in Kheoli, the village they first occupied. In the town are the remains of some fine old houses, which indicate a time of far greater prosperity and comfort than the residents now enjoy. It contains at the present time a population of 1,623 inhabitants. The place is picturesquely situated, surrounded by fine tamarind trees and thick groves. In one of them is the dargáh of Shah Niámatulla Shahíd, reverently walled in, at which a yearly *urs* is held. He was killed by the Bhars, falling a martyr to his religion or thirst for conquest. The tomb is almost enclosed by an immense pakaria tree which has embraced it with its roots.

The Bais of Behtai and Qásimganj.

These Bais belong to the past; but connected as they are with the history of the pargana, with a branch of the family still holding estates on its western border, a short account of them will not be misplaced.

They can assign no date to their invasion, but state that they left their native home of Bíthar, in pargana Harha of Unao, under Khema Ráe, some fourteen generations ago. Their Chhattri origin has been disputed, and a place amongst the low-born Pási tribes* assigned to them; but, apart from any stain of blood which may be meant, there exists no knowledge of the time and manner of their admission to a place amongst the Rajput tribes, and it is altogether at variance with the popular belief; it seems to have been, in fact, an unwarranted aspersion on their lineage cast by the Musalmans of Dewa, who were prompted thereto by self-interest and revenge. Their title seems to have been Ráwat, which has been alleged as one proof of their low extraction, whereas it is in truth due to their position as cadet members of the Ráo family of Baiswára to which they belonged, and of whose possessions their village of Bíthar formed a part. Ráwat is a title unknown to Pásis or any other low caste, though Ahírs may sometimes address each other in language of compliment as such, at a marriage or any other occasion of mutual felicitation.

* Mr. P. Carnegy's Races and Tribes of Oudh, p. 21.

When Khema Ráe came into the pargana it was still largely inhabited by Bhars, but he took up his quarters in Kokampur, which he seems to have inherited from some Janwárs of the Atil Gotr tribe, into whose family he had married. These Janwárs have been mentioned in the account of the pargana previously given. Not very much is known of the way in which the Bais extended their possessions, or of the progress they made in the conquest of the pargana, yet something may be gathered from the position their descendants hold.

Khema Ráe had four sons—

(1). Bhopál Singh, whose descendants still hold some sír in Dewa, a remnant of the old Bais proprietorship of the whole township.

(2). Harbans, whose descendants hold Salárpur and Sarayyan.

(3). Bhágirath, from whom the zamindars of Ukhri and other villages in the west of the pargana, a large and prosperous family, are sprung.

(4). Lakhmi Chand, whose descendant, nine generations later, was Kanhai Singh, father of Bakkha and Bisrám, founders of the two taluqas of Rajauli and Haraura. The one was held by Suphal and the other by Ganga Bakhsh, and each had strongly entrenched forts, the Garhis of Behtai and Qásimganj, in the centres of their estates. Perhaps the names Behtai on the one hand, and Haraura on the other, were given them in memory of their Bais home of Bithar in pargana Harha.

These two taluqdars got on well enough for themselves, though to the injury of all the other zamindars of the neighbourhood, till the time of their fall came, in 1257 Fasli (1850 A.D.), by which time the Rajauli estate had come to consist of forty-two villages, and that of Haraura of twenty-two, assessed altogether at Rs. 29,300. In this year Ganga Bakhsh had a quarrel, land as usual being the cause of war, with Báqar Ali, brother of Ábid Ali, the present taluqdar, then a tumandar (gunner) in the service of the king. Ábid Ali on this made complaint to his sovereign, and had influence enough to induce the Resident, Colonel Sleeman, to take the matter up. A force commanded by a British officer in the king's service was sent against Qásimganj, and preparation made to attack it; but Ganga Bakhsh decamped at night and made for his kinsman Suphal's fort of Behtai; thither the King's troops pursued him, and the place was invested. After a hard fight the fort was taken, but the British officer was killed in leading an attack against the gate. Ganga Bakhsh and his son Mahípat were captured and beheaded in Lucknow at the Akbari Darwáza (gate). Suphal Singh escaped, but fell in another attack made on him shortly after.

The estates of both were confiscated, and for the next two years were held by Ábid Ali and Bú Ali, and after that partitioned out amongst them and their relations, being other Shekhs of Dewa. Some few villages were made over to their original owners, who had been dispossessed by the plundering Bais. The Shekhs claimed to be the zamindars of all they got; but they had never previously any proprietary right in the north of the pargana,

and the very name of one of the taluqas, Tera Kalán, comes from a village, part of which has been decreed in sub-settlement to one of its old Janwár proprietors, who had never, even in the days of the Bais, lost possession. Kírat, son of Suphal, came in for a few villages at annexation, but he fell away after that to the rebels, and lost those few by the operation of the subsequent settlement. The present representatives are fifteen removes from the first ancestor, Khema Ráe.

These Bais had been the terror of the whole neighbourhood, and not a zamindar but can tell some story of their violence; the Nawabi Government had up to that time proved quite powerless against them. Their two forts of Behtai and Qásimganj were situated in the midst of dense jungle, protected by high mud walls and deep moats. Here they lived and hence they issued out to plunder; and they attended the chakladars' courts to take their engagements and pay in their revenue pretty much as they pleased.

The Rájas Farzand Ali and Amír Hasan Khan.

These two taluqdars hold considerable estates in Dewa, but their histories belong to other parganas of Bara Banki and to Sitapur, in which the bulk of their taluqas is situated.

DEWA*—*Pargana* DEWA—*Tahsil* NAWABGANJ—*District* BARA BANKI.—Qasba Dewa, of pargana Dewa, is a Muhammadan town of very old standing, and famous as the residence of two well-known families of Shekhs. It is about eight miles from Bara Banki, and situated on roads running from the Sitapur and Lucknow imperial road, through Mahona and Kursi, to Bara Banki, and from Fatehpur to Lucknow. The latter road joins the Fyzabad road at Chinhat.

The original colonists are not known. It is said to have belonged to a tribe of Janwár Rajputs, who certainly had large possessions on the north of the pargana; but probably they succeeded to the Bhars. Its foundation is variously ascribed to Dewal Rikh, Ráni Deoli, the mother of Álha and Údal, who were sent here by the Rája of Kanauj to suppress the Bhars, and Sáh Deo, brother of Rája Judhishthir, the celebrated king of Ajodhya. Probably the first tradition is the true one. It early came into the possession of the Muhammadans, being attacked from Satrikh by the lieutenants of Sayyad Masaúd Gházi and his father, Sáhú Sálár. But they seem to have been defeated, and the tombs of Sayyads Jamál and Kamál are still pointed out on the top of an elevated site in the village, which must have then, as in later times, formed the fort.

After the death of Sáhú Sálár and slaughter of Masaúd Gházi at Bahraich, Hazrat Shah Wesh was left to contend against the infidels, and, aided by one Amír Hazrat Husen from Baghdad, he attacked the Bhars and drove them out of Bhitauli to the west of Dewa, where he entrenched a camp: all opposition seems then to have ceased. Hazrat married his son Yúsuf Ziá-ud-dín to the daughter of Shah Wesh, and returned to his native

* By Mr. H. H. Butts, Assistant Commissioner.

country. Some say he was a qázi in Masaúd Gházi's army. His descendants were known as the qázis. Some three or four generations later came Qázi Mahmúd, one of the most famous of the family, and it was at this time that Molvi Ziá-ud-dín, descended from Shah Shujá Kirmáni, an Usmáni Shekh, came into the country.

Lucknow was then ruled from Jaunpur, and the Sharqi king gave the new comer the village of Atiámau and other villages in Kursi to hold in rent-free tenure. His son was Makhdúm Bandagi Azím Sáni, the celebrated saint whose tomb is still shown in Lucknow. He had two sons, Ahmad Faiyáz and Muhammad Faiyáz; the son of Ahmad Faiyáz, Molvi Muhibbulla, married the daughter of Qázi Mahmúd of Dewa; Molvi Muhibbulla had a son, Maulána Abd-us-Salám, who was mufti in the reign of Sháh jahán, and his son was Qázi-ul-Quzzát at Delhi, and he it was that seems first to have acquired the proprietary right in Dewa and a few other villages.

The two principal muhallas are the Shekh and Hajjáji muhallas already mentioned; and there are other muhallas dedicated to the different Hindu workmen and castes. In the centre is a high mound, on which the Government fort was built, and where the tahsildar and other Government officials lived. On the west was a handsome saráe of red brick, built by a former chakladar, Afzal Khan, but now not used. Not much trade was ever carried on owing to the propinquity of the great Bais plunderers and taluqdars of Behtai and Qásimganj, who came to an unhappy end in 1257 F., when the resident, Colonel Sleeman, moved the king to have them punished.

But there is here a flourishing tribe of Kachheras, or workers in glass, who drive a good trade in manufactures of glass bracelets and dishes. The population is 3,600. The number of houses is 521. A Government school is established here, attended by some 50 to 60 pupils. The bazar sales amount to Rs. 4,892-4-9; coarse crockery, like white delf, is also made.

DHARAMPUR*—*Pargana* KATIÁRI—*Tahsil* BILGRAM—*District* HARDOI.—Dharampur (870 inhabitants,) a little village of 133 mud houses, on the right bank of the Rámganga in the Katiári pargana, Hardoi, eleven miles east from Fatehgarh and fourteen west from Sándi. It is the first encamping ground on the routes from Fatehgarh to Lucknow and Hardoi. It is noticeable as being the residence of the loyal Rája Sir Hardeo Bakhsh, K.C.S.I., of Katiári, and the place where, in 1857, he sheltered Messrs. Edwards and Probyn and other fugitives from Fatehgarh, in the fort built by his grandfather, Thákur Ranjít Singh, in 1792 A.D.

DHARMÁNPUR *Pargana*†—*Tahsil* NÁNPÁRA—*District* BAHRAICH.—Dharmánpur pargana lies at the extreme north-west corner of the Bahraich district. It has a length of 36 miles and an average breadth of about nine miles, being bounded on the north by Naipál, on the east by Naipál and the Nánpára pargana, on the south by the Nánpára pargana, and on the west by the Kauriála river, which, from a point about five miles north of Bhartápur to Thutua, the southern extremity of the pargana, forms here

* By Mr. A. H. Harington, C.S., Assistant Commissioner.
† By Mr. H. S. Boys, C.S., Assistant Commissioner.

the limit of the district also. It has a total area of 304 square miles, of which 172 are taken up by the Oudh reserved forest. The remainder, 132 square miles, is comprised in 64 villages; 47 square miles, or 35 per cent., being under cultivation.

The physical features of the country are well marked, and are all to be referred to the action of the hill rivers, the Kauriála and the Girwa (which see). The portion of the dúáb formed by the separation and re-junction of these two streams which lies within this pargana is covered with forest of shísham and khair trees. Crossing the Girwa, this same belt of forest trends southward, and covers from north to south the eastern portion of the pargana running parallel with the course of the Kauriála. It lies uniformly on the high ground, and the general aspect of the country leaves no doubt that in ages past the river flowed immediately under this "Dumar." Between the forest and the river Kauriála lies a tract of varying levels, and channelled in all directions with the old beds of the receding stream. The soil of this part consists of alluvial deposits of different dates. The stratum of sand which underlies the crust of soil crops up in many places so near to the surface, that filtration quickly drains the super-soil of its moisture; but in general the water lies so close to the surface that irrigation is not required. Lying along the banks of the river as it runs now are some large tracts of jhau jungle and grass land, which are often overflowed in the rains, the retiring flood leaving in many places a fertilising deposit. Game of all sorts, especially gond (swamp-deer), párha (hog-deer), nil-gáo, and pig abound here.

The revenue demand, which, on account of the vast area of culturable waste available in this pargana, has been fixed at a rate progressively increasing every ten years, has been distributed as follows:—

Tenure	No. of villages.	Area in square miles.	Revenue demand			Incidence of final jama.		
			1871.	1881.	1891.	On cultivation.	On total assessable area.	On total area.
			Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Taluqdari ...	24	61	13,040	16,695	20,350	1 2 8	0 6 5	0 5 4
Independent villages	12	31	9,310	11,010	13,910	1 1 3	0 8 3	0 7 5
Government villages	26	48	10,080	13,470	16,260	0 15 7	0 6 8	0 5 7
Total ..	64	140	33,030	41,775	50,520	1 1 2	0 6 11	0 5 10

The population is as follows:—

Hindus.	Agriculturists	15,562	Hindus.	Brahman	745
	Non-agriculturists... ..	7,065		Rajput	350
				Ahír	6,021
	Total ...	22,627		Banjára	1,550
Muhammadans and others.				Pasi	736
	Agriculturists	553		Tháru	617
	Non-agriculturists... ...	1,141		Chamár	1,276
				Kurmi	1,454
	Total ...	1,704		Kahár	1,040
Total Population.				Gararia	637
	Agriculturists	16,115		Lodh	887
	Non-agriculturists... ...	8,206		Murao	959
				Others	5,765
	Males	13,552	Musalmans and others.	Pathán	320
	Females...	10,769		Ghosi	455
				Others	403
				Miscellaneous	616
					24,321
	Total population	24,321			
	Number of souls per square mile ...	80			

Graziers from all parts of the north of trans-Gogra Oudh come to the forests of this pargana with their herds,—a fact which accounts for the large number of Ahírs. The Banjáras are here steady, settled cultivators. The pargana is very badly off for roads, there being none but the ordinary cart-tracks, and those of a very inferior character; the only bazar is at Jhála. The grain is mostly conveyed by the Baipáris to the bazars further south in the Nánpára pargana.

The history of this pargana, which is a creation of the English Government and was formerly included in Dhaurahra, will be found under that heading in the Kheri district.

DHÁRÚPUR—*Pargana* RÁMPUR—*Tahsil* KUNDA—*District* PARTABGARH.—This place was founded by Dháru Sáh, the ancestor of Rája Hanwant Singh: his fort and residence are still there. It is twenty-four miles from Bela and sixteen from Mánikpur.

Formerly when the Bundelas took possession of Ríwa, Sangrám Singh, ancestor of the Dhárúpur taluqdar, with 500 sawárs, being a follower of Muhammad Khan Bangash, fought Rája Jai Singh of Partabgarh and the Bundela rája.

The fort was taken by Mansúr Ali Khan.

The total population amounts to 1,603; Hindus being 1,287, and Musalmans 316.

There are three temples to Mahádeo, and one Government school. The bazar Jágírganj, adjoining the fort, has a considerable trade; the annual sales amount to Rs. 1,00,000. The British refugees from Salon were hospitably received here in 1857.

DHAURAHRA — *Pargana* DHAURAHRA — *Tahsil* NIGHÁSAN — *District* KHERI.—This town from which a pargana derives its name, is situated at a

distance of three miles west of the Chauka, having groves to the north and west, and a mosque to the east. It is 80 miles north from Lucknow and 73 miles east from Sháhjahánpur; latitude 28° north, longitude 81° 9′ east. There are three temples and one mosque.

During the mutiny of 1857, the fugitives from Sháhjahánpur and Muhamdi, escaping towards Lucknow, sought the protection of the Dhaurahra rája, but he, being pressed by the Lucknow darbár, gave them up to their enemies. For this disloyalty to British rule, the rája was tried and hanged; his estates were confiscated, and a portion of them, comprising seventeen villages containing 43 square miles, was made over as part of a grant to Captain John Hearsay, of the old Oudh Contingent, for good service rendered to the British Government. This estate has been sold by Captain Hearsay to Colonel Boileau, late of the Bengal Cavalry, who has again sold it to the Rája of Kapúrthala. There are eighteen brick wells, but all the houses, 845, are of mud. The place is of some interest in local annals. Rája Jodha Singh was killed here in a great fight by Rája Sítalparshád. See the account of pargana Dhaurahra. The place was originally the capital of a Pási monarchy.

Population ...	...	...	4,256
Hindus ...	Male ...	1,456	2,722
	Female ...	1,266	
Muhammadans	Male ...	876	1,534
	Female ...	658	

DHAURAHRA *Pargana—Tahsil* NIGHÁSAN—*District* KHERI.—Dhaurahra lies between the Chauka on the south and the Kauriála on the north. Its eastern boundary is the Daháwar, almost to the source of that river, in a deep lake near Kafára. The western boundary is an artificial one, separating it from pargana Nighásan. It is 25 miles long, 13 miles broad, containing 261 square miles, of which 145 are cultivated and 72 capable of cultivation, divided into 117 villages. The pargana, like Firozabad, consists of alluvial deposits from the Kauriála and Chauka rivers. The southern parts of the pargana, and all along the bank of the Chauka, are annually swept by the latter river, which has here a very great fall; from Pachperighát to Mallápur, in a direct line not more than 40 miles, the level of the stream lowers from 451 feet above the sea to 376 feet, a fall of 76 feet; the Kauriála only falls 45 feet in the same distance. Along with Firozabad, then, this pargana forms an isosceles triangle, the rivers abovenamed joining at a very acute angle from two sides, and pargana Nighásan the base line to the north-west. Dhaurahra itself is a quidrilateral cut off the north of this area, extending from river to river. The southern, the Chauka, both cuts more land away and benefits the cultivation to a greater extent. Its current is often four miles per hour, and the heavy deposit which is brought down is spread over the whole country for many miles, to a depth varying from three inches to three feet each year, and rivalling the Nile mud in fertility.

The banks of the river on the north of the pargana have already been raised by this deposit, and the entire level of the country is rapidly rising. A village called Unchgáon was, a few years ago, as its name denotes, raised high above the surrounding level, and its ancient site, covered with

red bricks, was a conspicuous object. It is now almost submerged in the new soil, above which it only rises a few feet.

Formerly the Chauka and Kauriála joined at a spot two miles north of Fyzabad. See Erskine's Memoirs of Bábar. Then the Chauka sought a nearer path of junction, and the waters met at Bahramghat, but these channels have now in a great measure disappeared. The Kauriála formerly flowed under Unchgáon, but other details will be found in the account of that river. There is no forest in the pargana: dense grass and jhau cover the waste lands. The inhabitants suffer much from fever, and specially from goitre, particularly in the southern portions; occasionally half the males in a village are laboring under this plague. Cultivation is very backward in the southern half of the pargana; no sugarcane is sown owing to a tradition that a faqír cursed whoever would plant it. There are great water advantages here: the Chauka borders the pargana for 45 miles, the Kauriála for 19, the Daháwar for about 30. All these rivers, especially the last, could be used for irrigation.

In 1865 the Chauka abandoned its old course, precipitated its waters into the Daháwar, and the great mass of its current, therefore, along with the latter stream, joins the Kauriála at Mallápur. The pargana has a very considerable slope from north-west to south-east. The drainage is fair; there are no lakes, except a few old river channels, in the bends of which, where the greatest scour took place, water lodged and has remained ever since. South of Ramia Bíhar there is a very large and picturesque sheet of water of this description.

The soil is principally loam and clay, rather sandy towards the Chauka. The slopes are varied and rather picturesque; but as the sub-soil is nearly everywhere sandy, large trees, except in favoured spots, will not grow. Whole groves die off in a single year, because the roots have penetrated to the sand. Formerly there were a great number of níl-gáe, gond, and hog-deer in the grass wastes south of the town of Dhaurahra along the banks of the Chauka.

The population is principally Hindu; there are only 3,087 Musalmans, and 67,708 Hindus—in all 70,795. Of the above, 58,882 are agriculturists, or 70 per cent., and 21,913 are non-agriculturists. Of the Hindus, Ahírs are the most numerous caste, being 8,260, or 11·6 per cent. of the entire population. The other castes appear in the following order:—

Chamárs	7,392	or 9¼ per cent.
Kurmis	6,287	„ 8¼ „
Muráos	4,456	„ 6 „
Brahmans	4,674	„ 6¼ „
Pásis	3,547	„ 4¼ „
Koris	2,952	„ 4 „
Kahárs	2,773	„ 4 „
Gararias	1,933	„ 3 „
Lonias	1,869	„ 3 „
Chhattris	1,405	„ 2 „

It appears, then, that the good cultivators are in unusually large proportions. The Pásis claim descent from the Rájpási kings of Dhaurahra. The Kurmis are generally called Khairátis, and were settled largely by Shujá-ud-daula; but they are alleged to be the original zamindars of the pargana

Garh Qila Nawá, which has been included in Dhaurahra. They have obtained the rank of zamindars at Tambaur in the Sitapur district, formerly a part of Garh Qila Nawá. The hereditary manager of nearly every village is a Kurmi.

The Chhattris are principally military retainers of the old Rája of Dhaurahra. There are hardly any zamindars in the pargana. The estates number seventeen in all, of which seven, including 85 villages and forming three-quarters of the pargana, are in the hands of men to whom they were granted as the reward of loyal services. Not one of these gentlemen resides on his estate.

History.

The name of Dhaurahra is derived, either from Deohra, near the town where a "mátásthán" still exists, or because the pargana was composed of portions taken out of three parganas, Garh Qila Nawá, Firozabad, and Kheri, at their boundaries or 'dhúra.' It was in early times, prior to the conquest of Kanauj, the freehold property of Álha and Udal, the famous generals of Mahoba. It then formed a part of Garh Qila Nawá, which was settled and visited by Firoz Shah Khilji, who founded Firozabad. At this time it was probably owned by Pásis, whose rája lived at Dhaurahra; no remains of any consequence attest his greatness. There is a little fort in Goduria, which evidently was a mere protection against wild beasts, raised by a small community in the midst of swamps. The Bisens held this pargana during the decline of the Mughal power; but the extent of their dominion is wholly lost in obscurity, nor is it possible to find out when they were first displaced by the Chauhán Jángres.

When the pargana was first organized in 1151 Fasli, by Nawáb Safdar Jang, 216 villages were taken from Garh Qila Nawá, 238 from Kheri, and 171 from Firozabad. The Jángres say that Chaturbhuj, who lived nine generations ago, came from Jalaun in Alamgír's time, and captured Kámp Dhaurahra, establishing his head-quarters in Dhaurahra. This will be treated more fully in the history of Kámp Dhaurahra and of Barwár; so far as local investigation can be trusted, the tradition seems false. No one in Dhaurahra has any definite knowledge of any Jángre rája living there prior to Rája Jodh Singh, who, in the seventh generation from Chaturbhuj, held the entire country now occupied by the parganas of Dhaurahra, Nighásan, Bhúr, and half of Firozabad, an area of 800 square miles, for which he paid a revenue of Rs. 2,45,000. Jodh Singh himself had to contend with the Bisens in more than one battle. One was fought in 1188 Fasli at Nárípur, near Dhaurahra, against Rája Qalandar Singh Bisen; the latter was killed. The Bisens again made an attempt under Raghunáth Singh, the son of Qalandar Singh, but its failure caused their entire abandonment of Dhaurahra. They lingered on in Srinagar up to 1229 Fasli. Rája Jodh Singh was a Sombansi of Munda in Firozabad, adopted by Zálim Singh, the Jángre rája, who, as the best traditions record, lived in Bhúr, not in Dhaurahra. His adventurous history will be found in the account of Kámp Dhaurahra. He was killed in Dhaurahra by a Sayyad follower of Rája Sítalparshád, Názim of Khairabad, in single combat, which he had challenged, and with his expiring energies he wounded the Sayyad so severely that he also died the next day. Their tombs lie within a stone's throw. He left no children. The estate was taken from

his family; but his widow, although she did not engage, managed to maintain a power and position in the pargana almost equal to her husband's.

In 1149 F., when the Bisens invaded her old dominion, she collected the retainers of the family, bravely led them to the field, and routed the Bisens at Nawápur. She recovered a large portion of the estate, and had more than eighty villages at her death in 1240 F.

She adopted during her life Rája Achal Singh, a second cousin, as the head of the Jángres; but in 1223, Mr. Carbery, visiting the neighbourhood to purchase timber from the extensive sál forest, was invited to visit the rája and treacherously speared to death on the road. The Rája fled, but was apprehended, and died in Lucknow after 22 years' imprisonment. The English troops twice besieged Dhaurahra on this occasion.

In 1255 the Názim Bande Ali Beg handed over the whole pargana to Aijud Singh, grandnephew of Achal Singh. His son, Indra Bikrama Singh, engaged for the entire pargana at annexation; but during the mutiny he not only refused to aid, but plundered Mr. Gonne, the Deputy Commissioner of Mallápur. His estate was forfeited, and he died in the Andaman Islands.

A younger scion of the family, Chain Singh, who in 1199 had only two small freeholds, managed to enlarge his estate year by year. He was more fortunate in the mutiny, and his grandson has now an estate called Isánagar, containing 70 villages and paying above Rs. 60,000 revenue to Government. There are only two other members of this family, Srikrishan Singh and Sukhmangal Singh, who reside in the *pargana*, for these rájas never had any clansmen or followers of their blood; and the only great man who ever distinguished himself as the head of the house was Jodh Singh, who was not of their lineage. In fact, the whole Jángre family, whose heads still hold 660 square miles, and till recently held 950 square miles, number fourteen individuals of pure blood and a few sons of concubines. The Chauhán of Jalaun, from the effects of three centuries spent in the marshes of Kámp Dhaurahra, has changed into a sluggard.

Roads: communications.—There are no metalled roads; there is not a bridge throughout the pargana; there are only bridle-paths crossing the rivers by ferries, which are often most dangerous on the smaller streams. On the other hand, the Kauriála, Chauka, and Daháwar are all navigable. No place in the pargana is more than eight miles from water carriage. In the height of the rains boats cannot face the current, but during ten months of the year a great trade in grain is carried on, principally in rice, oil-seeds and millet. Salt was formerly manufactured in large quantity at Dhaurahra, and saltpetre is still made there by a Lucknow firm.

There are no other manufactures. There are 25,420 adult male residents, of whom more than 21,000 are engaged in agriculture.

The principal villages are—

	Population.
Dhaurahra	... 4,399
Kafára	... 2,872
Ramia Bihar	... 1,982

These are separately noticed.

There are three or four temples to Mahádeo, and three thákurdwáras. There are no antiquities worthy of the name, although a very unanimous tradition declares that the pargana was the rent-free estate of Álha, the great Chandel general of Kanauj at the Musalman invasion.

In fact, in 911 Hijri, the whole pargana almost seems to have been devastated by the Gogra. This river formerly ran south of Unchgáon, but in that year ate away the whole of the country, and for many years flowed north of that village before it finally retired again to its present position.

I append a statement showing the property held by each landowner.

Detailed Statement of area in bíghas and square miles of the different properties.

Name of taluqa.	Number of villages.	Area of cultivation.	Arable area.	Remarks.
			Bíghas.	Sq. M.
Mrs. Rose	24	16,099	22,376	21¾
Indra Bikrama Sáh	20	51,202	64,501	63½
Mahewa	3	2,128	2,926	2¾
Fateh Chand and Dhanpat Ráo ...	17	12,684	18,780	18¼
Isánagar	7	23,413	43,182	42½
Fazal Rasúl	6	3,908	5,744	5¾
Rája of Kapúrthala	20	30,862	50,040	49
Jwála Singh	8	4,145	8,511	8¼
Debi Singh's widow	1	1,307	1,665	1½
Basant Singh	1	643	848	0¾
Shiú Bakhsh Singh	1	651	1,137	1
Mádho Rám	1	460	641	0½
Hiráman	2	667	723	0½
Bakht Singh	1	1,570	2,368	2
Shiú Sahái	1	292	617	0½
Ráo Rámdín	1	340	1,251	1½
Rája of Oel	1	320	430	0½
Government	2	650	1,304	1½
TOTAL ...	117	151,350	227,044	221

DHAURAHRA—*Pargana* MANGALSI—*Tahsil* FYZABAD—*District* FYZABAD.—For the history of this town see pargana Mangalsi. It lies four miles from the Gogra and twenty miles from Fyzabad, on the road to Lucknow. The population consists of 3,197 Hindus and 82 Musalmans. There is one mosque; no school or temple. There are 765 Chhattris in the village. It was founded by an ancient Chhattri named Nágmal.

DHINGWAS *Pargana—Tahsil* KUNDA—*District* PARTABGARH.—This pargana lies between Rámpur on the north and Bihár on the south, and in the centre of the Bisen government. It is a fertile and well watered tract abounding in jhíls. Its area is 99 square miles, or 63,396 acres, of which only 28,449 are cultivated, and 23,121 are barren. The Government demand is Rs. 63,090, or Re. 1-9-11 per arable acre. The population is 457

to the square mile. The history of the Bisens is given under pargana Rámpur.

Pargana Dhingwas contains 148 villages, which are thus held :—

	Taluqdari.	Mufrad.	Total.
Bisen	135	0	135
Brahman	0	10	10
Shekh	0	3	3
Total ...	135	13	148

The Bisen is as usual the largest landed proprietor. The 135 villages belonging to this clan compose the two estates of Puwánsi and Dhángarh.

Lál Mahipál Singh of Puwánsi.

The large village of Ráegarh, six or seven miles north of Bihár, is in the iláqa of Puwánsi. In an unwise moment the zamindars took on themselves to mortgage it to the Bhadri taluqdar without the consent of the lord paramount, Lál Mahipál Singh, taluqdar of Puwánsi. Indignant at such freedom, he called out his vassals and summoned his men. Ráe Amarnáth Singh of Bhadri did likewise, and appeared with 1,200 fighting men. A pitched battle ensued in Jagápur. Mahipál Singh was beaten and lost two guns: a hundred men were killed on both sides, and the village appeared lost. What he could not do by force he effected by treaty. The chiefs of the clan assembled, Mahipál Singh paid the mortgage-money to the taluqdar of Bhadri, who resigned the village. His assertion of his dignity and the rights of a taluqdar is said to have cost Mahipál Singh Rs. 80,000 or Rs. 90,000 in one way and another. It is significant, as showing the popular idea of the position of a taluqdar and that of a zamindar, that the brotherhood deemed it improper for the latter to mortgage his rights to the chief of another estate.

The Puwánsi estate.

This estate has never been held "khám" since 1215 Fasli, when the názim, finding the taluqdar a minor, made his arrangements for the payment of revenue with the villagers for six months, and then made over the estate to the owner.

The Dhángarh estate.

This estate was never in opposition. The grandfather of the present taluqdar was killed by the father of Rája Hanwant Singh of Rámpur in 1215 Fasli, 1808 A.D., and that is all that is worth relating of the family.

DIDDAUR—*Pargana* BARELI—*Tahsil* RAE BARELI—*District* RAE BARELI.—This town is situated on the banks of the Sai, two miles from the road from Bareli to Bihár. The surface of the ground is undulating, and the soil sandy, but there are numerous groves. The town is flourishing. the population is 2,123, of whom 838 are Chhattris, an unusual proportion. There are only four Musalmans.

DIGSAR *Pargana**—*Tahsil* BEGAMGANJ—*District* GONDA.—A pargana on the southern boundary of Gonda, lying between Gonda and Mahadewa

* By Mr. W. C. Benett, C. S., Assistant Commissioner.

parganas to the north, Nawabganj to the east, Guwárich to the west, and the Gogra to the south. It covers an area of 157½ square miles, with a greatest length of 16 and a greatest breadth of 15 miles. It is a well-wooded plain, rather higher to the north than to the south, and almost throughout covered with the most careful cultivation. All the northern, and the greater part of the western frontier, is washed by the Tirhi, an insignificant stream in the hot months, but in the rains the recipient of the whole drainage of the southern portion of the table-land which forms the centre of the district. Its neighbourhood is marked by narrow tracts of pure sand washed into barren hillocks, and verging here and there into a light soil of indifferent productive powers. The centre is finer soil, and supports a thicker population than either the northern or southern marches. It is drained by a number of small channels, with a general direction from north-west to south-east, which, after the rains, dry up along their shallower portions, leaving in their places of greatest depression long narrow strips of lake. The Gogra border is again generally marked by a light soil, and the cultivated spots are interspersed with large barren plains covered with grass or a scrubby growth of jhau and dhák trees. The river, which runs between low sandy banks, is constantly cutting into this frontier, and the adjoining villages suffer every year severe losses from diluvion. The whole pargana lies low, and is subject, on the occasion of heavy rains, to most destructive floods.

Water is everywhere within a few feet of the surface, but the extreme moisture of the soil prevents its use in irrigation except for poppy, garden crops, and sugar-cane. Even the latter is not unfrequently left without water, and a poor kind exists on wholly dry cultivation. The February rains supply all that is wanted, and earlier irrigation is more likely to destroy than to save. A fresh element of uncertainty is added to that of the floods, for a failure of the later winter showers can neither be foreseen nor remedied, and does nearly as much damage to the spring, as excessive rain does to the autumn crops. Of the total area of 100,696 acres (which varies from year to year in consequence of alluvion or diluvion), 67,880 acres were under cultivation during the year of the revenue survey, and of this, very nearly half, or 33,185 acres, bore two crops. In fact, the soil is exhausted in the most ruthless manner; and by sowing several grains arriving at maturity in consecutive seasons, the same field is made to bear continuously nearly the whole year round. Thus, Indian-corn, urd, and arhar will be harvested in succession from one plot of land. Autumn and spring crops cover about the same area, and in the year of survey the former is entered for 49,335, the latter for 51,725 acres. The relative proportion depends much on the seasons, and in the year in question the spring had been exceptionally favourable. The principal crops, with their respective areas in acres, are shown in the annexed table:—

Rice.	Indian-corn.	Wheat.	Gram.	Arhar.	Barley.
14,773	19,590	11,945	8,665	9,075	7,060

From this it will be seen that the two crops of rice and Indian-corn constitute almost the only staples of the autumn harvest, while the spring crops are much more varied. Among the more important miscellaneous productions are sweet potatoes and melons; the former coming to perfection shortly after Christmas, and yielding an immense weight to the acre, the latter being planted in the sandy soil along the Gogra, and ripening in the hot weather. A considerable area is under poppy cultivation, but the average yield is exceedingly poor. The management of this department for Digsar is with the Bahraich, not the Gonda assistant sub-deputy opium agent.

I have not been able to ascertain the Government revenue realized on this pargana earlier than 1832 A.D., when it amounted altogether to Rs. 74,665. From that time till annexation it oscillated according to the seasons between Rs. 46,648 and Rs. 79,297, the lowest and highest limits attained, except when that celebrated rent-compeller Rája Darshan Singh Bahádur left his mark in 1837 and 1842 A.D. in the extortionate demands of Rs. 1,16,869 and Rs. 1,08,831. There can be no doubt that the greater part of these monstrous impositions were realized; and did any wretched zamindari body fail in paying the last penny, one or more of its leading members were caught and compelled to liquidate the balance by selling to the názim the whole of their proprietary rights. It is hardly likely that the village landowners apprehended at the time any serious consequences from their act. They had seen many high officials like Darshan Singh rise to great power and then pass away, but none whose influence had endured for two or three generations; and they probably thought that a fictitious deed of sale was a fair means for discharging a fictitious debt. At any rate, for the remainder of the native rule these deeds of sale never had any effect, except perhaps when Darshan Singh or one of his family held the office of názim on the north of the Gogra, in which years they used them as an excuse in some cases for refusing the engagement to the village proprietors; and their consequences were only felt at the second settlement after the mutiny, when Mahárája Mán Singh disinterred them and applied for the settlement of almost all the finest villages in the Nawabganj and Digsar parganas. A letter from the deputy commissioner, protesting against the injustice, was stolen from the mail runner between Gonda and Fyzabad; no further enquiries were made, and in the hurry of that difficult time, the engagement for the whole estate claimed was taken from the mahárája. This was shortly after confirmed by the sanad which conveyed to the taluqdar the indefeasible proprietary right in every village for which he engaged, and the local zamindars discovered that the deeds extorted from them twenty years before had an effect which they never contemplated.

The revenue at annexation was fixed at Rs. 80,273, including all cesses. This was raised at the regular settlement in 1870 A.D. to Rs. 1,27,277,—a sum which might make old Darshan Singh restless in his grave with envy.

There are altogether 110 demarcated villages, but the number of real villages is very much larger, as two or more small villages were frequently joined into one big one by the arbitrary caprice of the demarcation

department. The settlement returns give 1,064 hamlets, and the census 710 hamlets, and 369 detached houses. The population is returned at 90,582, giving an average of 577 to the square mile, and 88 to each hamlet. There are no towns; and if the returns show what seem to be populous villages, it is only where a number of petty hamlets have been included within one boundary, and denoted by a common but generally inappropriate name. Only 1,456 Muhammadans, or less than two per cent. of the whole population, are found, to 87,694 Hindus. Females are found in the fair proportion of 95·6 to the hundred of male Hindus, and 101·7 of Muhammadans. The whole population is purely agricultural, and the average farm is five acres; the average area to a plough four acres. The census gives 21,647 inhabited houses, the settlement returns only 18,026, exhibiting averages of 4·1 or five inhabitants to each house. Of these, the settlement return assigns 4,237 houses to Brahmans, who therefore, by the settlement average of five persons to a house, must number 21,185. Thákurs, on the same calculation, number 8,100, Koris 9,905, Ahírs 8,990, and Kahárs 6,610. There are no other very numerous castes. It will be observed that a third of the whole population consists of the two higher castes. Of these, the majority are the old village proprietors, who are far more numerous here than in any other part of the district, except perhaps the Mahadewa pargana. None of these will touch a plough, and they subsist miserably on the rents they can screw out of the industrious classes, or the produce of slave labour in the fields they call their own. With few exceptions, the 10,000 Koris are all bondsmen in the Sáwak form, which is described in the district article, and receive the minimum of clothes and food which will enable them to work an overtasked soil for the support of their numerous and idle masters. Eighty-six of the 110 villages are held by taluqdars, the largest proprietors being, of course, Rája Krishan Datt Rám and the late Mahárája Mán Singh. There are absolutely no manufactures, and the cotton and salt must be provided by the exportation of rice and Indian-corn. The pargana has no history. Its name is said to be derived from the Digsaria Chhattri who founded the village of Digsar, but it is obvious that the village named him. The real etymology is probably Dirgeshwara, or lord of the world, and it is not unlikely that the term was drawn from some now forgotten shrine of Mahádeo. The earliest traditions are connected with the Dom ráj of Gorakhpur, and many of its villages are said to have been founded by grants of Rája Ugrasen, the last and most famous of the low-caste chiefs. On the destruction of that State in the commencement of the fourteenth century, it became a part of the great Kalhans ráj of Khurása, and when the last of the Kalhanses perished in the great flood of two centuries later, the petty zamindars of Digsar acknowledged the sway of the Bisens of Gonda.

Till annexation, the Gonda rája was the admitted lord paramount of the pargana, and took zamindari dues throughout; but he only kept two or three villages in his private management, not caring to interfere with the numerous coparcenary communities under him.

There is a small fair at Karnípur in Aghan to commemorate the marriage of Rám Chandar with Síta, but no other religious meetings of any importance.

DÍH—*Pargana* PARSHÁDEPUR—*Tahsil* SALON—*District* RAE BARELI.—This town borders on the river Sai; it is three miles from the road between Bela and Salon, and twelve miles from Bareli.

It was the property of the Bhále Sultán. The Kanhpuria taluqdars attacked it several times, and were bravely resisted and beaten back.

Population—2,766 Hindus.
171 Musalmans.

There is a good bazar.

DÚLHI—*Pargana* DHAURAHRA—*Tahsil* NIGHÁSAN—*District* KHERI.—A village in pargana Dhaurahra, is situated at a distance of about two miles to the north-east of the Chauka, having groves to the east and two tombs to the south. Dúlhi belongs to Rája Indra Bikram, taluqdar of Khairigarh. It has two masonry wells, but all the houses are of mud. It was formerly the residence of a large landowner, who was transported for his conduct in the mutiny.

Population 2,605.

Hindus ...	Males	1,273	2,400
	Females	1,127	
Muhammadans ...	Males	122	205
	Females	83	

F.

FAKHRPUR*—*Pargana* FAKHRPUR—*Tahsil* KURÁSAR—*District* BAHRAICH.—Fakhrpur, a town in district Bahraich (latitude 27° 25′ 55″ north, longitude 81° 31′ 41″ east), lies on the high road from Bahramghat to Bahraich, ten and a half miles from Bahraich and seven from Kurásar. Surrounded with groves of very fine mango trees, its outskirts present a park-like appearance, and offer several tempting camping grounds. The place, however, is not healthy, the water being bad, and goitre, perhaps a consequence of the water, being very prevalent. In former times the place is said to have been held by Ahírs, and in the time of Akbar was called Pakrpur from a large Pakaria tree which still flourishes at the side of the road into Bahraich. In 965 Hijri, however, Akbar made it the head-quarters of a pargana, under the name that it now bears; established a tahsil, and built a fort. Up to 1226 Fasli the tahsildar had his fort and treasury here; but the chakladar in 1226 Fasli incorporated the larger portion of the pargana in the Baundi iláqa, from which time the fort ceased to be used. The village has been held now for many years by the qánúngos of the pargana. The population comprises 2,140 souls, of whom 904 are Muhammadans. There are 409 mud-houses, two brick-built shiwálas, a thákurdwára, a school, and a mud saráe. The Government village school has 46 boys. No markets are held, and there are no manufactures. Saltpetre is prepared, but not to any great extent.

* By Mr. H. S. Boys, C. S., Assistant Commissioner.

FAKHRPUR *Pargana**—*Tahsil* KURÁSÁR—*District* BAHRAICH.—Fakhrpur pargana, one of the western parganas of the Bahraich district, lies along the Gogra bank, having Hisámpur on its south and east, and the Nánpára and Bahraich parganas on its north-east border. It has suffered many transformations; the pargana, as it is now defined, comprising a large slice of what was formerly Firozabad, while, on the other hand, a number of its villages have been now included in Hisámpur. It comprises 288 villages, with an area of 383 square miles, an extreme length of thirty miles, and an extreme breadth of 18 miles. Like its neighbour Hisámpur, it has been subject to fluvial action in ages gone by; several well-defined ledges parallel to the present bed of the river Gogra showing where once the stream flowed, while indentations and undulations noticeable here and there point to the same state of thing. No rivers flow through the pargana now save a sluggish stream, the Bhakosa, in one of the old beds above noticed, and the Sarju. The grove land measures four per cent. of the area, and some of the mango groves are very fine and of large extent. There are no less than 114 square miles of culturable waste, or 30 per cent. of the total area, a tract which will very soon be brought under the plough, the soil being an alluvial dumat. The present cultivation measures 217 square miles, or 57 per cent. of total area, of which only two square miles are at present under irrigation. Water is met with so near the surface that irrigation is scarcely required.

The Government demand for the whole pargana is distributed as below:—

Class of village.	Number of villages.	Area in square miles.	Government demand.	Incidence of Government demand per acre.		
				On cultivation.	On total assessable area.	On total area.
			Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Talnqdari { Perpetual settlement	161¼	253	40,607 0 0	0 7 2	0 4 8	0 4 0
Talnqdari { 30 years' ditto ...	66¼	78	38,456 0 0	1 5 10	0 13 7	0 12 4
Total ...	227½	331	79,063 0 0	0 10 7	0 6 10	0 6 0
Independent villages	27½	21	13,422 14 0	1 10 8	1 2 6	1 0 4
Revenue-free for life-time only ...	33	31	.....	...	...	...
Grand Total ...	288	383	92,485 14 0	0 11 7	0 7 7	0 6 7

* By Mr. H. S. Boys C.S., Assistant Commissioner.

The principal landlord is the Rája of Kapúrthala, on whom the estate of the rebel Rája of Baundi has been conferred at a quit-rent for ever. The Sardars Fateh Singh and Jugjot Singh, reputed grandsons of Mahárája Ranjít Singh of Lahore, are grantees of the Chahlári rája's property. The Rája of Rahwa's estates also lie almost entirely in this pargana. The population appears in the following table :—

Hindus ...	Agriculturists ...	90,114	Hindu high-castes.	Brahman ...	19,262
	Non-agriculturists	35,785		Chhattris ...	4,416
				Vaishya ...	2,024
	Total ...	125,899		Káyath ...	1,727
Muhammadans	Agriculturists ...	9,621	Hindu low-castes.	Ahír ...	17,812
	Non-agriculturists	4,579		Bhujwa ...	2.258
				Pási ...	3,675
	Total ...	14,200		Teli ...	2,244
Total Population.	Agriculturists ...	99,735		Chamár ..	15,316
	Non-agriculturists	40,364		Kurmi ...	7,079
				Kahár ...	5,883
	Males	74,045		Kori ...	2,079
	Females	66,054		Gararia ...	4,954
				Lodh ...	11,543
	Total ...	140,099		Lonia ...	3,701
				Muráo ...	3,462
				Others ...	18,266
			Muhammadan and others.	Shekh ...	1,264
				Pathán ...	2,320
				Juláha ...	2,172
				Kunjra ...	1,602
				Others ...	2,662
				Miscellaneous ...	4,180
				Total ...	140,099
Number of souls per square mile ...		366			

Of the Brahmans—
67 per cent. are Kanaujia.
17 ,, ,, Sangaldípi.
16 ,, ,, Sarwaria.

Of the Rajputs—
34 per cent. are Raikwárs.
22 ,, ,, Chauháns.
22 ,, ,, Bais.
22 ,, ,, Chandrabansi.

The Raikwárs are nearly all members of the great family whose annals are epitomised below. The other clans give no account of themselves worth noticing.

The main road from Bahraich to Bahramghat runs through the pargana for thirteen miles, passing through Fakhrpur itself. A district road runs from Bahraich to Chahlári Ghát the ferry for Sitapur, and another connects the same ghát with the Shiúpur and Khairi bazars in the north. The main bazars are at Sisia the ghát for Sitapur, Maháráj ganj on the road to Chahlári, Baundi Khás, and Jaitápur. The last mentioned is a large, well-frequented bazar. There are smaller markets at Goláganj to the west of Baundi, Mirawwa in the Chahlári estate, Khaira in Rahwa, and Pachdeori in Baundi.

There are Government village schools at the following places, *viz.*:—

	Boys.
Fakhrpur	46
Jaitápur Bazar	53
Rámpurwa	32
Mahsi	40
Raepur Thaila	30
Marwa Mansári	28
Qasba	25
Sikandarpur	32
Rahwa Mansúr	21
	307

and an English town school, with three masters and seventy boys, is maintained at Baundi by the Mahárája of Kapúrthala and Government.

The police station is at Sisia, where there is a force of one chief constable, two head constables, one mounted constable, and twelve constables.

At Sisia and Baundi there are district post offices.

There are no traditions relating to this pargana which reach further back than 1400 A.D. About that time the Bhar chief Dípchand is said to have held sway; but during the early part of his reign, some Súrajbansi Rajputs, under two brothers, named Partáb Sáh and Dúnde Sáh, had arrived from Raika in Kashmír at Rámnagar, on the west bank of the river, an estate which was held by Dípchand's brother. The Raikwárs of Sháhdínpur Gauria, in pargana Bángarmau, Unao, are connected with this family. Partáb had two sons, Sáldeo and Báldeo, who became náibs of the Rámnagar rája; and Dípchand of Bamhnauti, while on a visit to his brother, was so struck with Sáldeo's capacity for business, that he brought him back with him to this side of the river. The two Bhars had reason to repent their confidence, for Báldeo in Rámnagar and Sáldeo in Bamhnauti each slew his master and usurped his rights. Sáldeo was summoned to Delhi to account for his conduct, but at the intercession of one of Dípchand's wives was pardoned, on condition that the lady should be allowed to perform certain customary offices for his children. It is still a custom in this Raikwár family that an Ahír woman should do these rites. The Raikwárs were now established, and for four generations held the pargana under their chief. Harhardeo, the fourth in descent from Sáldeo, is said, about 1590 A.D., to have been called to Delhi, where his services were enlisted by Akbar in the suppression of revolt in Kashmír, and he came back to Bamhnauti loaded with honours and armed with a farmán entitling him to a percentage on the revenue of nine parganas, *viz.*, Fakhrpur, Hisámpur, half Firozabad, Rájpur (Chahlári), Bánsura (in Sitapur), Seota (in Sitapur), Sailuk (Bhitauli), Garh (west of Mallápur), and Bamhnauti.

On his return, however, he found his son had been seated on his gaddi, and he therefore took possession of tappa Baunraha, fifty-two villages, killing the rája and marrying his daughter. These fifty-two villages are still known as the Harharpur complex Raikwár muhals in pargana Hisámpur.

A few years more saw the estate split into two; Gajpat Singh, the younger brother of Rája Parasrám Singh, taking two-fifths, which forms now the Rahwa estate. This is said to have been about the year 1600 A.D. Two generations after this a similar separation of the Chahlári estate under a younger brother took place, and at the same time the revenue percentage in five out of the nine parganas, *viz.*, Fakhrpur, Hisámpur, half Firozabad, Bánsura, and Seota, was resumed. This was probably in the time of Shah Jahán. About the same time as the separation of the Chahlári estate, one of the members of the Rahwa family went to Delhi and turned Musalman, returned and set up for himself with twenty villages, but these were subsequently re-absorbed into the present estate.

The pargana has been continuously held by the three branches of this Raikwár family, and it does not appear whence the author of the *Aín-i-Akbari* got his authority for recording that the pargana was then owned by Janwárs.

In the time of Akbar the cultivation of the pargana measured 101,700 bíghas, and its revenue was Rs. 75,366; in other words, the assessment fell with an incidence of about 12 annas per bígha of cultivation. In the time of Shah Jahán the revenue had risen to Rs. 1,56,448 on 545 villages. In 1797 A.D. half the pargana of Firozabad was included in Fakhrpur, and the revenue in 1800 A.D. was on 447 villages Rs. 1,31,537. This was exclusive of the khálsa villages. In 1818 A.D. the khálsa villages of the pargana were included in the Baundi estate, and the revenue in that year was Rs. 2,36,928 on 601 villages. The present pargana includes the greater part of the original parganas Fakhrpur, half Firozabad, and half Rájpur, which is identical with the Chahlári estate, and was at one time on the west bank of the river.

FATEHPUR *Pargana—Tahsil* SAFIPUR—*District* UNAO.—This ancient pargana lies along the Ganges, south of Bángarmau and north of Safipur; it is one of varied scenery, covered with picturesque groves and intersected with channels leading down to the Ganges. The inhabitants relate their early history in the following archaic style:—

"A long time ago, in days gone by, this spot was a jungle, in which roamed robbers whose sole means of livelihood was plunder and dacoity. Several years later there came to this place Sayyads, who drove out and destroyed these marauders, and took the lands and built thereon, and ended by taking to the same means of livelihood, until mention of their doings reached the ears of the King of Delhi, and he sent one Rája Karandeo Janwár of Ambepur, a subordinate of the Jaipur rája, with forces to put down these Sayyads. Having effected this purpose, and having cut down the jungle and made habitations on the waste lands, he called it by the name of Fatehpur, signifying that the land had been gained by conquest. Rája Karandeo received a jágír for Rs. 84,000, and this is why this spot received the name of Fatehpur Chaurási."

The descendants of Rája Karandeo have always inhabited this pargana. The lands belonging to the Chandel Thákurs were formerly on the other side of the Ganges; but from the river having changed its course they have become included in this pargana.

In Fatehpur itself is a temple to Mahárájj Hazári Jí, a faqír.

The soil is chiefly clay, some of it sand, and here and there a little loam.

Indian-corn of the best quality is grown in this pargana, and the barley crops are fair. The pargana is sixteen miles long by eight broad, and comprises ninety-one villages. Water is to be found from seven to forty feet from the surface.

The area of the pargana in acres is 57,525, and is divided as follows:—

Taluqdari	Acres	25,966
Pattidari (imperfect)	,,	5,442
Zamindari	,,	25,806
Government	,,	308

The land revenue is Rs. 62,583, and the assessment falls at Re. 1-1-6 per acre; 1,237 acres are under groves. The census report shows the population of this pargana 41,711. There are four bazars, and two or three small bathing fairs held annually at the ghâts on the banks of the Ganges. In September of every year a fair is held in Fatehpur itself at the Rámlíla. The cultivators of this pargana are fairly well-to-do.

The following account of the Janwárs, the lords of this pargana, is given by Mr. Elliott (Chronicles of Unao, page 32):—

"After the taking of Canouj and the expulsion of the Rahtores, the earliest colonists were the Junwars, who settled in the pergunnah of Bangermow. The Junwars came from Bullubgurh, near Delhi, and colonized twenty-four villages, which lie partly in the north-western corner of pergunnah Bangermow and partly in the Hurdui district. Sooruj and Dasoo were their leaders; but Sooruj would not stop here, and went on to the country beyond the Gogra, were he founded the Ekona Raj, of which the Maharaja of Bulrampore, through rebellion and extinction of the elder branch, is now the head.

Dasoo, the younger brother, received the title of Rawut, and when his descendants divided their twenty-four villages into four portions (or turufs), the eldest and principal branch was called the Rotana Turuf or the Rawut branch. They received six villages, and an equal share to each of the three younger branches, who are named after Lal, Bhan, and Seethoo, their respective heads. These four branches have this peculiarity, that the estate has always descended entire to the eldest son, and the cadets are provided for by receiving a few fields for cultivation at low rent rates.* One village has been given to the Chundeles as the marriage portion of a Junwar bride, and one or two have been alienated through debts and mortgages; but each of the four branches of the family still retain the majority of their original villages, and the eldest son holds the whole of the lands belonging to his branch.

"Whether it was this uncommon law of primogeniture that drove out the cadets, or whether a younger son entered the Delhi service and received the tract as a jagheer, is doubtful; but nine generations, or about 250 years ago, a large branch of these Junwars settled in the pergunnah of Futtehpore Chowrasee, taking the land from the aboriginal 'Thutheras' (or braziers)

"*This is the only instance I know of the 'guddee' or entail principle existing in a small zemindaree estate."

and Lodhs. They divided into three branches, two of which take their names from places Thuktaya and Serai, and the third, strangely enough, either from its original head, or, as the common story goes, from the murder by two of its chiefs of the eldest son of the eldest or Serai branch. It is called 'Murkaha' or 'Murderous House.' But the elder branch kept up its superiority, and completely subjugated the other two divisions of the family in the end.

"Within the present century, Sawul Singh, the chief of the Serai Turuf, was high in favor with the Lucknow Court, and received the office of chukladar, on which he made the whole pergunnah of Futtehpore his own estate. At his death, Saadut Ali gave the pergunnah to Jussa Singh, his son, who for a long time was one of the most notorious men in the country. His known daring and his large following induced all the Government officials to treat him with great respect; and though he behaved most independently, and frequently sheltered outlaws or defaulters of whom the Government was in search, he was never attacked by the king's forces, and never quarrelled with the local officials. His end was an evil one. He seized the English fugitives who were escaping from Futtehgurh by boat in the rebellion of 1857, and gave them up to the tender mercies of the Nana, who massacred them all on the Cawnpore parade. At length, in an attack on Oonao, he was wounded in the hand by a shot from the garrison; the wound mortified, and on the fourth day he died. One of his sons was hanged, and the other is still in hiding; and his cousin and partner, Bhopal Singh, died in March 1861 of cholera, after having lost his wife, his mother, and his child, within one month, by the same terrible disease. Their own personal estates were confiscated and given to strangers, but those which Sawul had annexed from the other branches of the family were restored to the owners."

FATEHPUR CHAURÁSI—*Pargana* FATEHPUR—*Tahsil* SAFIPUR—*District* UNAO.—This town lies six miles west of Safipur and twenty-five miles north-west of Unao, one mile south of the road from Unao to Bángarmau and north of the river Kalyáni.

It is alleged to have been founded by Rája Karandeo of the Janwár tribe, who came from Abhaipur Pátan near Jaipur. The Thatheras are said to have held the place originally, then a Sayyad colony, then the Janwárs, each transfer being caused by a great battle.

The head of the Janwár clan resided here up till the mutiny. See account of the pargana. There are bazars on Tuesdays and Fridays, and a fair on the Dasahra, attended by about a thousand people.

The population is 2,803, of whom 273 are Musalmans, 132 are Chhattris, 564 are Brahmans. There are no masonry houses, but five temples,—three to Mahádeo.

FATEHPUR *Pargana—Tahsil* FATEHPUR—*District* BARA BANKI.—The pargana lies north of Dewa, and south of Mahmudabad; the latter in the Sitapur district. Its area is 154 square miles: 65,358 acres are cultivated, 13,186 are culturable waste, and 18,695 are barren. The land revenue is Rs. 1,32,192, being at the rate of Rs. 2-0-4 per acre of cultivation, and Re. 1-10-11 per culturable acre. The population is 93,793, being 609

souls per square mile. Musalmans number 11,511 against Hindus 82,282; the proportion of the former being 14 per cent.

Here in Sihâli is the original seat of the Khánzádas, to which family belong the great taluqdars of Mahmudabad, Bhatwámau, and Bilahra, and the Shekhzádas of Fatehpur are connections of the family of the same name once so powerful in Lucknow.

The pargana is picturesquely situated on the high lands above the Gogra.

The soil is light; irrigation is mainly from small wells, in which earthen pots are used.

The principal towns are Fatehpur, Bilahra, and Sihâli.

FATEHPUR—*Pargana* FATEHPUR—*Tahsil* FATEHPUR—*District* BARA BANKI.—Fifteen miles north-north-east of the sadr, was founded about 1321 A.D. by Fateh Muhammad Khan, one of the Delhi princes. There is a thána, a tahsil, and an Anglo-vernacular grant-in-aid school, which is well attended.

The most imposing structure is an imámbára called the Molvi Sáhib's. Who the molvi was is not known; but he is said to have been one Molvi Karámat Ali, an officer of high rank at the court of Nasír-ud-dín Haidar. The building is only used during the muharram. There are many temples; one, a rather fine one, built by Bakhshi Harparshád. There is an old masjid supposed to have been built in the time of Akbar, called satburji, but it is only interesting from its antiquity. The present owner of the ground attached to the masjid holds a sanad purporting to have been granted by Akbar himself. There are masonry houses in abundance, and many others in ruins. The town bears the usual aspect of decay common to most Musalman settlements since the fall of their dynasty. Shekh Husen Ali, formerly náib of Rája Nawab Ali Khan, built a mosque and a small house and laid out a fine garden, but the present proprietor, Ali Husen, is too poor to keep it up, and the garden is fast becoming a jungle.

Special markets are held on Mondays and Thursdays, but there is a daily market, also well attended. A good deal of grain is brought from the trans-Gogra district, and there is a good sale of English cloth. There are many weavers.

The roads from Daryabad, Rámnagar, Bara Banki, and Sitapur meet here.

The total population amounts to	7,194
Of whom Hindus are	3,267
And Musalmans	3,927

All the mosques and the vast majority of the Muhammadans belong to the Sunni sect.

Latitude 27° 10′ north, longitude 81° 15′ east.

FIROZABAD *Pargana—Tahsil* NIGHÁSAN—*District* KHERI.—Firozabad lies between the Chauka and the Kauriála, running north of the Chauka; the river Daháwar is the boundary to the west, separating it from Dhaurahra, and

General description. Natural features.

flowing directly south; to the north-west the boundary is artificial for a few miles. Firozabad lies then between three rivers, and is further intersected by a deep channel of the Daháwar, and by a lateral channel of the Kauriála called the Sont, which breaks off near Rámlok at the northern extremity of the pargana, and after a course of sixteen miles rejoins the Kauriála at Balákipurwa. In addition to these rivers, which give a water frontage of some 200 miles, with deep, and indeed navigable currents, there are many jhíls of small size; the whole surface of the pargana could easily be irrigated from the Daháwar and the Sont, while water carriage is everywhere within three or four miles. It is hard to say whether Firozabad is entirely of recent alluvial formation or not.

There is a well-grounded tradition that the town itself was founded by Fíroz Shah Khilji in 1330. This is not mere rumour; it is proved by the names still surviving of the ancient tolas into which the city was divided; further, ruins of great age still exist.

It appears to me that Firozabad was then an island in the middle of a waste swampy thicket celebrated for game, skirted by the Kauriála and Chauka. It was a part of the district of Garh Qila Nawá, extending on both sides of the Kauriála. I am of impression that the Kauriála and the Chauka were both formerly divided into numerous branches of varying currents and channels. Only in this way can the present features of the country and the many contradictory traditions be reconciled. A river will, of course, in time wear for itself a main channel and stick to it, unless tidal action or earth upheaval alter the conditions. Apparently for the larger portion of modern geological time Firozabad is simply the deposit of the rivers Chauka and Kauriála. There is little to say, then, of its natural features. The Chauka falls more rapidly than the Kauriála, namely, 50 feet during the twenty miles; it skirts, then, two parganas, therefore its current is more rapid; it carries with it heavier particles, and its deposit after the rains consists of more valuable soil than the Kauriála, which only falls 20 feet in the same distance. The soil towards the Chauka is more fertile. It is generally light and sandy towards the Kauriála. Water is close to the surface,—so close that there is little irrigation required, and none is applied except for garden grounds. The kharíf was the principal crop, but the rabi is coming forward rapidly.

Area: population.

Firozabad contains ninety-one villages, covering an area of 162 square miles, of which 104 were cultivated at time of survey. The pargana is twenty-two miles long and ten miles broad. Its population is 57,507, or 355 to the square mile, of whom Brahmans form 10 per cent., Ahírs 11 per cent., Chhattris 2½ per cent., Gararias 6 per cent., Muráos 5 per cent., and Lodhs 16 per cent.; the last are the caste feature of the pargana. These ninety-one mauzas are owned entirely by the Raikwár taluqdar of Mallápur, and the Jángre Chauhán taluqdar of Ísánagar; they hold the pargana in about equal proportions. The old zamindars have very largely disappeared. There are no towns of any size. Ísánagar si only a large village. Firozabad is separately described.

The level has been gradually raised, as in Dhaurahra, and very little of the pargana is now exposed to the flood. The soil is principally loam;

towards the centre a good deal of clay: the proportion of sandy soil varies; in the flooded part sand is sometimes deposited, but generally loam. The percentage of the former is at any rate under five per cent.; that entered in the assessed area is under one per cent.

The history of the pargana is given under pargana Dhaurahra. A few particulars may be added here. Prior to the formation of Dhaurahra into a pargana in 1151 F., Firozabad in great measure belonged to the Bisens. They were expelled, after repeated conflicts, by the Jángres of Bhúr; they in turn were brought low in 1184 F., when Rája Jodh Singh was killed, and from this time date the beginnings of the two taluqas, which now embrace the entire pargana, the ancient shooting grounds of Fíroz Shah. One Chain Singh, a relative of the deceased Jodh Singh, was allowed, in or about 1200 F., a few patches of land rent-free for his maintenance; these were situated north of Dhaurahra. He gradually increased his possession, and in 1240 F. he acquired the muhál of Isánagar, which embraced the northern portion of the pargana; this he has retained undiminished through all three settlements. On the south, on the other hand, we find across the Daháwar, in the adjoining district of Sítapur, a Raikwár Chhattri chief, whose ancestor had separated from the main branch, that of Baundi in Bahraich. He had received five villages as his portion. His descendants first acquired Mallápur with a few adjoining villages in the Sitapur district, and then advancing across the Daháwar, they managed to bring under their control the whole of the southern part of the pargana. Who were the ancient possessors is far from clear; the only documentary evidence on the subject is to be found in some papers filed by a Brahman who had the village of Gopálpur. In one of these, Tikait Ráe, the náib of Asif-ud-daula, makes a grant to this Brahman's ancestor, but little light is shed on the matter. No claims have been lodged to old zamindaris; the Bisens have utterly disappeared; the Káyaths and Kurmis, who did acquire a zamindari right in the adjoining pargana, Dhaurahra, were not so fortunate in this one. In fact, utter darkness has settled upon the history of Firozabad.

YZABAD *Division*—Fyzabad, a division of British territory in Oudh, comprises three districts, whose names, areas, and population are given in the accompanying table:—

Area and Population.

Division.	District.	No of mauzas.	Area in statute British square miles. Total.	Cultivated.	Hindu.	Muslman.	European.	Eurasian.	Males.	Females.	Total.	Average to square mile.
Fyzábad.	Fyzábad ...	2,563	1,659	945	922,360	100,410	1,407	41	526,295	699,423	1,026,718	616
	Bahraich ..	1,965	2,710	1,258	676,313	98,124	34	6	406,925	367,715	774,640	285
	Gonda ...	2,886	2,629	1,207	1,050,433	117,388	32	7	604,624	563,838	1,168,462	441
	Total ...	7,419	6,998	3,410	2,649,106	315,917	1,473	54	1,537,844	1,430,976	2,969,820	417

FYZABAD DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—Natural features. II.—Agriculture: crops: rents: food: famines: prices: trade: towns. III.—Land tenures and division of property. IV.—Administration. V.—Religion: History.

CHAPTER I.

NATURAL FEATURES.

Situation, boundaries, area—The old district, area, population—The change—Tabular statement—Appearance of the country—Communications by river, railway, road—Rivers, lakes—Rainfall—Fauna—Flora.

Situation.

The district of Fyzabad, which takes its name from that of its chief town, situated in the north-western corner of the collectorate, is the most easterly of the twelve deputy commissionerships into which the province is divided.

Boundaries.

With an average elevation of 350 feet above the level of the sea, and in shape an irregular parallelogram, it runs from west to east, with a slight tendency southwards, for a length of eighty-five miles along the right bank of the Gogra, until it is met by the frontier of the Azamgarh district, in the North-Western Provinces, on the east. On the south it is bounded throughout by the Oudh district of Sultanpur, its frontier line here being sixty-four miles in length; and on the west it marches with zila Bara Banki. It lies between 26° 11′ and 26° 49′ north latitude, and between 81° 44′ and 83° 9′ east longitude.

Area.

Its average width is from twenty to twenty-five miles, and its area 1,686 square miles, of which 947 are cultivated and 285 are culturable. The population is 1,025,038.

These figures apply to the new district.

But these figures are for the district as it is now constituted, and do not apply to the older arrangement which existed down to seven years ago. And as many important and interesting reports regarding the original district have been published, and are being constantly referred to, it seems advisable here to note briefly

what changes have been made, as well in the outer boundary line as also in the internal sub-divisional arrangements :—

According to the latest return the cultivation of the present district amounts to	...	...	604,966 acres,
The culturable to	...	...	173,315 ,,
Barren	...	...	269,724 ,,

The old district.

Taking up the older district first, we find that it was made up of thirteen parganas, as follows :—

Akbarpur, Tánda, Birhar,	Tahsil Akbarpur
Majhaura, Aldemau, Surharpur	Tahsil Dostpur
Haweli Oudh, Mangalsi, Amsin, Pachhimráth,	Tahsil Fyzabad
Sultanpur-Baraunsa, Isauli, Jagdíspur-Khandánsa,	Tahsil Bhartipur

Its area.

giving an aggregate area of 2,332 square miles, or 646 square miles more than the present district, and containing 3,601 demarcated mauzas, some of which for settlement purposes had been divided into their component villages; the whole number thus amounting to 3,690.

Its population.

The population is given in the census report for 1869 as amounting to so many as 1,440,957, resulting in the large average of 616 souls to the square mile.

Boundaries.

The boundaries of the district were on the west and north identical with those of the new district. On the east, in addition to Azamgarh, the Jaunpur collectorate formed the boundary. On the south the entire frontier of some seventy-five miles was washed by the river Gumti, and in some parts the district was so wide as forty-four miles.

Inconvenience of the former arrangement.

A glance at the map will show how inconvenient this arrangement was. With the county town and all the courts and public offices in the extreme north of the country, the inhabitants of the Bhartipur and Dostpur tahsils (*vide* above) in the south-east were obliged to undertake long and laborious journeys in all seasons of the year when they had any business of importance to conduct, or when they were summoned on public duty by the authorities; and that, too, although they were living in large numbers actually within sight of the county town of another district (Sultanpur).

All this south-eastern country, aggregating, as stated above, some 646 square miles in area, was accordingly taken from the jurisdiction of the Fyzabad courts and added to the Sultanpur district; and the parganas of the new collectorate were re-distributed as follows:—

The change made.

Akbarpur Majhaura	Tahsil Akbarpur.
Surharpur Birhar Tánda	Tahsil Tánda.
Haweli Oudh Mangalsi Amsin	Tahsil Fyzabad.
Pachhimráth Jagdíspur-Khandánsa	Tahsil Bíkapur.

Thus three parganas disappeared, namely, Isauli, Sultanpur-Baraunsa, and Aldemau, and four new tahsils were constituted. The remaining ten parganas also were re-arranged, so that their present do not correspond with their former areas.

Re-arrangement of the parganas.

This will be more clearly seen from the annexed tabular statement, showing at one view the area, population, and number of villages for the old and the new parganas. Suffice it to state here that the alterations were all of them made with a view to rendering the parganas more compact, and that no doubt this end has been attained.

This table does not show the numbers of the agricultural and non-agricultural classes; they are as follows:—

	Agricultural.	Non-agricultural.
Hindus	665,740	286,620
Musalmans	37,912	62,498
	703,652	349,118

The agricultural population is therefore 67 per cent., but this does not include the large class of day-labourers, whose almost entire dependence is on the soil.

Statement showing the areas, population, and number of mauzas of the ten parganas comprised in the present district of Fyzabad, as compared with the areas, &c., of the same parganas before they were re-arranged in 1869-70.

Pargana.	Number of mauzas.		Area in square miles.				Population.										Density per square mile.	
			Total.		Cultivated.		Hindus.		Musalmans.		Male.		Female.		Total.			
	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old	New.	Old.	New.	Old.	New.	Old.	New.
Haweli Oudh ...	184	184	128	128	73	73	110,159	110,159	21,178	21,178	69,133	69,133	62,204	62,204	131,337	131,337	1,042	1,042
Mangalsi ...	126	114	121	116	77	73	89,477	79,514	8,975	8,668	49,259	44,115	49,193	44,067	98,452	88,182	813	760
Amsin ...	190	181	103	98	66	62	58,346	54,539	4,739	4,689	32,425	30,392	30,660	28,836	63,085	59,228	612	604
Pachhimrath ...	415	502	282	350	147	197	165,049	201,588	8,410	9,706	87,743	107,225	85,716	104,069	173,459	211,294	615	503
Jagdispur-Khandansa ...	118	128	106	116	60	65	65,458	66,698	3,280	4,207	34,570	35,840	34,168	35,065	68,738	70,905	648	611
Surharpur ...	233	235	148	154	77	78	78,990	75,587	8,937	10,083	43,468	44,715	39,459	40,955	82,927	85,670	560	595
Bithar ...	397	392	236	218	130	122	105,736	101,730	12,853	12,571	60,866	58,542	57,723	55,758	118,589	114,301	502	523
Tanda ...	168	215	87	124	54	73	49,727	54,843	13,802	9,063	32,131	32,291	31,398	31,635	63,529	63,926	730	515
Akbarpur ...	364	372	271	263	148	129	123,081	107,690	20,801	17,362	73,401	64,013	70,481	61,039	143,882	125,052	531	475
Majhaura ...	164	245	74	129	43	75	43,186	71,934	2,016	3,209	23,104	38,905	22,098	36,238	45,202	75,143	611	582
Total ...	2,359	2,568	1,556	1,696	875	947	884,209	924,282	104,991	100,756	506,100	525,173	483,100	499,866	999,200	1,025,038	666	606

The only pargana which was not touched was Haweli Oudh.

It will be noted that the aggregate area, &c., of the new arrangement does not tally with that of the old, the explanation of which is that the new parganas, in addition to comprising all of the old, have had added to them also parts of parganas Aldemau, Isauli, and Sultanpur-Baraunsa, the remaining portion having been transferred to zila Sultanpur.

We may dismiss this comparative note on the relative sizes of the former and the present district of Fyzabad by giving the parallels of latitude and longitude between which they respectively lie:—

Former district	26° 49′ and 25° 58′ North latitude, 81° 42′ and 83° 9′ East longitude,
Present district ...	26° 49′ and 26° 11′ North latitude, 81° 44′ and 83° 9′ East longitude,

from which we see that only one parallel, namely, the more southern of the two north latitudes, has been changed.

Appearance of the country.—To return to the subject of our sketch, we find the Fyzabad country to consist of a densely populated, well-cultivated plain of great fertility, well wooded, well watered, and with good communications both by road, rail, and water. The drainage is towards the south-east.

Communications.—Along the whole northern frontier of ninety-five miles there is the "silent highway" of the great river Gogra, connecting Fyzabad throughout the year with Bengal and the Gangetic valley. For seventy miles the railway from Azamgarh and Benares traverses the district from south to north at Ajodhya and Fyzabad, and thence westwards to Lucknow and Bombay. A metalled high-road to Sultanpur, Partabgarh, and Allahabad on the south, and another to Daryabad, Nawabganj, and Lucknow on the west, are open for traffic throughout the year, and good unmetalled roads cross the country in every direction. The metalled roads are sixty miles in length, unmetalled 428, the railroad 66. There are numerous ferries on the Gogra, and at Fyzabad itself the river is bridged during the dry season of the year, the station of Gonda being thus brought within a four hours' drive on a metalled road from Fyzabad. The principal roads radiate from Fyzabad west and south. That to Lucknow is raised and metalled throughout. The road to Sultanpúr is of the same description. On the road to Rae Bareli, twenty miles in this district, and Azamgarh *vid* Tánda, fifty miles, some bridges remain to be constructed.

By river.

By railway.

By road.

The following extract from the route-book gives details:—

The principal unmetalled roads are—

1*st*.—That which connects Fyzabad with Azamgarh in the North-Western Provinces. This passes for fifty miles throughout this district, and the stages are—

Jaláluddínnagar, ten miles from Fyzabad; Begamganj, ten miles further; Iltifátganj, eleven miles; Tánda, nine miles; and Baskhári, ten miles. There are no rivers, but ten ravines.

2*nd*.—That which connects Fyzabad with Jaunpur in the North-Western Provinces *vid* Tánda. This passes for sixty miles throughout this district, and the stages are—

Jaláluddínnagar, ten miles from Fyzabad; then Begamganj, ten miles further; Iltifátganj, 11 miles; Tánda, nine miles; Samanpur, ten miles; and lastly, Surharpur, ten miles. The Tharwa and the Tons are rivers near

the last stage. The first is bridged, but the second has only a ferry. There are ten nálas.

3rd.—That which connects Fyzabad with Rae Bareli in Oudh. This passes only for thirty-one miles throughout this district. The stages are Deoria (camping ground known as Báron) ten miles from Fyzabad, Milkipur ten miles further, and Huliapur eleven miles. There are no rivers, but two nálas.

Railway.

The traffic on the Fyzabad branch of the line has not been largely developed yet; the line was opened from Nawabganj to Fyzabad on 25th November 1872. In the first half-year the number of arrivals at and departures from Fyzabad came to 73,200. The railway was further opened to Akbarpur, and now communication between Benares, Fyzabad and Lucknow is complete. The river takes up the goods traffic, and in consequence it is not what might be expected from Fyzabad, being only 6,846 tons in the half-year. This traffic consists generally of wheat and rice for the Lucknow and Cawnpore markets. Neither passenger nor goods traffic has yet been developed at the stations in the district.

Rivers and lakes.

The other rivers are the Tons, which is formed by the confluence of the Bisoi and the Madha, and the Majhoi, which forms the boundary between this district and Sultanpur. The Tons is navigable in the rains up to Akbarpur by boats carrying five tons. Its banks are steep, and in many places covered with úsar, in others fringed with jungle. The banks of the Gogra are about 25 feet above the low-water level. They are never flooded, but there is a breadth of low land lying along the river which is submerged every rains. In the rains of 1872 the river Tons presented a vast volume of water 672 feet broad, 30·3 feet deep, rushing along with a velocity of 3·94 miles per hour, and with a discharge of 55,181 cubic feet per second. In ordinary monsoons the highest discharge is about a quarter less than this.

There are no large jhíls or lakes. There are no fishing towns; the fisheries are so unimportant that their produce has not been valued by the settlement officer.

Wild rice is grown in the marshes, but the singhára, or water-nut, which is so common in western Oudh, is unknown here, except in the immediate vicinity of Fyzabad. "Sáthí" rice, so called because it can be cut sixty days after it is sown, is also grown near the rivers Gogra and Tons.

The river is crossed by the railway with a girder bridge with twelve openings, each of 60 feet. The flood discharges of the other rivers of the district are as follows:—

River.	Waterway. Linear feet.	Height.	Mean velocity.	Flood discharge per second, cubic feet.
Majhoi	300	26·3	4·74	31,860
Neoli	120	14·7	5·70	4,106

Rainfall.

The rainfall of Fyzabad, which is doubtless more regular than that in the western districts, averaged 42 inches in the last nine years, 1865—1875, according to the revenue report. In only two years was the rainfall under 30 inches, but 1864 and 1861 were also years of drought.

Average fall of rain in the Fyzabad district.

Years.	Inches.
1862	37·5
1863	41·0
1864	26·6
1865	33·0
1866	40·0
1867	50·2
1868	23·1
1869	45·6
1870.	54·8
1871	70·5
1872	34·3
1873	27·0
1874	48·3
1875	33·8
Average for fourteen years	43·2

Fauna.

Fyzabad is worse stocked with game than any other district in Oudh. Wild pigs are tolerably numerous in the khádir of the Gogra; black buck are met with very sparsely in the west of the district. Even ducks and geese are comparatively scarce; bears and spotted deer are also unknown. In other respects the fauna does not differ from that described under Kheri and Sitapur.

Physical features.

The physical features of the country are very similar to those of the adjacent districts of Oudh, and thus call for but brief notice here. Without hills or valleys, devoid of forests and lakes properly so called, the district presents the appearance of a vast plain,—a boundless contiguity of well-cultivated fields, interspersed with numerous mango groves and scattered trees, the greatest and most notable among which is the sacred pípal (*Ficus religiosa*),

The pípal.

spreading wide its immemorial arms,—dear to Vishnu, and dear to the feathered tribes, to whom, in the very hottest season of the year, when all other trees are scorched and dry and dusty, it affords an umbrageous shelter of fresh green leaves.

The semal.

It and the tall semal (*Bombax heptaphylla*), or cotton tree, with its great buttressed trunk, and in the season its bright robe of scarlet flowers, form the most striking objects in the Fyzabad landscape.

Bamboo.

The bamboos, too, round every village and hamlet, waving their feathery foliage like huge ferns, add to the general beauty of the scene, and in every way the country presents a

pleasing aspect to the officer who, during the entire hot and rainy seasons, has been confined to a badly-ventilated and badly-smelling cutcherry.

Irrigation abundant.

Fyzabad is amply supplied with the means of irrigation. It has many of the features of a Tarái country,—as, for instance, the great number of bamboos grown in it testifies that the water lies everywhere close to the surface; artificially constructed tanks and natural water-holes and swamps are innumerable, and many small streams flow through the district. Indeed, in some years the rainfall is excessive, and, on the whole, the country is very far indeed from requiring a canal to assist its irrigation.

CHAPTER II.

AGRICULTURE, PRICES, FAMINES, CROPS, AND TRADE.

The subject of agriculture may be first taken up as being of all-importance to the people and to the Government. In connection with it will be treated food, famines, rent, prices, wages, condition of the people, crops. The first point will be the soils, then the irrigation. On the former subject the settlement officer writes as follows :—

Natural Soils.

Natural soils are of three classes :—

1st class.—In this we have included "duras" and "kupsa-duras."

In Unao and Rae Bareli this "duras" is known as "dumat." It is of the first quality. The former name prevails in the bordering districts, Azamgarh and Jaunpur, and is used for soil of the second quality in Gorakhpur. In the western portion of the latter zila, which is separated from us by the river Gogra, this soil, as here, is called "duras," but in eastern Gorakhpur it is called "bángar." Sir Henry Elliot considered "duras" and "dumat" as probably the same.

"Kupsa-duras" is "duras" with a greater amount of sticky clay in it, and giving less produce.

These soils take much manure, irrigation, and labour, but produce two crops, and of every variety. They are of a light-brown colour, and soon pulverise, and consequently do not long retain moisture. We have villages of which the entire land is of these sorts, and others where all the different soils prevail.

2nd class.—In this class we have included "matiár" and "kupsa-matiár," which latter is locally sub-divided into "kupsa-uparwár" and "kupsa-khalár." It also includes "kurail" and "bíjar."

Sleeman says that "matiár" embraces all good argillaceous earth, from the brown to the black humic or ulmic deposit found in the beds of tanks, and mentions that the Oudh people called the black soil of Bundelkhand by this name. "Matiár" is of a darker colour than "duras" and more capable of absorbing and retaining moisture, forming readily into clods which assist this. It is very hard when dry, and slippery when wet. It is seldom manured. It is the finest natural soil, and its yield is equal to the average of "duras" and "kupsa-duras" together.

"Matiár kurail" is similar to "matiár," but being usually found in the beds of tanks and jhíls, is darker in colour, and when dry is full of cracks and fissures, the result of being generally submerged. The word "kurail" means black.

"Matiár-khalár-kupsa" gives an indifferent yield, and is somewhat similar to the last, but it is spotted throughout with orange specks.

These are said to be vegetable roots and remains, which, by reason of the clay surrounding them, do not readily decay and amalgamate, unless manure is added, when they are absorbed and disappear. This spotted soil is also called "kábis" and "senduria," the latter, from its colour approximating that of red-lead ("sendur").

"Matiár-uparwár-kupsa" is the same as the last, but lying at a higher level and yielding less. These two last natural soils are sometimes found amongst the conventional "majhár," but more generally in the "fardah," never amongst the "goind," because manuring, as above explained, changes their nature.

"Bíjar" is much like "úsar," but with this distinction, that the latter produces reh or sajji in the dry season, and the former does not. It is as hard as "matiár" and intermixed with very fine gravel. It is only cultivated when it contains an unusual admixture of "matiár," and its crops, which are confined to the different kinds of rice, suffer from the least drought.

The name "matiár" seems common to most of the districts of Oudh, and to our bordering districts of Azamgarh and Jaunpur. The same name prevails in the west portion of Gorakhpur; to the eastward it is called "bhánt." So well does it retain moisture, that indigo sowings go on in March and April, when the hot winds are blowing. It is a common practice to roll the seed in with a roller to keep in the moisture. "Matiár," when irrigated, is held to be the most productive of all soils; when unirrigated, perhaps the worst.

The low moisture-retaining lands are here called "khalár" (as already stated); the uplands, "uparwár;" sloping lands, "tekar;" and rugged, uneven lands, "bíhar." Salt and saltpetre are made from poor "úsar" soils, and from the most barren in Oudh carbonates of soda are taken, which are used in making soda and glass. I am told that in the Ghazipur district lands that can be set aside for this purpose yield as much profit as the culturable soils.

3rd class.—In this class, as its name indicates ("balwa" or "bhúr"), are included the different degrees of arenaceous soils. In the neighbouring Azamgarh district these soils have the same name as here ("bhúr"), but in the other bordering district of Jaunpur they are called "balsundar."

Conventional Soils.

Conventional soils (that is, estimating the lands according to their distance from the homestead).—These lands are of three denominations: 1*st*, jamái or goind; 2*nd*, kauli or majhár; and 3*rd*, fardah or pálo. The words "jamái," "kauli," and "fardah" are those that were found in common use amongst the people, and have Arabic derivations, the first signifying yielding a good money rent; the second, commanding a money rent according to "kaul" or agreement; in the third the rent is sometimes paid in kind, at others by a low money rate, and a single crop is the result. The jamái and kauli lands here are commonly spoken of by the people as the "per" or trunk of the tree, the fardah lands being mentioned as the

pálo or palái, outlying branches. I presume the hamlet is the root. The word "goind," which is also in common use, means a suburb, or the fields near and round the village.

Next to the jamái comes the second circle, known as majhár or middle fields, sometimes also called miána; and lastly, the pálo or outlying fields. The "goind" lands are considered self-manuring, *i. e.*, they are provided for by the well-known habits of the inhabitants. The majhár lands require manure to be conveyed to them, or flocks of sheep are folded on them, for which the shepherds are paid in grain, so many sers a night, according to the number of sheep. The pálo lands usually go without manure. In Unao and Rae Bareli there are, I believe, only two conventional sub-divisions, *viz.*, goind and hár. In Jaunpur and Azamgarh the names are the same as here, while in Gorakhpur majhár is called miána." (*Fyzabad Settlement Report*, pages 1-3.)

The irrigation is mainly from jhíls. Of 458,000 acres, 260,154 are watered from jhíls and tanks, 11,172 from rivers, 187,000 from wells; 352,000 are not irrigated. But this refers to the old district; no trustworthy returns are available for the new. The proportions above represented will, however, be fairly preserved in it also. The last annual return contains the information that 351,415 acres of the new district are irrigated, and 253,451 unirrigated. Table No. IV. of 1872 quotes these areas as 307,581 and 315,470 acres, respectively.

Irrigation.

Irrigation in Fyzabad presents some features differing from those described in the adjoining districts of Bahraich and Bara Banki. In Fyzabad the system of utilising masonry wells for this object has been carried further than in any other part of Oudh. In Sitapur and Kheri, for instance, as the settlement officers report, not one masonry well in a hundred which actually exist is used for irrigation; in Fyzabad it happens that ten out of a dozen masonry wells in a village will be applied to this purpose.

Water is met with at very different depths, as is related in the accounts of the different parganas in the Tarái districts. In Mangalsi, along the banks of the Gogra, a good supply can be obtained at a depth of 12 feet or 8 háths, while beyond the ridge which marks the ancient bank of the river the peasant has to dig 25 háths, or 37 feet. The subsoil is very friable, and it is doubtless difficult to keep the sandy sides of the well from falling in, but the same amount of effort is not made in this direction as in other villages, to line the shaft with jhau or other brushwood. Probably the tenantry have discovered that a masonry lining is cheaper in the long run.

A masonry well so broad that two pulleys can be employed at once, each with its pair of earthen pots, can be made where the water is at 25 feet from the surface for about Rs. 250, and if no mortar is employed, for about Rs. 175; but this latter will not last more than thirty years, while the former, if moderately used, may be worked for eighty.

In such a well, with water at that distance, four men will work the two pulleys in alternate gangs of two; a water-clock at the well-head determines when the hour expires, and the four men, with one in the field to

manage the flow of water, will effect the irrigation of one local bígha (about 1,150 square yards) in a day. If their wages are, as is the case near Fyzábad, 2 annas a day, or its equivalent in grain, one watering will cost Rs. 2-8-0 per acre; if 1½ annas, Re. 1-14-0 per acre. Wheat, which requires three irrigations, will then cost Rs. 5-10-0 to Rs. 7-8-0 per acre. Opium, which is watered seven times, will cost Rs. 13-2-0 to Rs. 17-8-0 per acre. In many cases, however, the water is brought from these masonry wells up an incline by means of a series of lifts, which add greatly to the expense.

When the water is at 12 feet, as in the Tarái, three men with one pair of earthen pots on the pulley will water one local bígha in a day; this will cost about Re. 1-9-0, or with the lower hire Re. 1-3-0 per acre for one watering; not more than two waterings are necessary in this damp ground, so wheat, except near the larger towns, where the price of labour is high, will not cost more than Rs. 2-6-0 for irrigation per acre.

In the latter case also the well will not cost more than one rupee, being unlined; but in the former, the interest of the cost of the well at 15 per cent. must be added to the cost of irrigation; this will be Rs. 37 per annum for a well costing Rs. 250. Now, not more than 12 acres can be irrigated in six weeks from such a well, and as the wheat crop must be irrigated once every six weeks, such a well will only supply 12 acres with water; therefore Rs. 3 per acre must be added to the Rs. 7 which wheat costs. It will at once appear that the crop cannot bear the outlay; in fact, the well water is used for other purposes,—for cattle and drinking. Wells costing so much are not expected to pay as irrigation works.

The tenants make masonry wells to supply themselves with water for drinking, or sometimes for religious purposes; when that object has been fully attained in any village, they will cease to make wells solely for irrigation, and unless they can use unlined wells or tank water, the greater part of their crops will not be irrigated at all. Taking the distance of water from the surface at an average of 20 feet in Fyzábad, the cost of making the well, the interest of the money, and the labour of raising the water, will, it is apparent, through the greater part of the district, deter from the use of masonry wells merely for irrigation.

As about 140,000 acres are irrigated from wells, and 260,000 are not irrigated at all, and cannot be irrigated except by making new wells, it is important to determine how far masonry wells are successful as an irrigation speculation. The cheapest form of masonry well—that without mortar—costs about Rs. 5 per cubit if the shaft is made so broad as to admit the use of two earthen buckets. For instance, in Birhar such wells are now made at a cost of Rs. 100 with shafts sunk 20 cubits. But a large proportion of these falls in whenever a very heavy rainfall occurs, and it will be safer and cheaper as a rule to use mortar,—a practice generally followed by the people themselves. Such is the case throughout the northern part of the district within eight miles of the Gogra; farther south, slighter linings are found sufficient, as the soil has more cohesion. In Haweli and Pachhimráth parganas, for instance, a well whose shaft is 25 feet long, the water-level lying at 15 feet, can be made for Rs. 40 for one pulley, or Rs. 65 for two pulleys; this is a little less than Rs. 4 per.

cubit. From this latter well one local bígha can be watered in a day, or about 10 acres in six weeks, and a fresh irrigation is required at the end of every six weeks; therefore such a well will water only ten acres, and the interest on its cost, Rs. 65, at 15 per cent., will be almost Rs. 10 per annum, or Re. 1 per acre. One rule, therefore, may be laid down, that from Re. 1 to Rs. 2-8-0 per acre must be added to the cost of irrigation for the interest upon the cost of construction, allowing interest at 15 per cent., and calculating the cost of wells to vary from Rs. 100 to 250, as the depth of the water-level beneath the surface varies from 10 to 25 feet, and the length of the shaft from 15 to 40 feet.

As a rule, in this district, opium is watered seven times; tobacco, seven; wheat, three; barley, peas, masúr, once; sugarcane, ten times. Wheat will require a double well for every 12 acres; opium, tobacco, for every five; peas, masúr, for every fifteen.

The first cost of the well, it will be remembered, depends on the length of the shaft, which must be sunk 5 or 10 feet below the water-level in order to get a copious supply; the current cost of the labour will depend upon the distance of the water-level from the surface, because the farther it is off the less ground will be watered in a day. The following table gives an approximate estimate of the cost of irrigating an acre once:—

Distance of water from surface ...	10 feet.	15 feet.	20 feet.
	Rs. As.	Rs. As.	Rs. As.
Interest on first cost of well ...	.....	1 0	1 6
Price of labour in raising the water ...	1 3	1 8	1 12

Rents. Rents are, as might be expected, high. The following are detailed in the annual report, 1872-73:—

Land suited for—

	Per acre. Rs. A. P.
Opium	9 4 0
Tobacco	9 4 0
Sugarcane	8 12 0
Wheat	6 12 0
Rice	5 1 0
Oil-seeds	4 4 0
Maize, &c.	3 12 0

A more correct statement would be as follows:—

	Rs. A. P.
Manured crops near the village	12 8 0
Irrigated loam land...	8 0 0
Unirrigated loam land	6 0 0
Sandy unirrigated loam land	3 8 0

The best kind of land is that which lies near the village, and is called goind. Near Fyzabad city such land rents at Rs. 20 per bígha or Rs. 32 per acre; it has been raised to that rate recently by the municipality, but it is doubtful whether the tenants can continue to pay it. Ordinary rates

are Rs. 2-8 per local bígha for garden cultivation,—this will be Rs. 12-8 per acre as stated above; and Re. 1-8 per local bígha for good ordinary land, *i. e.*, Rs. 7-8 per acre.

Rents will be further considered under "Condition of the people."

Crops.

The staple crops are wheat and rice. The area under cultivation is 606,080, including dufasli lands; the area of crops is about 750,000 acres, of which the following are the details, approximately:—

	Acres.
Wheat	200,000
Rice	150,000
Juár	50,000
Urd	50,000
Gram	50,000
Peas	50,000
Barley	50,000
Arhar	50,000
Sugarcane	40,000
Miscellaneous	80,000

No detail is necessary concerning the crops. The cultivation of sugarcane is increasing; there is a very large area now under opium; bájra and kodo, common crops in western Oudh, are almost unknown here.

Wages.

Wages are as already described in Sitapur and Bara Banki, except that near Fyzabad the rate is raised by the proximity of European troops and Government works of all kinds. Near Fyzabad the rate of pay at the wells is now five local sers of grain per day; the grain is urd or juár, selling at the rate of 40 local sers per rupee. If the labourer is paid in kodo, or unhusked rice, he will get 7½ local sers. When prices fall, he will get 7½ sers of maize; his emoluments seem determined by a rough approximation to the grain equivalent of two annas. But 1¼ annas is a common day's wage throughout the district at any distance from the capital. In Fyzabad masons get four annas. Wages on the whole are higher in Fyzabad than in the western districts. This is probably due to there being a great number of Brahmans and Chhattris, who will not drive ploughs, and are generally lazy: this causes a demand for day labourers and raises the pay.

Prices.

The ten years' grain rates return prepared for the Secretary of State is appended. This return is, however, defective in three points: it does not exhibit the cheapest grains used by the people; the rates given are in some cases not reliable; lastly, the average of the year is often a mean of very great extremes, which are not expressed in the average. I have dwelt on the progressive rise in the price of grain elsewhere. I will only here refer to the points which are not apparent, or are incorrectly expressed in the grain returns. The food year here may conveniently commence with the cutting of the first kharíf harvest. This is bari juár or Indian-corn. It is ready about the 5th of September, and forms the principal food of the people along with rice and urd for about seven months till 1st April.

Average prices during the season.

Juár	...	...	...	28 sers per rupee.	
New rice	...	...	...	16	,,
Urd	...	...	...	19	,,
Arhar	...	...	...	20	,,

They commence at harvest at about 50 per cent. above these rates, and end in March at about 30 per cent. less. During this period, *viz.*, from September to March, wheat continues to be sold to the better classes; but the other rabi grains, such as barley, masúr, peas, gram, are hardly to be found in the village markets, and are not articles of ordinary consumption. Their entry in the grain rates is, therefore, to a certain extent deceptive.

In November chhoti juár comes into the market. In a year when the harvest has been inferior, or there has been large exportation, these crops, with urd, kodo and kákun, will be exhausted in five or six months, by the end of January or February, and there may then be considerable scarcity before the next harvest comes into the market. The first staple of the spring crop ready is keráo, on peas, about the 1st March; wheat and barley commence to come in about the 8th; peas at once assume the principal place in the poor man's diet; maize, juár and urd, if still in the market, are so dear that they can only be bought for seed. For three months at a time I see no record of their sale in the books of the large grain-dealers which I copied out, consequently their entry in grain rates is again delusive. Rice holds its place, it and wheat being in fact the only staples which are steadily consumed all through the year. Barley, peas, arhar, masúr, and gram are now the ordinary articles of consumption. Prices of the first two used to be the same, also of the last two,—about 27 sers for the former, and 25 for the latter.

Of late years the cultivation of wheat for export, in order to pay the Government revenue, has been prevailing, to the exclusion of the cheaper grains detailed above. The supply of the latter is not equal to the demand, and there is nearly always a scarcity of indigenous grain about the close of the second food season, which lasts from March to 5th September. This, however, will be dwelt upon in another place. This is, of course, more marked in times of scarcity. For instance, in 1866, a year of inferior harvest and good exportation, barley on 5th May was 22 sers for the rupee; in two months it had come (by 5th July) to 15 sers; wheat during the same time had only risen from 15 sers to 13, but peas from 21½ to 15½. I am not here referring to the still greater difference between harvest and seed-time prices.

Famines in the Fyzabad division.—The following is an abstract of information on the subject of famines, derived from official records for the division of Fyzabad. The deputy commissioners of Fyzabad, Gonda, and Bahraich state that the famine of 1769-70 did not extend to Oudh.

The tahsildar of Utraula, zila Gonda, alone reports to the contrary. He states that from enquiries made from some of the oldest inhabitants in his tahsil he finds that the Bengal famine of 1769-70 did extend to these parts exactly at the time it was felt in Bengal. On the other hand, the Rája of Manikapur, who owns a large estate in that tahsil, never heard of the famine. Colonel Steel writes from Bahraich that, although the famine of

1769-70 did not extend to Oudh, food reached double its ordinary price, owing to the large exportation of grain. A hundred years ago, exporters of grain by land carriage must have encountered very many risks, but the Gogra, a very broad river, must have afforded, as it does at the present day, considerable facilities for exportation.

Second.—The scarcity of 1784-85 rose to a famine in the eastern parts of the division. The Fyzabad district and the Utraula pargana of the Gonda district suffered very severely. In Fyzabad the autumn rice and the cold-weather juár crops were lost from the lateness of the autumn rainfall. The spring crops sown in October 1785 were irrigated from wells with great difficulty. There is a great deal of jhíl irrigation in the district, and the jhíls were, of course, dried up; while in January and February 1786 the spring crops were ruined by excessive rain. The result was a terrible famine, the consequences of which must have been felt in succeeding years, as no grain was available for seed. The people subsisted on grass, or rather on the seed of jungle grass and the bark of trees, while many small estates were deserted. In the Utraula pargana of zila Gonda the famine was very grievous; the mortality from want of food was very great; children were sold, and large numbers left their homes; the people lived on jungle berries and the seed of jungle grass. Gram sold at 8 sers for the rupee at Fyzabad. Further west there was no famine. The rabi harvest was good. In Gonda the price of grain rose to 15 sers per rupee, but the tahsildar of Tarabganj* reports that the scarcity did not extend to that part of the country as far as he has been able to discover. In Bahraich, which lies north-west of Fyzabad and west of Gonda, wheat rose in price to 12 sers, and in Hisámpur, in the same district, to 15 sers per rupee, the prices in ordinary years ranging from 1 to 1½ maunds per rupee.

Third.—In Fyzabad in 1837 there was no famine, though food reached two or three times its ordinary price, the result of large exportations of grain. It is a curious fact that a large quantity of grain was carried back to Oudh by traders who imported grain from that province, after the famine-stricken districts of the North-Western Provinces had been supplied from the more eastern districts and Bengal. The famine in the North-Western Provinces did not extend, I believe, east of Allahabad, or even of Fatehpur. In the Gonda district there was a scarcity of grain for three or four months in 1837, owing apparently to a partial failure in the rains. No scarcity was felt in 1860-61. In Bahraich the spring crop of 1837 failed, and there was some distress till the kharíf harvest, which was abundant. Wheat sold at 12 sers for the rupee, maize and barley at 13. There was a large immigration into Oudh from the North-Western Provinces. The deputy commissioner does not refer to the state of things in 1860-61. I believe the harvests were good, but, owing to exportation, wheat sold at 10 sers for the rupee. Fleets of boats might be seen daily for a certain portion of the year conveying grain down the Gogra to the eastward. In 1866 wheat rose to 10 sers the rupee in Bahraich, and remained at that rate for some months. There was large exportation to Bengal. In January 1874 wheat rose to 13 sers for the rupee, maize to 16, gram to 15, kodo to 20, rice to 12, in Bahraich. In Gonda prices were

* Now Begamganj.

the same, but there was no kodo; maize at 16 sers was the cheapest grain, and relief works were opened in all three districts.

Deficient rainfall cause of famine.—The accompanying table exhibits the rainfalls for the last two years of drought, 1868 and 1873, each of which was followed, in 1869 and 1874, respectively, by considerable scarcity. It will be noted that the entire rainfall was not scanty; the distribution was capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes.

There are four rainfalls, each of which must be propitious to secure a good harvest. First, the June rains,—the former rains as they may be called. In 1873 they were only one inch, quite insufficient to moisten the earth for the plough and to water the early rice. Second, the main monsoon, which commences in July and ends at the commencement of October; this was sufficient in both years, but the fall in September 1873 was only 7·3 inches, and it ceased too soon, *viz.*, on September 15th. Thirdly, the latter or October rains, which are required to water the late rice and moisten the land for the winter ploughing, were wholly deficient in both years. Fourth, the January-February rains, which were wholly wanting in 1869, and in 1874 were less than an inch.

Speaking broadly, then, the rains commenced well in 1868, badly in 1873: they ended with a heavy fall in 1868, but too soon; in 1873 they were scanty for the last month and ended still earlier, in September; so far 1873 was much worse than 1868: then there was absolutely no rain in either year from October till January, but in February there was no rain in 1869, and almost an inch in 1874.

	1868.	1873.
Rainfall from July 1st to October 1st	27	30·9
Ditto from October 1st to December 31st ...	0·0	0·1
Ditto in June	6·1	1·0
Ditto in September	13 5	3·7
Ditto in October	0·0	0·0
Date of rain commencing	June 15th	June 13th.
,, of rain ending	September 24th	September 15th.
Rain in January-February of ensuing year ...	0·0	0·9

The general features of Oudh famines need not be dwelt upon here; they are referred to in the Bahraich and Kheri articles.

Two kinds of famine.

There are two kinds of famine, one of food, another of the means to purchase food: the latter is often termed a labour famine; but the more general term is more applicable, as will appear further on. Both result from a scanty supply of indigenous food-grains, aggravated by exportation, and by hoarding in some cases.

The first apparent symptom is scarcity of labour, that is, the small farmers who employ labourers, paying them with grain,—two sers and a chhaták in Fyzabad, or one anna and half a local ser, or giving them a share in the crop, as in the case of the sáwaks in Gonda and Bahraich—turn them off to shift for

The labourers turned adrift.

themselves. In Gonda and Bahraich the sáwaks are the bought serfs of the farmer: if he discharges them he loses in many cases the money paid for their maintenance, *i.e.*, from Rs. 40 to Rs. 100. He continues to feed these, his life-servants, whose connection with him is binding, even when his little store has sunk alarmingly. At a similar crisis the Fyzabad farmer will have turned off all his day-labourers, just as the governor of a besieged city sends out all the non-combatants. The result is, that the labourers emigrate from Fyzabad as scarcity approaches long before there is absolute famine, the demand for food is diminished, and the crisis perhaps tided over till next harvest. In Gonda and Bahraich the farmer and sáwaks together consume what is left; and when that is exhausted, starve together or are relieved by Government.

Variety of crops in Fyzabad averts or mitigates famine.

Another cause which mitigates the effects of a bad crop in Fyzabad is the greater variety of the staples sown. It is difficult to say which is the main food staple in this district; rice, júar, barley, gram, urd, peas, all contribute in fair proportion. On the other hand, in Gonda and Bahraich, at least in the Tarái parganas, the people eat hardly anything but rice from October to March, and depend on the rice stores to eke out the barley during the remainder of the year. If the rice fails, as it did throughout a belt in the extreme north of Oudh averaging about twenty miles in breadth in 1873, there is nothing to fall back upon. In Fyzabad no day in the year is two months distant from the immediately preceding harvest, except during the months from June to September.

The sequence of harvest.

Kákun, sáthí dhán, and makhai or Indian-corn come in about the 1st September; they are called bhadoi crops. About 28th September the kuári crops, aghani dhán, kodo, til, are ready for the sickle; by the 10th November the aghani crops, bájra, juár, urd, jarhan rice, lobia, are ripening. In the low-lying lands they are reaped up to 15th December.* Then the sugar-cane crop is ripe. This harvest commences from the sugar festival of *ekádashi dithauni*, four days before the end of Kártik (October); but the greater part of the crop is cut from 15th December to 15th January. There is then for six weeks no crop to be cut, and if the people are hard pressed they eat the unripe peas as they did in 1874. With the 1st of March peas come in; by the 10th, the wheat and barley are ripe in forward fields; by the 20th, gram and masúr; arhar is cut about the 1st of April, and backward crops are unreaped often by the 15th April. Then commences a period of brief abundance. The harvest is divided between the cultivator, the landlord, and the grain-dealer. It depends upon the indebtedness of the peasant whether he stores up grain in his big earthen jars, or whether his share goes to the landlord to pay past balances, or to the grain-dealer. The peasantry are generally indebted. They will keep little grain; if the revenue demand is high the grain goes out of the province to seek money. This may be called the tributary or compulsory export; if prices are high at the great trade centres of Bengal or north India, it is taken there by the natural course of trade. Thus the export, even after bad harvests in May and June, is always great. About July grain is less abundant: if the rains

* *Vide* Prinsep's Useful Tables, page 150.

are late the holders keep back their stocks. There is little labour required for the kharíf harvest, and July and August have been, for five out of the last six years, months of scarcity either of food or of labour, or of both.

Causes of famine.

Famines are therefore caused by secondary causes, such as the indebtedness of the peasantry or of the landlords in previous years, high prices in other provinces, but mainly by bad crops. These are the causes. The first result is that there is little or no labour for the farm servants, who form probably a sixth of the population; and there is no sale for the weaver's cloth, for the shoemaker's or pipe-maker's wares. These men temporarily emigrate, or live on loans from the baniáns or from the better class of cultivators, or are hired at the public works. So far it is only scarcity. This gradually merges into famine: there is no broad line; perhaps panic is the only feature of famine which is wholly absent from scarcity.

As famine is aggravated, a larger and larger class of cultivators is left without grain, dependent upon the landlords and the grain-dealers. These nearly always have enough to last till the next harvest with more or less pinching. They calculate how much the daily food of their constituents must be reduced in order that the stock in hand may last till next harvest, and they weigh out the rations accordingly. The prices rise no doubt, but not to anything like the extent they would do in Europe under similar circumstances. The banián's profit depends on his keeping most of his constituents alive. If any die of starvation the debt is wiped out; if most live, the grain he advanced at famine rates is repaid him at harvest prices with a percentage.

At present, March 1st, 1874, in this division there is plenty of grain at 16 sers the rupee, but there is no labour, nor money for the wages fund, so there is scarcity, which would be downright famine if it were not for the benevolence of Government. This, then, is really famine in backward districts, where there are hardly any local grain-dealers; but it is purely local, caused by the destruction of the one staple crop and the absence of previous accumulations in the hands of the grain-dealers.

Government action in 1874.

In January and February, Government in Utraula and the north of Gonda was spending nearly Rs. 500 per day, employing about 6,000 persons at the wage of one anna per day for adult excavators, its ordinary wages being two annas.

This is still scarcity only because supplies of grain are freely forwarded by the dealers: if the latter began to look forward with apprehension to the future, it would be famine; and this, I think, is the main distinction between the two. If they became hopeless of their stock lasting till the next harvest, they would close accounts with those who owed them least, and reserve all their stock for the support of those whose survival would benefit them the most. If to bad crops in the previous harvest and scarcity of grain at the time there is added dread for the future, then, not only all the labourers, but a large portion of the indebted cultivators, probably a third of the population, find the grain-dealer's door suddenly shut in their faces, and famine leaps up at once in all its appalling proportions. But there can hardly be panic, no matter what may be the scarcity, except during the "Khálí fasl," *i. e.*, from June to September. Government, except during

these last months, will never in this part of Oudh be called upon to provide anything but occasional relief works. It was very different in former years, when cultivation was backward and there was no variety of staples,—when the main crop was rice, one peculiarly liable to vicissitudes of seasons.

Prices as indicating famine.

I am disposed to believe, after long study, that prices in a district like Fyzabad, if taken for particular staples and particular seasons, will shed light upon the pathology and therapeutics of the food supplies and scarcities. Those staples must be the grains ordinarily consumed by the masses, and the seasons must be those in which the marked prices are determined, not by the purchases of the grain-dealers from the small farmers, but by the purchases of the great mass of consumers from the dealers for daily food.

For instance, to illustrate the first point, wheat and gram are not ordinary articles of consumption in most years by the people,—nay, during nearly one half the year, as already pointed out, even maize and urd are not articles of ordinary consumption by the masses, and during another half barley and peas are not in common use.

The rate at which the coarse grains are sold each in its season.

Each staple is consumed in its season of abundance; out of that season it is sold for seed, or to those who, for special purposes or fancies, are willing to pay a high price. Horses, for instance, in India are generally fed on juár or maize in the summer months, on gram in the months from March till October. European gentlemen insist on having gram all the year, and, except where their long-continued demand and capital have produced a supply, they pay a fancy price. For instance, during the five months, October to February 1869, gram was at 10 to 11 sers per rupee in Fyzabad, and was at 9 to 10 sers in Kheri. I was then under the impression that famine was imminent. But during those months, junri or small juár varied in price from 22 to 28 sers for the rupee.

I am here quoting, not the official grain rates, which always are liable to more or less suspicion, but the records of actual purchases made at the time by respectable grain-dealers, and transcribed from their books by myself for a number of years.

The following are tables representing the prices which ruled during the last scarcities, *i. e.*, of 1866 and of 1869:—

PRICES FOR 1866.

Quantity per Rupee.

Articles.	July 7.	August 15.	September 15.	October 15.	November 15.
Wheat	12½	11	12½	11½	14
Gram	13¼	12	13½	13½	15½
Juár	...	...	28	20	21
Arhar	14¾	13½	15½	14	15
Urd	13½	12	13½	13½	15½
Rice	9½	9	11½	13½	14½
Masúr	13½	12	13	13½	14½
Matar	15	13	15½	15	20
Barley	15¾	13	16½	16	20½
Kákun	...	...	15½	...	17
Kodo	...	...	...	24	28
Mendwa	...	...	...	...	21

PRICES CURRENT IN DISTRICT FYZABAD DURING THE PERIOD COMMENCING FROM JULY 1869 AND ENDING IN MARCH 1870.

Retail Sale : Quantity per Rupee.

Description.	July 1869.		August 1869.		September 1869.		October 1869.		November 1869.		December 1869.		January 1870.		February 1870.		March 1870.	
	Srs.	Ch.	Srs.	Ch.	Srs.	Ch.	Srs.	Ch.	Srs.	Ch.	Srs.	Ch.	Srs.	Ch.	Srs.	Ch.	Srs.	Ch.
Wheat, 2nd quality	13	15	12	11	12	6	11	11	12	1	12	3½	12	2	13	12	17	10
Gram	15	4	12	13	13	3	11	0	10	5	10	0	10	10	11	2	17	6
Bájra	...		...		...		...		13	12½	13	13½	15	1	16	3	20	0
Juár	14	8	13	15	26	5	23	6	21	7	23	8	26	8	28	4	30	13
Arhar	17	7	14	10	14	6	12	5	12	13	12	7	8	8	8	0	8	12
Urd	12	3	11	7	9	15	8	7	11	10½	12	15½	13	11	14	4	14	10
Rice, 2nd quality ...	11	8	10	8	9	7	9	5	9	15	10	7½	11	0	13	4	13	14
Masúr	18	10	14	11	15	6	12	12	...		14	0	15	12	16	10	17	0
Múng, Mothí ...	...		...		...		...		...		16	8	16	4	19	0		
	Sers.		Sers.		Sers.		1865. Sers.											
Wheat	16½		17		13½		13¾											
Gram	18		16		14		11½											
Maize	18		20		22		26											
Arhar	20		19		18		14											
Urd	13		12½		10½		9½											
Rice	14½		15½		13½		16											
Masúr	22		22		22		18											
Matar	20		19		18		16											
Barley	20		20½		13													

Statement showing details of produce and prices in Fyzabad district for the ten years 1861 *to* 1870.

Description of produce.	1861 Average.	1862 Average.	1863 Average.	1864 Average.	1865 Average.	1866 Average.	1867 Average.	1868 Average.	1869 Average.	1870 Average.	Average of ten years.
Paddy	37¾	40¼	40¾	37¼	24⅛	20¼	33⅜	25⅜	23	27⅛	30⅜
Common rice (husked)	16	20	17½	18	15⅞	14⅜	14⅜	12⅜	13⅛	13¾	15⅜
Best rice (husked)	11⅜	12⅛	13⅛	13⅛	9⅜	7⅛	10⅛	11⅜	9½	11¾	10 9/10
Wheat	25⅛	28⅛	27⅛	22⅛	16⅜	13⅞	23⅜	17⅛	13⅜	19	20¼
Barley	34⅛	40⅜	37¾	33¼	21¾	18⅜	34¼	23⅛	17⅜	22⅜	28⅛
Bájra	26⅜	19½	24	14⅜	16	14	19	18¾	13¼	14½	18
Juár	32⅛	35¾	38⅛	26⅞	20¼	18⅛	33¼	33¼	20	24⅜	27 9/10
Gram	24¼	31⅜	33¼	28¼	18⅜	14⅜	31	23⅜	13½	18	2[illegible]
Arhar—(*Cytisus cajan*)	24¾	29⅞	25⅜	21¼	17⅛	13⅛	27¾	23¾	16	19½	21⅛
Urd or másh—(*Phaseolus max*) ...	20⅜	26¼	23⅛	16¾	13⅛	13	25⅜	19¾	13¼	15⅜	18⅗
Mothi—(*Phaseolus aconitifolius*) ...	26¾	30	33⅛	20¼	19⅞	14⅛	33⅛	30¼	15⅜	16⅞	23 9/10
Múng—(*Phaseolus mungo*)	15⅝	19⅛	19¼	15⅛	16⅞	10⅜	17⅛	13⅞	9⅛	13⅜	14 9/10
Masúr—(*Ervum lens*)	27	26⅞	29¾	24⅜	20⅜	14¼	28	26⅛	16¼	20⅛	23 3/10
Ahsa or Matra— (*Pisum sativum*) ...	...	...	...	...	...	...	...	...	13¼	22¼	17⅛
Ghuiyán—(*Arum colocasia*) ...	31⅞	29⅛	29⅞	29⅛	27⅛	26⅛	31⅛	32⅛	25	27	28⅛
Sarson—(*Sinapis Dichotoma*, Roxb.) ...	14⅛	12	13½	14¼	14¼	15¼	15¼	14¼	13	10⅛	13 7/10
Láhi—(*Sinapis nigra*)	15⅜	14	14½	15	14¼	16½	16½	14¾	14¼	12¾	14 7/10
Raw sugar	6⅜	7¼	6⅞	7¼	7⅛	5⅞	6⅛	6¼	6	7	6⅛

It will appear that the prices in 1866 as in 1869 were never high for the seasonable food grains except in July and August of both years. In January-February the grains out of season, such as wheat, gram and barley, were at high prices, but juár was at 26 sers, and kerão 21 sers. I put the food-grains in juxtaposition for the three years for January and February, in sers per rupee:—

	1866.	1870.	1871.
Juár	22-24½	22-28	16-17
Múng	...	19	16½
Mothí	18	16½	16
Rice	...	15½	13
Urd	15½	14-16	15-16
Wheat	10-11	12-13	14

It will appear from the above that although wheat, and, I may add, gram, have been considerably cheaper in 1874 than in the winter scarcities of the preceding years, the food of the people, junri and rice, has been very much (20 to 30 per cent.) dearer.

Prices in January and February.

The question remains, are prices of rice and maize in January and February an indication of approaching famine in July and September? Market rates certainly are not a trustworthy barometer at any other time, because they are drawn from sales which are partly forced,—forced upon the tenant who has to pay rent, upon the landlord who has to pay revenue.

I believe that in January and February the market rates of these staples, or rather the market rate of whatever grain is cheapest, are an indication of the stocks in the country being large or small; and that if the rabi or spring crop can be even approximately calculated, we can foretell the coming and the degree of the famine.

This year it would appear probable that the prices of the food-grains for July and August—barley, peas, gram—will be higher than they have been since annexation, for the food-grain harvest, except wheat, has been poor. There will be a large export of wheat, the tenants will live upon imported rice and pulses, and the farm labourers will again come upon the relief works. Any reduction of the land revenue will of course relieve the distress considerably by lessening the tributary export of grain.

If the prices of food-grains in July and August 1874 will bear the same proportion to those of July and August 1869 as the grain prices of January and February 1874 bear to those of corresponding months in 1864, then there is reason to fear famine or great scarcity; but many other things enter into the calculation. The broad conclusions are that the poor man depends upon the kharíf harvest for three-fifths of his food; that the kharíf is very rarely altogether bad, although weather and exportation together may leave the stocks very small. This year the recorded exports have been from September to March about 2,000,000 of maunds of kharíf grains from the provinces. Both the price recorded in January and February, and what facts are known of the crops, lead to the same conclusion, that whatever was the scarcity in 1866 or in 1869, it will be greater in 1874. Fortunately there is a railway to aid in alleviating distress.

It may be remarked also, that a great deal of distress may exist in July and August, and remain comparatively obscure; in January and February all the officers are in camp among the people, and no indication of want is left unnoticed. But one thing is certain, that the averages of the whole years are most deceptive as to the abundance or scarcity of food; the average prices of each grain in its proper season of abundance should alone be regarded. There has been a condition of things in which coarse grains like barley and peas sold for 15 sers for the rupee during the months from June to August, and only scarcity existed. In what number of cases that scarcity resulted in death from inanition or famine diseases we cannot tell. That without Government aid scarcity is likely to become famine, through the mere agency of panic, is more to be dreaded in that particular season which the natives have picturesquely named the "khâli fasl,"—when the earth is bare of all that is green and promising, when the parched soil cannot be broken up by the plough, and labour for daily wages is with difficulty obtained. Government will never require to take action in the shape of storing grain except after a bad kharíf, succeeded by a poor rabi, and attended by exportation. Any one bad season may render it advisable to open public works. It must always be borne in mind that there is no such distinction between scarcity and famine as that in one men are badly fed, in the other they die of starvation. The difference lies simply in the proportion of the population which must be relieved by State aid or must die. It is too true that persons die of starvation in every scarcity, and particularly during the rains, when the rising of a river may stop access to means of relief; or the attenuated traveller may die of exhaustion and exposure to the flood. Fyzabad has a railway running through its entire length, and a great river which borders it for sixty miles. The same means of communication by which it is drained of its stores in good years should be able to bring it relief in bad years.

Rents. Rents are rising rapidly in some places, and are now higher than in Gonda, but probably hardly so high as in Bara Banki. There are in Fyzabad very numerous artificial advantages in the shape of irrigation wells and tanks; for these the tenants should fairly pay. The law courts in Fyzabad have decreed very numerous tenures to Brahmans and Chhattris who were old proprietors, and who are to pay two annas in the rupee less than the tenants whose lands adjoin theirs. In very many, perhaps the majority of cases, those tenants are Káchhis or Chamárs, many of them paying very high rents, such as high-caste men cannot afford to pay, and the result is that these decree-holders are found coming forward and praying for leave to give up these lands with the accompanying privileges. In the neighbourhood of Fyzabad I found land in which the Káchhi occupants had to dig their own wells every year, and one or two always fell in with the first effort to draw water, yet their rent had been raised from Rs. 3 to Rs. 6-8-0 per local bígha, or Rs. 32 per acre. Further south, rents had been raised from Re. 1-8-0 to Rs. 2 per local bígha.

The cause was declared to be the rise in Government land revenue, but this cannot have been generally the case. I found very high rents paid both by zamindars and tenants near Dárábganj, which is a perpetual rent-free

grant. There for garden lands Rs. 3 per local bígha, or Rs. 15 per acre, is the present rate, although Rs. 2 is the highest rate in the villages around, where the Government revenue has been greatly augmented. For other instances of this, see Bahraich and Kheri articles. The zamindars have previously paid Rs. 660 for their sír lands, and are now paying Rs. 2,200 on 1,345 local bíghas, or Re. 1-9-0 per local bígha. Everywhere I heard similar complaints, more or less wellfounded. The authorities are doing what they can to remedy this admitted evil. High rents are noxious because they reduce the standard of comfort and leave the tenant no store of grain wherewith to meet famine; but rising or changeable rates are still worse, because the tenant then has no motive to dig wells, to manure properly, or to make a good house or stable.

Condition of the people.

This year, 1874, it is admitted on all sides that the tenant and small zamindar classes have broken down. This is due to a succession of inferior seasons and poor harvests, whose ill effects have been aggravated to a certain extent by a revenue demand which has been raised 33 per cent. under the recent arrangements. Mortgages and sales of property are universal; groves, fields, cattle, have been disposed of. The complaint, too, is heard that they have had to sell their daughters, but this only means that they had to adopt a cheap, hasty, and secret form of marriage without the regular ceremonial, and this to their minds is undoubtedly degrading. The amount of mortgages and sales of immoveable property registered in 1872 was Rs. 7,95,838 in 2,076 transactions, sufficient evidence of the straits to which they are reduced. Groves of trees to which they are much attached have been sold at the rate of four annas per tree.

Under *tenures* is described the vast mass of complicated petty rights and interests which have overspread the land. It has been very costly and tedious to map out all these, and record the minute shares and shades of interest possessed by each owner or *quasi*-owner. There have been in Fyzabad the following claims to landed interests lodged up to September 1872:—

Proprietary right	5,284
Share in proprietary right	12,294
Under-proprietary right in entire village	7,032
Under-proprietary right in sír, &c.	13,092
Miscellaneous...	25,653
Total ...	63,355*

Many, perhaps the majority of these, have been fought out in the law courts with pertinacity in successive appeals; in a certain proportion of others, the decrees which were given have turned out worthless to those who won them. I speak from personal knowledge, having met with such cases in many villages I entered; and this is one of the recognised evils to combat which special arrangements have now been made. In fine, the people are doubly depressed: they are exhausted with the struggle, and the victors have found too late that the fruits of victory are often penury and eviction. An additional staff has been entertained by Government in order to investigate and amend these matters.

* Settlement form No. IV.; Revenue Report, 1872-73.

Profits of cultivation.

It is difficult to say what are the profits of cultivation; the figures given in the settlement report are themselves improbable, and their error has been demonstrated by later statistics. The settlement officer reports that the gross produce for each member of the agricultural community will average Rs. 20, of which the landlord will take two-fifths or Rs. 8, and Government one-fifth or Rs. 4. At this time the regular census had not been taken; a rough settlement census had been made. According to it the population was 412 to the square mile; the actual Government demand was Rs. 3-8-0 per head of the agricultural population then counted; and it was supposed to be proved that the revenue was a fair and moderate one. But in point of fact the after-census proved that the population of tahsil Dostpur, for instance, was 549 to the square mile; and it becomes evident either that the Government revenue is a very light one, or that each head of the agricultural community does not produce Rs. 20, or if he does, that he cannot spare one-fifth of it for Government. This last proposition is undoubtedly true. The landlord does get two-fifths of the produce of light unmanured lands in the shape of rent, but not of any others. We may infer that this produce of the soil is worth a good deal more than Rs. 14 per acre, as stated by the settlement officer; his second calculation, Rs. 20, is probably about correct; the Government revenue is only Rs. 2-0-6 per acre.

Causes of the difficulties of the cultivators.

The difficulties of the cultivating class are not due to the Government revenue being too heavy, but owing to the pressure put upon them by a very large number of small proprietors and middlemen, who have now no service, and have to raise the rents in order live according to their old standard of comfort. These small zamindars will do hardly any labour for themselves: ploughing they declare is contrary to their customs; reaping and watering are not, still they abstain just as religiously. The trade of *loniári*, or reaping for a share of the produce, receiving one-thirtieth of the sheaves, or one-sixteenth of the threshed and winnowed grain, is followed by a large class of professionals, while the owner or cultivator stands idle.

The tenant's profits in this district are probably just what they are in other parts of Oudh,—just enough to pay for his labour and for the keeping up of his stock. Of recent years, owing to the rise of rent, the bad seasons, and cattle murrain, they have not reached this standard.

The evidences of poverty everywhere apparent are ruined wells, which the people have not means to repair, far less to build new ones; the absence of gold and silver rings from the ears and wrists of the peasants' children. Further, the children are not sent to school. In several schools examined, the children of the tenant-farmers did not form five per cent. of those on the rolls; those present were the offspring of baniáns, braziers, holders of birts and shankalps, which are sub-proprietary tenures, and not mere farms or leaseholds.

But an undoubted result of English order and civilization has been to give able men opportunities of rising above the masses, whatever the condition of the latter may be.

Improvements in cultivation of staples.

The great feature of Fyzabad as compared with western Oudh is the vast number of artificial tanks and masonry wells which have been constructed. The area under water in the old district, which includes the new one and a part now in Sultanpur, is recorded at 9 per cent. of the whole; this, however, includes the Fyzabad half of the rivers Gogra and Gumti. There are no large swamps or lakes such as occur in Partabgarh and Hardoi, nor any of the ancient and now deserted river channels filled with water from the rains which are common in Kheri and Bahraich. This is probably due to the artificial tanks which have been constructed upon the lines of drainage to intercept superfluous water. They are now generally in a sad state of disrepair; many of them have either silted up or the level of the country has changed, so that they are not so much tanks dug beneath the surface as simply square embankments raised upon the surface. The total absence of excavation in some would lead to the belief that they are mounds intended to protect habitations from floods. These mounds themselves, however, are in perfect order generally, except that small gaps are left through which the water escapes; and, as before stated, the level inside is little below that of the surrounding country. A very little labour, and that too applied at a time when there is leisure from all other agricultural operations, would restore hundreds of these tanks to their former usefulness. It is not impossible that wells pay best as far as concerns the mere storage of water, but where a tank also performs the part of a drainage basin it would appear the most profitable. A well has one great advantage, —it can be used to water the sugarcane in March, April, and May, when tanks are sure to be dry.

The rivers have very gentle slopes, and during the dry weather they are almost dry, except the Gogra. Its channel is 308 feet above the sea when it enters the district, and 240 when it leaves it, after a course of above 100 miles; this represents a fall of about 9 inches per mile. The level of the country, similarly, at the north-west corner is 340 feet above the sea, and at the south-east it sinks to 270. The rivers all flow south-east; they are now useless for irrigation, but they might easily be embanked or dammed, as their slopes are moderate and their banks compact. Their names are the Madha and the Bisoi, which, when united, form the Tons, and the Majhoi, which forms the present boundary between Fyzabad and Sultanpur, afterwards joining the Tons.

I found one or two tanks being made, but the motive was religious, and the maker in no case an agriculturist. The cost of excavation was curiously calculated. One biswa square, Government measure, was taken, and a contract was taken for excavating this to the depth of 10 mutthis or hands' breadth. This measure turned out to be 30 inches, and to be the ordinary iláhi gaz of Akbar of 40* fingers. The contract was that each lower excavation should be paid for at a rate of one-quarter above the upper one. The first layer of 30 inches would be removed and heaped up round the edge at Rs. 5, the second at Rs. 6-4, the third at Rs. 7-13, the fourth at Rs. 9-12, the fifth, which was to complete the work, at Rs. 11-11. Each biswa then would cost Rs. 40-8, and the tank, which was about 15 biswas square and 30 feet deep, would cost Rs. 706, and would water not more than 25 acres at the most, while it would be useless in May.

* Prinsep's Useful Tables, page 124.

Only Rs. 5,275 were borrowed from Government by the landholders in order to make improvements in 1872-73.

There are in the district 18,869 mud-walled houses, and 4,788 of masonry. The large majority of the former are tiled, even where thatch, which is the cheaper and cooler roof, is plentiful. The reason of this probably is that the king's troops, many of whom were generally stationed here, used to take off thatched roofs wherewith to make themselves a shelter during the rains. The proportion of masonry houses is unusually large.

Houses, occupations, emigration.

It is stated that 673,652 of the population, or 67 per cent., are agriculturists, and this is probably correct, but the agricultural labourers are not included in the above.

Emigration did not attain any dimensions till 1873, when those registered numbered 1,286; Murich (Mauritius) and Rawún (Rangoon) are well known to the people now as distant lands in which they may attain prosperity.

The principal towns are—

Towns.

Name.	Population.
Fyzabad	37,804
Ajodhya	9,949
Tanda	13,543
Jalálpur	6,275
Sinjhauli	5,614

The first three have municipalities. None of these towns can be called fishing-towns; fish is rarely seen in the local bazars, except during the rainy season. Fyzabad is now becoming a place of considerable trade; Ajodhya owes its importance to its sanctity, Tánda to its weaving.

The trade of Fyzabad proper cannot be stated with any approach to accuracy, but its general features are well known. It exports largely wheat, rice, and maize from the great mart Miánganj. The accompanying table gives the export of one month only, increased no doubt by the scarcity in Bengal. The grain comes from Gonda, Sultanpur, Fyzabad, and eastern Bahraich.

Trade and manufactures.

The scarcity of good roads in the rural districts causes all the grain to converge on this mart instead of being carried direct to the Gogra at minor ghâts.

		Maunds.	
Imports	Molasses	12	
	Eastern salt	60	
Exports	Birra	66	
	Kerâo (peas)	168	
	Wheat	75	
	Rice	807	
	Paddy	16,222	
	Barley	212	
	Juár	111,654	
	Lahra (maize)	26,548	
	Másh	5,514	
	Kodo	4,586	
	Gram	375	
	Múng	162	
	Saltpetre	300	
	Total	166,781	
	Country wood	392	logs.
	Sál	382	,,

The following were the principal imports and exports in 1872, 1873, 1874:—

Exports—

Wheat, edible grains, hides, timber, opium, country cloth.

The total value was declared to be	...	...	...	Rs 3,333,363 in 1872 „ 3,063,251 in 1873
The imports are stated to be	...	...	...	„ 1,593,504 in 1872 „ 1,582,721 in 1873

the principal items being sugar, tobacco, spices, salt, cattle, English piece-goods.

The details are given in the following table, but a few remarks must be added. In the first place, these returns do not show the actual exports and imports of the district at all; they indicate the course of river trade at marts within the district boundary. The internal trade by road or river with other parts of Oudh is not given. For instance, Fyzabad exports a vast quantity of opium, but this goes by rail to Lucknow; its amount is 300,000 sers, its value to Government above Rs. 40,00,000. A large portion of this is produced in Fyzabad itself, but none of it is credited in the trade returns, nor is the railway traffic which really belongs to Fyzabad shown in their returns. These again exhibit Fyzabad as a large importer of sugar; it really produces *more* than is required for its own consumption. The fact is, that the sugar of Basti and Azamgarh passes through Fyzabad westwards to Lucknow, whence it is distributed to Cawnpore and Bareli. Country cloth is largely exported from Tánda; timber is exported really from Kheri and Bahraich, but is credited to Fyzabad, as the logs are floated down the river Gogra and counted within the Fyzabad territories. The grain exported is mostly rice, maize, and wheat, but much of it comes from Sultanpur to the south, much from Gonda to the north; it is embarked in Fyzabad, which acts as an emporium for eastern Oudh. The actual exports of the district cannot be determined; its large population probably consumes *most* of its produce. In the last official return the produce is estimated at 2,782,092 maunds, of which the consumption is only 1,729,980, but this represents a produce of only 3⅞ maunds per acre, and a consumption of 1½ maunds, or 120lbs. per head per annum; both are impossible figures. An average crop in Fyzabad will be at least seven maunds per acre, and average consumption per head of entire population 240lbs. per annum. I notice the matter here because the statement that Fyzabad, or indeed any ordinary district in Oudh, exports, or can export 38 per cent. of its produce, seems a misapprehension, which might some time lead to erroneous confidence, and in times of scarcity to inaction.

Detail of Articles of Export and Import for the years 1872 *and* 1873.

	1872.				1873.			
	Export.		Import.		Export.		Import.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
Cotton, cleaned ...	5,831	1,30,484	...	...	11,910	2,02,670	...	...
Sugar ...	678	2,056	20,044	1,78,380	512	3,208	13,035	1,46,303
Gúr ...	4,030	13,226	19,399½	48,714	7,701	23,205	19,619	50,775
Shíra ...	...	...	4,373	6,534	...	...	6,808	10,726
Tobacco prepared ...	50	405	1,232½	10,648	35	257	1,422	14,305
Tobacco in leaf ...	21	111	109	688	50	302	406	3,205
Spices ...	1,204	7,388	4,643	44,119	1,621	6 963	6,811	64,581
Wheat ...	67,903	1,31,170	28,858	70,161	16,192	42,953	17,447	51,028
Edible grains, ...	...	...	..	...	303,603	4,62 099	203,548	4,27,752
Salt ...	19,246	1,09,193	18,566	1,02,580	15,507	84,300	22,228	1,15,367
Khári ...	21	49	1,236	2,485	4	8	2,258	4,676
Oil-seeds ...	463,900	15,19,076	2,126	760	426,025	13,15,182	6,856	20,647
Timber ...	...	89,149	...	204	...	1,01,782	...	66
Country cloth and materials for cloth ...	...	5,26,849	...	1,87,999	...	5,26,830	...	2,31,785
Hides ...	...	2,84,404	...	951	...	2,00,380	...	4,295
English piece-goods ...	...	63,756	...	3,44,102	...	42,339	...	3,18,172

In 1873 the traffic at the various stations on the railway within the boundaries of the Fyzabad district was as follows:—

Stations.	Outward.				Inward.			
	Passengers.	Total amount.	Merchandise.	Total amount.	Passengers.	Total amount.	Merchandise.	Amount.
	No.	£	Tons.	£	No.	£	Tons.	£
Akbarpur ...	13,046	557	408	328	12,208	501	240	152
Goshainganj,	3,258	70	22	8	2,409	49	138	172
Nára ...	1,409	26	...	...	1,079	18	...	...
Ajodhya ...	7,860	277	68	0	10,279	361	50	14
Fyzabad ...	60,158	5,021	6,318	3,332	70,302	16,031	5,382	3,472
Sohwal ...	8,680	343	286	90	8,158	300	441	216

The following account of the fisheries is drawn from Dr. Day's report of 1872:—

Fisheries.

"The tehsildar of Fyzabad reports through the commissioner that there are about 100 fishermen, 42 of whom only have no other occupation, whilst 1,500 are given at Bahraich, and 2,830 at Gonda, all of whom follow other occupations; in the last locality the boatmen and palkee-bearers are included, which augments the total. In the periodical fishings of village tanks many persons not included as fishermen join in. The names of the fishermen castes are given as follows: Gooriyas, Mallahs, Chakees, Khawicks, Kahars, Coniyas, Gharooks, Jhabjhaliyas. Fish are said to be only sold in the large bazars; some of the Fyzabad markets are fully supplied, others are not, as in Bahraich, where the supply is not equal to the demand, whilst in Gonda contradictory accounts are given. The relative prices of fish and mutton are as follows:—

	Fyzabad.	Bahraich.	Gonda.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Fish, large, per ser	0 1 0	0 1 3	0 1 3
,, small, ,, ...	0 0 9	0 0 9	0 0 9
Mutton, 1st class	0 2 0	0 1 6	0 2 0
,, 2nd ,, ...	0 1 9	0 1 6	0 1 9

"*Fyzabad.*—The price of fish is not regulated by the price of mutton, which is mostly consumed by Europeans; some kinds of the former are said to obtain considerably higher prices than the above. Generally about two-thirds of the population are fish-eaters, but occasionally the proportion is lower.

"As regards the increase or decrease in the numbers of fish, reports differ materially.

"In Fyzabad, slight increase is given as compared with the preceding year. In Bahraich and Gonda generally they are said to have doubled. In some places the increase is reported to be confined to the small fish, the number of large fish remaining stationary. In one tehsil in Bahraich a decrease is reported, in another an increase, both said to be due to heavy rains. One tehsildar in Gonda gives an increase owing to floods during the rains, whilst two tehsildars report that from the same cause many fishes have been carried off to the larger rivers."—*Para.* 288, *Francis Day's Fresh-water Fish and Fisheries of India and Burmah.*

Food of the people.

Little need be said on this topic in addition to what is stated under Sitapur and Kheri. Rice and peas form the principal articles of consumption, with barley and arhar. The mass of the people eat twice a day, at noon and evening. If food is scarce, they do without the latter meal, and endeavour to escape hunger by falling asleep. Peas are made into bread: an ordinary working man will consume one ser of dried peas in the day, but about thirteen chhatáks of rice will suffice him; but this by no means expresses the relative nutritive values.

Weights and measures.

The measures of length are the same as those described in the Bahraich article. The local bígha is a kachcha or small one; it generally averages between two and a half and three to the Government bígha; it is supposed to be a square of twenty kasis, each kasi of three cubits; this would give a square of 300 yards, or 900 square yards less than a fifth of the acre, 4,840 square yards; but it must be remembered the cubit was often* more than eighteen inches. So there was some excuse for the popular fiction that the Government bígha of 3,025 yards was equal to 2½ local bíghas. The subject is dwelt on at length in the Kheri article. In Akbarpur the local bígha is a pakka or large one, bearing a proportion of 10 to 11 to the Government bígha; this latter is, however, pretty generally adopted, or at least applied as a check by the more intelligent tenant. The weight in common use is a local panseri or five kachcha sers; this should equal two sers and one chhaták. It is supposed to be a panseri of 28 gandas, each of four pais weight. See article on Bahraich, Kheri. For measures of length, see article on Kheri.

* See Prinsep's Useful Tables, page 127.

CHAPTER III.

TENURES.

The owners and tenures of the soil—The tribal distribution—Uneven distribution—Incidence of land revenue on the different classes of holdings—Extracts from settlement report on amount and value of sub-tenures—Prosperity of holders—Table showing area and revenue of taluqas—Table showing area of sír lands—Table showing property owned by each caste and tribe—Transfers of property—Sub-proprietary title, its nature and origin—Pukhtadari—Dídári—Barbasti—Sír—Nánkár—Shankalp—Birt—Groves—Biswi.

The owners and tenures of the soil.

The lands of Fyzabad are divided among a few large and an immense number of small proprietors. The number of the latter is about 17,000, but is not known with correctness, because the settlement registers have not been completed. The tables given further on exhibit the estates and revenues of the feudal barons; also the distribution among the different castes.

The tribal distribution.

The Rájkumár Chhattris have more villages than any other clan or caste: they are new-comers. For the history of their rise, see pargana Aldemau. Of the estates, the three largest—Mehdona, Pírpur, Dera—belong to recent immigrants. It appears that 28 taluqdars have among them 998,000 acres, or an average of 55 square miles each; it appears also, from the settlement report afterwards quoted, that many thousands of yeoman proprietors belonging to the same castes and families as the taluqdars have an annual income of forty-four shillings.

Property apparently is in a state of unstable equilibrium; but still more remarkable is the fact that some of the most numerous clans in the district, the Ahírs, the Chamárs, the Kurmis, numbering respectively 156,000, 184,000, and 82,000, have not a single village. The Kurmis had at any rate one large estate, that of Rája Darshan Singh; this, however, was forfeited for bad conduct during the mutiny. Even among the Chhattris, the most numerous clans, the Bais, Chauháns, and Bisens, numbering nearly half of the whole, have very few villages.

Uneven distribution of property.

Uneven distribution of property is apparent then, not only between the different castes, but also between the different individuals composing each caste. It must be remembered, however, that the possession of wealth does not constitute such a barrier between different classes in Oudh as in England. The feudal lord lives upon the rent which he exacts from his poorer brethren; again, he supplies them with food and seed corn when they are in difficulties,—at least this is the view generally taken. It will be observed that 703 villages, covering a quarter of a million of acres, have been given in sub-tenure. These form a little above one-fourth of the lands in the taluqdars' possession. They are held as copyholds at a high but fixed rent, averaging Re. 1-12 per acre.

Incidence of land revenue.

The land revenue falls in the former district of Fyzabad at the rate of Re. 1-9 per arable acre; on the 28 large taluqas, averaging 35,000 acres each, its incidence is Re. 1-2-6 per acre of entire area; on the 17,000 small properties, averaging nearly 29 acres each, the incidence is Re. 1-7 per acre; while the 22,846 under-proprietors of various kinds, who hold sub-tenures, sírs and birts, hold on the average 14 acres each, and pay Re. 1-9-3* per acre. This last statistic is, however, open to question.

To complete the view of the landholders and occupiers, we may add that there are 183,447 cultivating tenants; this would not allow more than 3½ acres to each tenant. There are said to be 2,288, or nearly 2½ per cent., of the tenants who possess rights of occupancy at variable rates.

Extract from Settlement Report.

"The sub-settlement cases were finished six months ago, and the return of sub-settlement is complete. Of the 2,383, villages settled with taluqdars in this district (two-thirds of the whole area), 791 have been decreed in sub-settlement, and 69 in hereditary farm at very favourable rates; *i. e.*, more than a third of the taluqa lands is still in the proprietary management of the original owners.

"The gross rental of these villages has been estimated at Rs. 7,12,068, of which, after payment of the Government demand, the taluqdars get Rs. 1,37,561, and the under-proprietors Rs. 2,10,618; the taluqdars getting 19·3 of the gross rental, the under-proprietors 29·5.

"The profits of the sub-settled villages are divided among 9,466 recorded shareholders, so that the average annual value of an under-proprietor's profit in a sub-settled village is a little more than twenty-two rupees and a quarter.

"Of the 1,523 taluqa villages remaining (two-thirds of the whole number), there are 695 in which decrees of sír or right of occupancy have already been given. The land so awarded is in area 47,088 bíghas, and is estimated to be of the yearly value of Rs. 1,24,702, a sixth of the gross rental of the villages in which the sír is situated. About a fifth of the sír is held rent-free. On the remainder a rent is paid varying in lightness in different estates, but on an average nearly 7 annas in the rupee below the full rent. The amount of remission decreed to ex-proprietors up to this date is Rs. 23,365 in rent-free sír, and Rs. 44,398 on rented sír. Of the rent-free sír there are details ready of holdings valued at Rs. 20,765. These are held by 386 sharers, so that each has a holding of the annual value of nearly fifty-four rupees. Of the rented sír there are details of shares in Rs. 44,306 of the estimated profits. These are divided among 1,677 sharers, and the share of each is therefore nearly twenty-six rupees and a half. The rent-free sír lies mostly in the eastern taluqas, and the rented sír is so largely in excess of that held rent-free, that the average of the latter affords the more approximate estimate for the entire district of the pecuniary privileges of the old proprietors who have lost the management of their villages. The averages given last year were based on

* Annual Returns, 1872-73.

a comparatively small number of cases; but there are only 1,059 cases now remaining for decision, and it is gratifying to find that the average value of the interest secured to the old proprietors is considerably larger than was at first anticipated. The average yearly profit on sír is Rs. 31-8-0 per man.

"The result of the judicial action of the settlement courts in this district, with respect to the claims of the original owners of the soil, is therefore nearly this: Two-thirds of the area are in taluqas. Of this, upwards of one-third has been decreed in sub-settlement, on terms which secure each member of the former proprietary bodies a privilege of the yearly value of at least twenty-two rupees and a quarter. In one-third the ex-proprietors have been already decreed sír lands, which yield each an average yearly rental of thirty-one rupees and a half. The remaining third is to a considerable extent land which is the hereditary and peculiar property of the taluqdars themselves. The gross rental of the taluqa villages has been estimated at Rs. 22,37,582. Of this the Government takes Rs. 11,41,726, the ex-proprietors have been decreed Rs. 2,78,381, and Rs. 8,17,475 remain to the taluqdars, from which have to be met the claims of shankalpdars and other sub-proprietary tenants."

Prosperity of the holders.

There is, however, too much reason to fear that the condition of these sub-tenures is by no means so prosperous as has been above related. A sub-tenure is, it must be remembered, a copyhold included in the taluqdar's fief. The sub-proprietor pays a percentage upon the Government revenues of from 10 to 50 per cent. Many of these sub-tenures were determined by the courts after long litigation, others were agreed upon by the parties; but the agreement entered into or the decree was not a definite one determining the exact payments. The proportion or percentage upon the Government revenue, then an unknown quantity, was alone determined. The amount of the payment to the taluqdar depended upon the amount of the land revenue payable by him; in its fixation the sub-proprietors, the persons most concerned, had no voice. The taluqdar, whose interest it was in this case that the revenue should be a high one, treated with the settlement officer, who will generally assess too high unless he is confronted by an intelligent and interested opponent. The consequence is that the revenues before these copyholds were generally fixed very high, and the rents payable by the owners, of course, mounted still higher: special arrangements have been made by Government to amend this.

List of Proprietors paying more than Rs. 5,000 Government revenue in the district of Fyzabad.

1	2	3	4	5	6	7
No.	Name of proprietor.	Name of estate.	Number of villages.	Area.	Government jama.	Remarks.
	Tahsil Bikapur.				Rs. A. P.	
1	Bábu Hardatt Singh ...	Simrathpur ...	12½	10,809	11,987 10 6	
2	Thakuráin Raghunáth Kunwar.	Sehipur ...	96¾	36,040	43,711 7 10	
3	Rája Mádho Partáb Singh.	Kurwár ...	40¾	14,694	23,875 2 0	
4	Bábu Abhai Datt Singh	Khajuráhat ...	56½	16,103	22,564 7 6	
5	Bábu Rámsarúp Singh ...	Khaprádíh ...	72	20,227	32,068 1 6	
6	Lál Tirlokináth Singh ...	Mehdona ...	405	184,619	2,48,867 13 10	
7	Bábu Azam Ali Khan ...	Deogáon ...	10	6,930	6,912 5 0	
	Tahsil Tánda.					
1	Sukhráj Singh, &c. ...	Kháspur ...	19	6,984	7,243 14 0	
2	Bábu Pirthipál Singh ...	Tigra ...	18¾	7,162	8,348 7 0	
3	Gayádín Singh ...	Mudera ...	17½	7,609	7,653 8 0	
4	Bábu Hardatt Singh ...	Birhar, ...	110½	39,580	41,949 7 0	
5	Kishan Parshád Singh ...	Ditto ...	109¼	39,070	41,156 4 0	
6	Shiu Pargás Singh ...	Ditto ...	102½	36,069	37,414 13 0	
7	Hardatt Naráin Singh ...	Ditto ...			7,556 1 0	
8	Bábu Díp Naráin Singh	Ditto ...			6,175 6 3	
9	Bábu Bindeshuri Bakhsh Singh.	Ditto ...	...	32,740	6,942 10 0	
10	Bábu Jít Bahádur Singh	Ditto ...			6,548 10 6	
11	Bábu Mahíp Naráin Singh	Ditto ...			7,207 11 3	
	Tahsil Akbarpur.					
1	Mír Ghazanfar Husen ...	Pírpur ...	190½	90,891	93,003 0 7	
2	Malik Hidáyat Husen ...	Samanpur ...	181¼	82,336	90,686 0 7	
3	Bábu Udresh Singh ...	Meopur Dharwa	86	30,132	32,568 6 1	
4	Bábu Jai Datt Singh ...	Bhíti ...	82½	31,109	36,670 14 10	
5	Rája Shaukar Bakhsh Singh.	Rámnagar Dera	368½	36,165	25,556 1 3	
6	Bábu Sítla Bakhsh Singh,	Nánemau ...	22½	8,463	7,654 11 0	
7	Bábu Umresh Singh ...	Meopur Baráágáon.	47½	22,257	24,448 11 5	
	Tahsil Fyzabad.					
1	Nágeshwar Parshád ...	Mírpur Kánta	...	2,305	5,211 14 0	
2	Rája Káshi Náth ...	Bíkhapur ...	8	6,382	7,255 1 0	
3	Rája Shankar Bakhsh Singh.	Mau-Jududans-pur.	31	18,162	19,175 2 4	
4	Rámdhan ...	Sarangpur ...	4¾	5,283	6,474 3 3	
29	Total ...	...	2,094	792,121	9,16,887 13 8	

Statement showing the area of sír lands in taluqas, and their rental, in district Fyzabad.

1	2	3		4	5
No.	Names of taluqdars.	Area of sír land in acres.		Rent payable to taluqdar.	Remarks.
		Paying rent.	Rent-free.		
				Rs.	
1	Lál Tirlokínáth Singh	11,642	366	33,682	
2	Mír Báqar Husen	133	239	412	
	Mír Ghazanfar Husen				
3	Bábu Pirthípál Singh	...	20	...	
4	Rája Shankar Bakhsh	1,515	271	4,542	
5	Thakuráin Brij Kunwar	65	4	146	
6	Bábu Udresh Singh	620	294	1,512	
	Bábu Chandresh Singh				
7	Bábu Umresh Singh	316	155	303	
8	Malik Hidáyat Husen	878	282	1,457	
9	Thakuráin Raghunáth Kunwar ...	2,873	112	5,528	
10	Bábu Rámsarúp Singh	177	156	656	
11	Bábu Ishwarj Singh	563	120	444	
12	Bábu Lallu Sáh	87	51	125	
13	Jointly owned...	393	126	614	
14	Bábu Sítla Bakhsh Singh	90	110	237	
15	Bábu Jai Datt Singh...	301	330	179	
16	Rája Mádho Partáb Singh	30	75	35	
17	Bábu Anandatt Singh	615	166	1,463	
18	Rája Muhammad Ali Khan	3	87	16	
19	Mír Karámat Husen	5	...	19	
20	Bábu Akbar Ali Khan	100	35	150	
21	Bábu Hardatt Singh	670	193	2,243	
22	Bábu Jahángír Bakhsh	...	11	...	
23	Bábu Azam Ali Khan	25	5	87	
24	Mahbúb-ur-Rahmán	55	...	288	
25	Bábu Hardatt Singh	62	112	188	
26	Bábu Kishan Parshád Singh ...	44	105	116	
27	Bábu Mahípat Naráin Singh ...	14	55	19	
28	Bábu Shiu Pargás Singh	6	56	20	
	Total	21,232	4,036	54,489	

The instability of property is strikingly shown by the transfers in the accompanying table. During two years, 3,603 properties, either land or houses, the latter forming only about one-tenth, were transferred or mortgaged; 1,056 were sold outright: at this rate all the small properties in the district would probably change hands in the course of 30 years.

Transfers of property.

Statement showing the aggregate value of property transferred by documents registered in 1873 *and* 1874.

Description of deeds.	No. of deeds.			Amount.			Remarks.
	1873.	1874.	Total.	1873.	1874.	Total.	
				Rs.	Rs.	Rs.	
Deeds of sale, Rs. 100 and upwards	322	208	530	1,82,831	1,40,141	3,22,972	
Deeds of sale, less than Rs. 100	302	224	526	13,269	10,216	23,485	
Deeds of mortgage, Rs. 100 and upwards	1,170	634	1,804	2,57,127	7,44,828	10,01,955	
Deeds of mortgage, less than Rs. 100...	...	721	721	...	31,600	31,600	
Deeds of gift	10	12	22	51,625	5,000	56,625	
Total... ...	1,804	1,799	3,603	5,04,852	9,31,785	14,36,637	

The following interesting account of the various tenures in Fyzabad is drawn from the settlement report:—

Sub-proprietary title, its nature and origin.

It is now proposed to give some details of the nine descriptions of subtenures mentioned above.

1. "Pukhtadari," or sub-settlement, may be based (1) on former proprietorship with fairly continuous possession up to annexation, when the village was incorporated without a valid transfer of rights; (2) on purchase of a sub-tenure, as "birts," "shankalp," &c., no mutation in the names of proprietors having taken place, and the sub-proprietor having retained entire control of the village; and (3) on the failure of the proprietor to redeem old mortgages, the power to do so having now expired under local rules. In the king's time, the holder of any intermediate tenure between the superior and the cultivator, when that tenure was based on former proprietorship, was said to hold pakka; and since our rule the name that has firmly attached itself to this description of tenure is pukhtadari,—a name that was unknown in the king's time.

Pukhtadari.

2. "Dídári." When property was transferred voluntarily or involuntarily, it was by no means uncommon, though not an invariable practice, for the purchaser to assign a portion of the property in perpetuity to the seller, for his subsistence, under the above designation. This might be done (1) by assigning a share

Dídári.

equal to ¼, ⅛, 1/16, 1/32 or 1/160 of the property transferred, and land to that extent was then made over, which might be one or more entire mauzas, or a smaller quantity of land; or (2) by giving a certain amount of land at pleasure, without any reference to specific share. These dídári tenures were generally conferred under writing, seldom verbally. When a whole village is held under this tenure, the sub-proprietor invariably also enjoys all village privileges and dues, and with these the proprietor has no concern whatever. The same is also the case where the sub-proprietor holds an entire and separate fractional portion of a village included in a single estate; but where there are two fractional portions of any village included in an estate, one of which is held as dídári, and the other is not, it will generally be found that in that case the sub-tenure carries with it no village privileges or dues whatever. In the course of the judicial proceedings, where this tenure was found to extend to the entire village or entire fractional portion, the sub-settlement was, of course, decreed; where smaller holdings were being contested, the decree has been based on extracts of the field registers filed with the proceedings. It may be mentioned that, at the outset, dídári grants were always rent-free, and the majority of these are still so. In some cases, however, a low quit-rent was subsequently assessed, known by the name of "barbasti." This item is always found to be still considerably below the Government demand. In this class of sub-tenures, which were given in lieu of other superior rights, long since absorbed, whether they be held rent-free or at low rates, the superior holder has of course to make good the Government demand from his other property. Where the rent-free tenure extends to certain fields only, the other village lands can be held responsible for the revenue that should properly fall on the rent-free portion, whether the muhál in which the mauza is situated be at some future period broken up or not. But where the rent-free tenure extends to a whole village, or fractional portion of a village, this will not be the case; and it was therefore ruled by the Financial Commissioner, under date 25th April 1865, No. 895, on special reference from this office, that a condition should be entered in the administration paper, that if the "sadr málguzár" should hereafter fail in his revenue engagements, these must be accepted on the usual terms by a dídári holder, and this principle is now being carried out.

Barbasti.

3. "Sír" (sub-proprietary) is of two different kinds: *First*, when old proprietors parted with their estates without a reservation as to land being assigned for their support, it was not unusual for the new proprietor to leave them in possession of the land tilled with their own ploughs; for a time they might escape rent, but subsequently a low rate was put upon their lands, and these may still be recognised by the two facts (1) that possession of the particular fields has seldom, if ever, changed, or if there has been such change, that the original area is maintained; and (2) by the rates being still below the rents of other persons of the same class. When the lands have been changed, either as to locality or area, and when there is no special favour in the rates of rent as compared with others of the same caste, the sub-proprietary status has merged into that of cultivator. *Second*, it was common to assign to the junior branches of a family certain lands for their support, instead of giving them the ancestral shares to which they were entitled. Such appanages were also known by the name of 'sír."

Sír.

4. "Nánkár." The only difference between this and "dídári," which has been already described above, is, that in the case of the latter, land was assigned after one of two methods. In the case of the former, a portion of the rental, in money, was assigned according to either of the same two methods. When a fractional share of the rental was assigned as "nánkár," it was usually assumed on the rental of that time, and remained a fixed item without being subject to future enhancement or curtailment. In very rare instances, however, it did happen that the "nánkár" allowance was subject to annual adjustment, according to the results of the year's crop, the original extent of share assigned above remaining fixed. The money is either paid over by the proprietor to the sub-proprietor, or the latter is allowed a remission, equal to the amount, in the rents of any lands he may hold as a cultivator. Referring to paragraph 3 of the Settlement Commissioner's Circular No. 34, dated 22nd June 1864, which laid down that "nánkár" allowances should be deducted from the rent payable for "sír" land, when both are given together, it may be observed that no instance has come before the settlement courts in which the under-proprietor was in the enjoyment of both a money allowance and of "sír" land.

Sir nánkár.

5. "Shankalp." In practice, the procedure of the native rule was different when a whole village on the one hand, and certain lands on the other, were held under this tenure. In the former case a sum was paid down under mutual arrangement, and a deed was prepared, making over the village as a sub-tenure, at favoured rates. In the latter case the poorer outlying or uncultivated lands were generally made over for a money consideration if a fixed proportion of the soil was to be cultivated, subject to the payment of rent, and the rest was left rent-free on account of village site, groves, &c. In rare instances a few arable bighas were also specially allowed to be retained rent-free. In these cases the principle of the tenure, as mutually agreed upon, was that the cultivated portion only of the grant was to be subjected to the graduated enhancement of rent, till a fixed maximum amount was reached in a given number of years. Further details of the tenure are given in the report of 9th June 1865.

Shankalp.

6. "Birt." It has already been pointed out in the report just quoted that the distinction between purchased "birts" and purchased "shankalps" appears infinitesimal, and nothing has since occurred to modify that conclusion. Neither tenure is confined exclusively to Brahmans, although undoubtedly fewer of the inferior castes have been found holding purchased "shankalps" than holding purchased "birts."

Birt.

7. "Baikitát." A good many instances could be given in which fields have been sold by the proprietor in subordinate tenure under specific agreement for agricultural purposes. The status of the sub-proprietor in these cases has been secured, and does not differ much from the "birt" or "shankalp" purchaser. No distinctive local name has been found for this class of sub-tenures.

Baikitát.

Groves. 8. "Bághát." Groves have been found to be of four classes:—

1*st*—Belonging to the existing proprietor.

2*nd*—Belonging to the former proprietor.

3*rd*—Belonging to "shankalpdars" and "birtdars."

4*th*—Belonging to ryots.

The first of these are, of course, part and parcel of the owner's property; the second and third classes pertain to subordinate tenures. In all three classes the existing right, superior or subordinate, as the case may be, extends to both the lands and the trees.

The fourth class of groves has its origin in verbal arrangements entered into by the proprietor or sub-proprietor and his cultivators. The rights of the latter in such groves extend to eating the fruits, gathering wood, and cutting down trees for home use,—in roofing a house, making farm implements, and the like. The tenure ends on the cultivator leaving the village. He could not replace the trees without special permission to that effect. The landlord takes no rent for grove lands; but he can claim fruit on festive occasions, and he might fell a tree if he required it.

9. "Biswi"—(*a.*) When a whole village, or entire fractional holding, was mortgaged under the native rule, it was usual for the mortgagee to obtain both possession of the land and engagement with Government. Occasionally, however, the mortgagee obtained possession only, without direct engagement; and, in such cases, after deducting his interest from the assumed rental, he paid the estimated difference in the shape of a quit-rent to the mortgagor, under the name of "purmsana." During revision of settlement, in cases where redemption could no longer be allowed under the local limitation rules, the mortgagee has invariably been declared to be the proprietor.

(*b.*) In the case of lands less in extent than a fractional portion of a village, such holdings under the native government always remained attached to the parent village. The gross rental of such lands was assumed at the time of the transaction; the interest of the loan was than deducted from the item so assumed, and the difference, called purmsana, was the quit-rent to be paid by the mortgagee to the mortgagor. The instances in which no such quit-rent was fixed were rare. In either case the mortgagor paid the Government demand. The former universal custom and condition as to re-entry was that repayment of the loan might always be made at the end of the season, when the crop was off the ground; but the ruling of settlement circular No. 45 of 1864 is, that in such cases the twelve-year rule is to be applied, counting from the time that either party set the conditions of original agreement aside. Our procedure is now in accordance with this ruling; and, where redemption cannot follow, the mortgagee is decreed an intermediate title, subject to the payment of the Government demand, plus 5 per cent.

CHAPTER IV.

ADMINISTRATIVE FEATURES.

Revenue and expenditure—Local funds—Administrative body—Police divisions—Criminal classes—Education—Post office—Medical aspects.

Revenue and expenditure.

The revenue for 1872-73 was as follows:—

		Rs.	Rs.	Rs.
Land revenue collections	...	10,10,428	balances 1,75,203—total,	11,85,631.
Stamps	...	87,997		
Opium and spirit excise ...	...	79,180		
Law receipts	...	9,000		
	Rs. ...	11,86,605		

When the land balances are paid up, the revenue will be Rs. 13,61,805. The expenditure was Rs. 2,26,101, or about 16 per cent. of the income; but this includes the pay of the temporary settlement staff, the divisional central staff, as well as of the district officers, and does not include the pay of the troops. There is no advantage in comparing present revenue with past, as the area of the district was largely reduced in 1869.

The land revenue* prior to 1864 was Rs. 8,36,902; since then it was raised year by year. The increment up to 1872 was Rs. 3,48,729, or 41 per cent.; it now falls at the rate of Re. 1-15-2 per acre on cultivation according to the field survey; the revenue survey, however, makes the cultivation much less, and the barren land much greater, than that which has been adopted as the basis of assessment. If the revenue survey is correct, the land revenue is much heavier per acre than is recorded above.

In 1874, establishment was sanctioned for the purpose of revising and reducing the land revenue.

		Rs.
The balances of land revenue were in	1872	99,904
" " " "	1873	1,75,203

These sums amounted, respectively, to 8 and 14 per cent. of the total demand. Of this latter sum, Rs. 1,61,590 were due by sixteen taluqdars, and only Rs. 13,613, or less than 8 per cent., by the large body of zamindars, which pay nearly 30 per cent. of the revenue. It would not, however, be fair to argue from this that the larger landowners pay their revenue less punctually. The balances accumulated from 1867 to 1871 amounted to Rs. 26,000.

The following tables are from the Accountant-General's office, and apply to the financial year ending 31st March 1872 and the provincial financial year ending 30th September. It will appear that the imperial and local expenditure amounted, respectively, to Rs. 2,14,192 and Rs. 1,54,058,—total,

* Revenue Form No. 45, 1872-73.

Rs. 3,68,250. To this must be added the cost of police, an imperial charge not shown above; this amounted to Rs. 84,533,—total, Rs. 4,52,783, or about Re. 0-7-0 per head of population. The taxation does not show opium, salt, or customs duties, which more than defray the cost of the imperial army and administration. Roughly speaking, then, Government takes £140,000, and spends £45,000.

Imperial Revenue, 1872.

		Rs.
1.	Recent settlement revenue collections	11,24,460
2.	Rents of Government villages and lands	...
3.	Income tax	19,999
4.	Tax on spirits and drugs	1,17,082
5.	Stamp duty	94,890
6.	Law and justice	9,630
	Total ...	13,66,061

Imperial Expenditure, 1871-1872.

		Rs.
Revenue, refunds and drawbacks		6,977
Miscellaneous refunds		8,937
Land revenue, deputy commissioners, and establishment		55,110
Settlement		69,907
Excise or ábkári		2,773
Assessed taxes		476
Stamps		2,769
Law and justice	Service of process	4,013
	Criminal courts	48,685
Ecclesiastical...		9,745
Medical		4,800
Total ...		2,14,192

Local Funds.

Charges—

			Rs.
Education			47,379
Hospitals and dispensaries			6,039
District dák			2,993
Pound			1,164
Nazúl			18,845
Public Works—			
Communications	61,421		
Civil buildings, &c.	5,724		
Establishment, &c.	10,493		
			77,638
Total ...			1,54,058

Receipts—

		Rs.
One per cent. road cess		15,364
„ school		15,421
¼ „ district dák		3,842
¾ „ local and margin		41,508
Education fund		4,399
Dispensary „		909
Pound „		3,816
Nazúl „		32,504
Provincial allotment		87,005
GRAND TOTAL ...		1,64,768

As this is the wealthiest district in Oudh, except Lucknow, full details are supplied in tabular form concerning the income tax. In the year in question, the lowest class, or class I., were men rated between Rs. 1,000 and Rs. 2,000 per annum. The limit of the income of the other three classes were, respectively, over Rs. 10,000, Rs. 1,00,000, and above. The total number of payers was 198 in the previous year. When the minimum was Rs. 750, the number was nearly double.

Income tax.

Annual return showing details of assessments made under Part V. of the Indian Income Tax Act, 1872, *on different sources of income, for the year ending* 31*st March* 1873.

Source of income or profits.	Class I.		Class II.		Class III.		Class IV.		Total.	
	No.	Tax.	No.	Tax.	No.	Tax.	No.	Tax.	No.	Tax.
		Rs. A.		Rs. A.		Rs. A.		Rs. A.		Rs. A.
I.—PROFESSIONS—										
a. Religion	1	17 11	2	109 2	...	...	...	...	3	126 13
d. Law	4	46 12	4	109 5	...	...	...	...	8	156 1
e. Medicine	1	10 6	...	...	...	...	...	...	1	10 6
f. Engineering	1	15 10	2	89 2	1	125 6	...	...	4	229 12
II.—EMPLOYMENTS—										
b. Servants (domestic)	1	10 6	1	37 8	...	...	...	...	2	47 14
III.—COMMERCE—										
a. Agents	1	10 6	...	...	...	...	...	...	1	10 6
b. Bankers and money-dealers ...	29	379 11	17	781 4	1	156 4	...	...	47	1,317 3
c. Merchants—										
1. General	5	63 7	2	46 13	...	...	...	...	7	110 4
2. Piece-goods	10	118 8	4	114 8	...	...	...	...	14	233 0
3. Grain	13	158 0	3	62 7	...	...	...	...	16	220 7
d. Traders in—										
1. Woven fabrics and dress ...	2	20 13	...	...	...	...	...	...	2	20 13
3. Metals	1	10 6	...	...	...	...	...	...	1	10 6
7. Fuel	1	10 6	...	...	...	...	...	...	1	10 6
8. Animal and vegetable substances (not food)	1	15 10	3	105 3	...	...	...	...	4	120 13
f. Dealers in animals	9	130 0	2	72 14	...	...	...	...	11	202 14
g. Manufacturers of—										
6. Sugar	2	20 12	...	...	...	...	...	...	2	20 12
IV.—LAND—										
a. Proprietors and sub-proprietors,	24	328 13	25	1,061 9	14	4,223 3	1	5,154 5	64	10,766 14
V.—HOUSES—										
b. Lessees	7	49 6	2	52 1	...	...	...	...	9	101 7
VI.—INTEREST—										
a. From Government securities ...	1	7 8	...	...	...	...	...	...	1	7 8
Total ...	114	1,424 7	67	2,641 12	16	4,503 7	1	5,154 5	198	13,723 15

Administration.

The judicial staff in Fyzabad consists of the commissioner or sessions judge, a deputy commissioner, two European assistants and three native extra assistants, a cantonment magistrate, and four tahsildars. Besides this staff, there is a body of settlement officials,—a settlement officer, his assistant, two extra assistants; but this department may be excluded from consideration, as it is only temporary. There are eleven magistrates, all of whom have civil and revenue powers, besides three honorary magistrates. This staff is much larger than usual in Oudh; but in population the district ranks fourth, and in density second. The total cost of officials and police of all kinds was Rs. 2,26,106* in 1872. The police numbered 766, of whom 401 were on regular police duty; the rest performed *quasi*-military functions. There are four sub-divisions or tahsils,—Tánda, Akbarpur, Bíkapur, Fyzabad. Their areas are given in the general table of the district.

Statement showing the population of the thánas in the district of Fyzabad.

Name of Thána.	Population.
Fyzabad	139,695
Ronáhi	111,979
Bíkapur	130,429
Milkipur	117,207
Akbarpur	116,228
Tánda	119,406
Jalálpur	104,444
Rámnagar	85,875
Máya Maháráj ganj	97,507
Total	1,022,770

Crime and criminal classes.

There is nothing worthy of note in the crime. It is the heaviest criminal district in Oudh, particularly in cattle stealing and poisoning. This is ascribed to the poverty of the people, the prevalence of cattle diseases, and the proximity of the North-West Provinces border;—police inquiries are always more or less obstructed by a change of jurisdiction. Nineteen persons were convicted of cattle poisoning in 1872; the offenders were all Chamárs; the motive was simply to obtain the hides; arsenic, made into a ball with gúr, was the drug employed. Pargana Birhar is famous for cattle-lifting. Crime reaches the maximum in July, when grain is scarcest.

A table is annexed exhibiting the amount and nature of crime.

* Revenue Report.

Crime statistics for Fyzabad district.

	Cases reported.						Cases investigated.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders, and attempts ...	12	20	14	12	12	11	12	20	14	12	12	11	5	10	6	10	7	3
Culpable homicide ...	11	17	12	6	10	8	11	17	12	6	10	8	11	11	8	5	9	4
Dacoity	9	3	11	8	6	13	9	3	11	8	6	13	3	1	2	1	1	2
Robbery	17	11	18	26	50	58	17	11	18	26	50	58	9	8	12	9	14	16
Rioting and unlawful assembly.	25	31	42	30	36	34	25	31	42	30	36	34	17	19	29	17	31	28
Theft by house-breaking or house-trespass.	3,496	4,971	5,561	5,445	4,537	6,740	689	967	1,216	1,025	552	1,378	168	179	256	249	174	494
Theft, simple	1,066	1,412	1,970	1,923	1,797	2,495	526	673	1,011	911	624	1,184	280	327	448	408	407	808
Theft of cattle... ...	238	227	212	136	382	618	143	200	200	134	382	618	11	23	29	20	57	154
Offences against coin and stamps.	11	10	8	7	7	11	11	10	8	7	7	11	5	5	2	5	1	5

Statistics of the Police of the district of Fyzabad in 1873.

	Total cost.	Number of European and Eurasian Officers.	Native Officers.	Number of Constables.	Average annual pay.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	Number of arrests made.	Number of complaints registered.	Number of cases sent by police to Magistrate.	Number of convictions obtained.	Number of acquittals.	Remarks.
	Rs.													
Regular Police	80,587	2	87	487	...	...	1 to 3·80	1 to 2,135	2,401	3,492	4,050	3,239	810	
Village Watch	53,472	...	60	2,143	...	...	...	...	...	...	...	...	...	
Municipal Police	15,244	1	22	174	...	...	...	...	...	...	...	...	...	
Total	1,49,303	3	169	2,804	...	2,976	...	...	2,401	3,492	4,050	3,239	810	

Accidental Deaths.—The deaths from snake-bite during the six years 1867-1872 amounted to males 316, females 604. Suicide during the last three years were, males 29, females 135; deaths by drowning were, 762 males to 1,177 females. Either the police returns are incorrect, or they shed a lurid light upon the homes of the district. This extra mortality among the females can only be the result either of great misery leading to suicide, or else of crime.

Education.—Considering the wealth of the district, the juvenile population attending school is small, only one in 213 of the people. The figures appear in the following table. The educational system is the same as that prevalent throughout the province:—

Statement showing the number of Schools and Scholars.

Description of schools.	1872-73.		1873-74.	
	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.
Indigenous	60	503	60	448
Village	86	2,904	89	3,012
Primary town	8	476	9	498
Middle	3	355	3	377
Higher	1	248	1	266
Female	4	177	5	200
Total ...	162	4,663	167	4,801

Post Office Statistics for 1873-74.

Letters.		Papers.		Packets.		Parcels.	
Number given out for delivery.	Number returned undelivered.	Number given out for delivery.	Number returned undelivered.	Number given out for delivery.	Number returned undelivered.	Number given out for delivery.	Number returned undelivered
309,348	18,980	30,238	884	6,136	52	1,560	26.

Medical aspects.—The Civil Surgeon has not furnished any memorandum: the statistics are very incorrect. The deaths in 1874 were recorded at 10,778, being at the rate of 10·5 per mille, a wholly impossible rate. Of these, 5,097, almost one-half, are due to fever, and 4,400, or 4·29 per mille, to small-pox; only ninety persons died of cholera, none of old age. Nine-tenths of all the mortality was due to fever and small-pox. There is no object to be gained by dwelling on such figures. The great Rámnaumi fair is attended sometimes by 500,000 people; it is held at Ajodhya; it lasts about nine days, and is the greatest gathering in Oudh. Cholera has on one occasion, at least, appeared there.

CHAPTER V.

RELIGION: HISTORY.

Religious sects—Castes—History—Early Hindu history—Buddhist period—Description by Hwen Thsang—Identity of Ayuto and Ajodhya—The Moslem invasion—Ajodhya under the Delhi Emperors—Fyzabad under the Wazírs—Modern history of clans—Table showing the Chhattri tribes—Table showing the ancient and present parganas.—The proprietary tribes—The Mehdona estate—The Palwárs—The Rájkumárs—The Moslem Rájkumárs of Hasanpur—The Maniárpur estate and the Gargbansi clan—The rank of the Bachgotis—The annals of Dera and Meopur—The battle of Masora—The Dera widow, Dariáo Kunwar—The Meopur family—The Musalmans—The court of Oudh in Fyzabad—The Fyzabad mutiny.

Religious sects of Fyzabad.—Religion in this district is of more than ordinary interest. Ajodhya, as is related in the account of that town, is the great centre of the hero worship which has selected the ancient king Rám Chandar as the object of its adoration. At the Rámnaumi festival 500,000 people assemble in honour of that potent monarch, and innumerable shrines have been erected to Rám Chandar, his brother Bhárat, his wife Síta, and his ally in the great Dekkan war, Hanomán the monkey. This saint worship at the same time does not seem to interfere with the more spiritual theology which concerns itself with the wholly unearthly beings,—Vishnu, Mahádeo, and Bhawáni or Debi.

According to theory, of course, Rám Chandar was only an avatár or incarnation of Vishnu; it would be supposed, therefore, that the local fame of Rám Chandar would have turned the devotions of the people to the Vishnuite faith. But this is not the case; if the accompanying tables are correct, they show that this sect is less popular than the Shákti or Shaivi faith. This only shows that the people have never accepted the sacerdotal theory of Vishnu's incarnation: it may be true or not; but they regard Rám Chandar solely on his own merits as their hero-king. None of his miracles reflect any credit upon Vishnu: the latter is regarded with cold and distant esteem, while Rám Chandar still awakens in the bosoms of the Hindus something resembling that zeal which, with men of other creeds, gave rise to crusade and crescentade. Yet it would be a bold thing to say that even a half of those who are recorded in these tables really attend to the cults which are placed to their credit, or to any other.

In the Rae Bareli district the local chronicler, after relating to what sects the Chhattris, Brahmans, and Káyaths of each town belong, always ends with the recital that as for the other castes, men of such low birth cannot be said to possess any religion at all. If this is the case, the tables here given, which divide the whole population of each town among the specified sects, must be to a certain extent fanciful. There is apparently no inclination of particular castes to any particular sect.

In each small town the worshippers of each divinity will be found indiscriminately among all castes. It would indeed be a mistake to regard these divisions as indicating each a distinct or separate worship. A Vaishnavi would probably say, if asked, that he regarded Vishnu, Shiva, and Bhawáni with equal reverence; that in the course of events his hereditary devotional feeling, or some incident,—the cure of some relation at a

particular shrine, the preaching of some anchorite or devotee—had led him to give so far a pre-eminence to Vishnu that his more formal daily devotions were directed specially to him, while he was still eager to pay all reverence to and take as many holidays as possible in honour of any other saint or god in Moslem, Christian or Hindu calendars. A glance at the article Ajodhya will show that the last occasion, and almost the only one in modern times, when the Hindus ventured to shed the blood of their Moslem masters in a religious war, was in defence of their long-tailed divinity, the monkey Hanomán.

The religion of Fyzabad is fully dwelt on in the article Ajodhya.

It may, however, be remarked here that the Hindu revival at Ajodhya is one of the most remarkable things in modern times. In Buddhist times the place had no peculiar sanctity, although there were doubtless temples and shrines. Long afterwards, during many centuries, Gya, Benares, Puri, and Muttra kept their reputation, while Ajodhya became a wilderness and famous hunting-ground. About a hundred and fifty years ago there was a revival: whether a national feeling was aroused by the tyranny of Aurangzeb, or by the success of the Marahtas, or by the translation into popular language of the Rámáyana, somehow or other Ajodhya became again esteemed as a holy place; it grew in favour each year, and now in all India, perhaps, except the Jaggannáth festival and that at Hardwár, there is none to equal the Rámnaumi celebrations at Ajodhya.

Be it remembered, though, it is not religion; it is a mixture of hagiology and hero-worship. Its roots lie in the newly-aroused national feeling. Rám Chandar draws because he was a Hindu prince, and because he conquered the Indian foreigners. It is because he is supposed to have done for North India what Wallace did for Scotland and Tell for Switzerland that his hold upon the Hindu affections is strengthening year by year. It is not for Englishmen, who have been ruled by their own kin for four hundred years, to estimate aright the utter *abandon* and delight with which Hindus again raise a throne, even if it be a plantom one. Religion, national pride, ancestral pride, love of spectacle, all combine to make these festivals in honour of Rám Chandar the most exciting and popular of modern Hinduism.

Concerning the Musalman sects there is little to observe. Except in Fyzabad, long the residence of a Shia court, that sect numbers very few disciples. It is obvious that among the masses of the faithful it is a matter of precedent and fashion whether each man is a Sunni or a Shia. If there was any enquiry after truth, or any willingness to receive it, the sects would be more intermingled, for men's studies would lead to diverse convictions about the twelve Imáms, independent of the enquirer's surroundings.

Castes.—The castes of Fyzabad are the same as those which are found in the rest of Oudh. The Brahmans are the most numerous, numbering about 15 per cent. of the population. Chamárs, the lowest in rank, are the next in number, about 12 per cent.; then Ahírs, and then Chhattris, who hold two-thirds of the soil, but are only seven per cent. of the people. Kurmis are six per cent., Koris, Kuhárs, Vaishyas, Mallábs or boatmen, and

Muráos or gardeners, are each about three per cent. Of these, the Koris, the Chamárs, and the Bhars are aboriginal. The last are said to number 20,382, principally in Akbarpur and Surharpur, but this is probably a mistake. In all there are 110 castes entered in the census papers, of whom 21 are sub-divisions of the Moslems.

Towns and villages.	Muhammadans.			Hindus.				
	Sunnis.	Shias.	Wahábis.	Shaivi.	Shákti.	Vaishnavi.	Nának Sháhis.	Other sects.
Dhaurahra ...	82	....	...	991	1,840	326	...	...
Deorakot ...	191	...	...	776	898	597	...	...
Ronáhi ...	1,229	300	...	950	2,135	260	369	...
Rasúlpur ...	1,457	9	...	582	527	1,001	...	...
Surgánwán ...	76	...	...	787	1,039	509	...	...
Sháhzádpur ...	1,721	84	...	1,104	891	788	181	...
Kurha Keshupur ...	180	178	...	770	714	888	...	...
Khandánsa Khurd ...	177	...	...	645	1,231	402	...	...
Majigáon ...	38	...	...	923	730	396	...	...
Muhammadpur ...	108	...	...	1,585	95	577	249	...
Mustafábad ...	806	298	...	931	502	148	...	...
Muqímpur ...	554	113	...	1,170	855	1,052	...	...
Malahtu Buzurg ...	50	...	...	580	898	272	...	...
Tánda and Sakráwal ...	7,390	223	...	213	4,439	1,454	585	124
Maya ...	139	...	41	641	702	137	...	...
Maholi ...	161	...	...	740	863	208	...	...
Míránpur ...	767	46	...	256	308	319	3	...
Mírpur ...	42	...	...	821	1,301	307	...	...
Nakpur ...	1,569	...	...	487	447	484	...	...
Hájipur ...	89	...	...	598	1,477	1,008	...	...
Fyzabad ...	4,752	9,368	...	7,000	7,620	3,655	3,655	...
Ashrafpur Kachhauchha	1,318	...	...	342	510	280	...	...
Oudh or Ajodhya ...	889	1,630	...	975	1,100	2,222	100	602
Ahankáripur ...	1,187	...	...	564	961	227	27	...
Baretha ...	20	30	...	410	540	1,526	30	...
Baskhári ...	283	349	...	457	713	611	115	...
Bhadarsa ...	1,455	302	...	744	1,368	522	30	...
Bilkháwán ...	194	...	...	580	1,219	198	...	...
Jánán ...	156	...	...	605	774	158	...	...
Jaláluddínnagar ...	115	115	93	610	892	124	46	...
Jalálpur Nahvi ...	4,014	...	...	383	665	522	23	...
Janaura ...	111	168	...	610	747	495	...	...

History.—The early history of the kingdom of Ajodhya is contained in the great epic of the Rámáyana. Rám Chandar, his brother Lachhman, and the rest of the family of king Dasrath, are believed to have flourished probably about 1200 B. C. Their history belongs more properly to India than to any district, nor is it necessary here even to abstract the tale of Rám Chandar and his exile, of his beautiful wife Síta, of her being carried off to Ceylon, and of the war which ensued.

The Rámnaumi festival is still kept up with great, indeed increasing, enthusiasm at Ajodhya. In each place in the neighbourhood is localised some incident of the story, and there is no room for doubt that a considerable substratum of truth exists in this epic; also that Ajodhya was the real capital of this dynasty. Here is alleged to be the birth-place of the Súrajbans race. Its direct representatives are said to have migrated with Kanaksen

in A. D. 144 to Gujarát, where they founded the Balabhi dynasty, and afterwards, as Gahlots, Sisodias, maintained the glory of their race in Chittaur and Udaipur.

This exile was probably due to the siege of the city by Menander, the Bactrian, A.D. 140 (*Journal, Bengal Asiatic Society, No.* 280, *page* 45). Ajodhya then became a wilderness, but it was restored apparently by Vikramáditya of Ujjain.

It does not appear when the Buddhist doctrines first prevailed in Ajodhya, and it is evident they hardly ever had exclusive sway there.

Asoka, doubtless, erected stupas there B.C. 311, but the two religions seem to have flourished in that harmony and mutual respect which then distinguished their bearings towards each other. Brahmanism adopted the sacred tree, the Banian or *Ficus Indica*; Buddhism in return venerated Vishnu and Mahádeo. The Brahman approved the abstinence from animal life, and adopted the monastic system open to all castes; the Buddhist in return paid the most ceremonious respect to the Brahmanical caste.*

Buddhist period.—In Buddhist times the kingdom and capital of Ajodhya were visited by Fáhian and Hwen Thsang, the Chinese pilgrims, in the fifth and seventh centuries. Fáhian's visit was A.D. 400-410, Hwen Thsang's A.D. 692. Ajodhya was then one of the four or five kingdoms into which the soil of Oudh was divided. It does not appear what the boundaries were, nor is it very clear how this kingdom was 1,100 miles in circumference, or nearly so extensive. If Ayamukha was only sixty miles off, and Sahet Mahet or Srávasti, the capital of another kingdom, about 1,100 miles in circumference, was only fifty-five miles from Ajodhya, there is no room for such an area. These Oudh kingdoms were Kanauj; Ajodhya; Kusapur, probably Sultanpur, not improbably Bári, near the Gumti in Sitapur; Visákha, which may be Satrikh; Srávasti or Sahet Mahet near Ikauna on the Rápti in Gonda,—five in all. But it is really impossible to identify either Visákha or Kusapur, because there are so many ancient places at about the distances and in the directions indicated from Ajodhya. Prág or Allahabad, Ajodhya, and Kosámbi or Kusam, these can be certainly recognised and be used as landmarks of the ancient geography.

Hwen Thsang is very particular in his distances; he notes that Visákha is 170 or 180 *li* north of Kusapur; this would be twenty-five to thirty miles. He gives the following account of Ayuto or Ajodhya:—

Description of Hwen Thsang, A.D. 692.—"This kingdom is five thousand† *li* in circumference, and that of its capital is twenty *li* (about four miles); the climate is good, the inhabitants virtuous and learned. There are one hundred monasteries attended by three thousand monks. There are ten temples to idols, and the heretics of different sects are but few in number. There is in the city a very ancient convent. Here, during twelve years, Vasa Bundhu Bodhi Satwa was occupied in composing religious

* *Vide* list of inscriptions, Vol. XIX. *Journal of the Bengal Asiatic Society*, pages 173 to 209, for many instances of the fraternity above referred to.

† Nearly 1,100 miles.

treatises; here are the foundations of the hall in which he explained the law to the kings of many realms, to the Sramáns and the Brahmans, the holy men of the two religions. About half a mile to the north on the bank of the Ganges there is a great convent, in the middle of which is a pagoda (stupa), two hundred feet high, built by Asoka. In this place the Sathaguta explained, for three months, the best ordinances for the benefit of the 'Devas.'

"Near is another stupa, and the places where the four previous Buddhas used to sit and walk for exercise; west of the old convent is a pagoda which contains the hair and nails of Buddha, and a little north of it the place where the master of the Shastras, Srilabdha, of the school called Santrantrikas, composed Vibacha Shastra.

"About five or six *li* south-west of the town, in the middle of a great grove of mangoes, there is an ancient convent. There Asanga Bodhi Satwa studied and directed the men of the age. About one hundred paces north-west of the forest there is a pagoda containing more hair and nails of Buddha. Beside it appear the ancient foundations of the building where Vasu Bandhu Bodhi Satwa, descending from the heavens of Sonchitas, had an interview with Asanga Bodhi Satwa of Gandhara.

"This latter was a Hindu doctor of the school of Mahi Sasakas; he became a convert; his pupil was Vasu Bandhu of the school of Sarvasti Vadas. Another pupil was Budha Sinha. These three agreed that whichever of them died first, if the future turned out according to his hopes, he should come back to earth and inform the others. Budha Sinha died first, and three years passed away without his fulfilling the promise; then Vasu Bandhu died, and for six months afterwards Asanga waited in vain, and was laughed at. At last one night, when he was teaching his pupils, the heavens lightened, and a holy Rishi descended from above, entered the porch and saluted Asanga, and they conversed together.

"Eight miles north-west, in an ancient convent, which to the north borders the Ganges, is a stupa; here Vasu Bandhu was converted to the true faith, and wished to cut off the tongue which had uttered so much false doctrine. Then the sage Asanga appeared and forbad him, saying, rather use your tongue in future in spreading the knowledge of the truth."

In leaving this country the traveller goes sixty miles to the east, passing the Ganges, and arrives at Ayamukha. Hwen Thsang's itinerary is as follows:—

Kanauj to Navadeva Kula to the south-east, 100 *li*, twenty-two miles (this will probably be Bángarmau, an old city so situated); then 600 *li* or 130 miles to Ayuto to the south-east (Ajodhya is 125 miles to the south-east); then 300 *li* or 65 miles to the east is Ayamukha; then 700 *li* or 150 miles to the south-east is Prág—Allahabad (this should be probably corrected to south-west); 500 *li* or 108 miles to the south-west is Kosámbi or Kusam, thirty miles south-east on the Jumna. He then went north-east about 150 miles, 700 *li*, to Kusapur, which may be Kákori, Bári, or Misrikh, or, says General Cunningham, Sultanpur. Then 108 or 70 *li*, *viz.*, about 40 miles north to Visákha, which might be Hargám

Sitapur, or Satrikh in Bara Banki; then 500 *li* or 108 miles to the north-east to Sahet Mahet.

Identity of Ayuto and Ajodhya.—Messrs. Julien and St. Martin suppose that Hwen Thsang, passing by or near Bángarmau, crossed Oudh to Ajodhya, just as Fähian did before him; that he went on to Ayamukha down the Gogra, then went across to Allahabad, then east again to Kosámbi, they think, on the Ganges, but, as General Cunningham clearly proves, on the Jumna; the matter is of no consequence as bearing on the general direction of the journey. The pilgrims then went north to Kusapur, which they place in the map. In the map accompanying the volume, not far from where Satrikh now stands in Bara Banki, they place Visákha near Kurásar in Bahraich in that district. It is impossible to give the details here, and to reconcile this chart with the actual distances of those places from each other.

There is evidence of validity for the conclusion that Ayuto is Ajodhya. General Cunningham differs from Messrs. Julien and St. Martin, and places Ayuto near Cawnpore at Kukupur, Ayamukha at Daundia Khera; his arguments are not convincing.

Hwen Thsang relates that he went 700 *li* or 140 miles from Kanauj to Ayuto, stopping by the way at Navadeva Kula, twenty *li* south-east of Kanauj. Now this would exactly agree with the road from Kanauj *viâ* Bángarmau to Ajodhya, and this is admittedly the road which Fähian followed: why should the latter pilgrim not have taken the same? General Cunningham first creates a difficulty, that Ajodhya is not south-east of Kanauj, but east. Kanauj is 27° 8′ north latitude, and Ajodhya is 26°47′, so Hwen Thsang is quite right. The Bángarmau ruins are well known. General Cunningham supposes that 600 *li* is a mistake for *sixty*, and that Daundia Khera is an old city; whereas the traditions of its foundation about the 12th century, five centuries after the date of Hwen Thsang, are very clear. Similarly, he urges incorrectly that Mánikpur is an old city. His object is to prove that Visákha, not Ayuto, is Ajodhya.

Now, in the first place, there is no river mentioned as near Visákha, nor as crossed by the traveller coming to or leaving it, and the presence of rivers is always carefully recorded. Secondly, the account of the Ayuto rivers and sacred buildings corresponds very fairly with those now at Ajodhya.

Without going into minute detail, I may note the correspondence. The ancient and holy place inside the city will answer to the Rámkot. The buildings half a mile to the north on the river will answer to the Swargaddwári. The ancient convent where was Asanga's school, six *li* south-west, will answer to the Maniparbat; and the sacred buildings, 40 *li* or eight miles to the north-west on the river, will correspond to the Guptár Bágh temples, exactly in that direction.

It may be noted that according to the itinerary there were pagodas where Buddha's hair and nails were preserved, and where the four Buddhas sat and promenaded both in Ayuto and Visákha. Further, it may be mentioned that the pilgrim mentions Ayuto as a school of the Hindu religion, which Ajodhya certainly was: he does not say the same about Visákha.

On the whole, there seem good local reasons for believing with the French antiquarians that Ayuto was the present Ajodhya.

General Cunningham thinks that the pilgrim came down by Bángarmau along the Ganges instead of across Oudh; that he came first to Ayuto or Kukupur, one mile north of Shiurájpur and twenty miles north-west of Cawnpore; then to Ayamukha, which he places near Daundia Khera in Rae Bareli; then, still down the Ganges, to Prág; then to Kosámbi; then north to Kusapur, which he finds near Sultanpur; then north to Ajodhya; thence to Sahet Mahet or Srávasti.

Undoubtedly the latter part of his itinerary does not require so many alterations of the text, and assume so many errors, as that of the French *savants*. But the former part requires very violent treatment of the text.

The subject is treated in pages 279, 335, vol. I, Archæological Survey, and pages 243—308, Julien: Contrées Occidentales, vol. I.

The story of the kingdom of Ajodhya would indeed be an absolute blank during the first seventeen centuries of our era if it were not for the dim and feeble light shed over some small fractions of this long period of darkness by the two Buddhist pilgrims.

There is no doubt that great convulsions attended the fall of Buddhism and the conquest of Oudh by the Musalmans; but these belong more to the history of Oudh than to the district of Fyzabad. We do not even know how the country was peopled: we know that the Sakar or Sakti were massacred in thousands on the borders of Gonda; that at Srávasti lived the barbarians who wore head-dresses of human fingers, and one of whom was converted by Buddha when killing his mother in order to complete the fashionable number. It is only too probable that after the fall of Buddhism the people relapsed into those barbarous practices from which this humane faith had restrained them.

Contrées Occidentales, vol. I, page 317.

Contrées Occidentales, vol. I, page 294.

We may date the fall of Buddhism, or rather its gradual contamination with, and yielding to, Brahmanical ideas, about the eighth century.

The Musalman invasion.—In 1030 A.D., Sayyad Sálár Musaúd passed through Fyzabad. It is not certain whether any great battle was fought here; but in the account of Mangalsi are related, with minuteness, the still vivid traditions and superstitions of the people. They still point out a portion of the Queen's highway along which the country people will not pass after dark. They say that at night the "road is thronged with troops of headless horsemen,—the dead of the army of Prince Sayyad Sálár. The vast array moves on with a noiseless tread. The ghostly horses make no sound, and no words of command are shouted to the headless host."

In 1080 Ajodhya was attacked by Sultan Ibráhím. After Sayyad Sálár was killed, the leaders of the great popular rising which defeated him turned against each other.

Mr. Carnegy says that Sohildeo, a Súrajbans and a Buddhist, the ruler of Srávasti, fought Chandar Deo, the Ráthor king of Kanauj, for the possession of Ajodhya. The battle was

Oudh Castes, page 25.

fought in Satrikh, and the Ráthors won. It is, of course, possible that Srávasti, which was a ruin in the time of Hwen Thsang, 629 A.D., may have been restored in the eleventh century. It is just as possible that the Súrajbans king reigned at Hathili or Asogpur, 15 miles north of Ajodhya, in Gonda, which was the capital of Sohildeo, the conqueror of Sayyad Sálár.*

It has not been generally supposed that Buddhism was a militant faith, and powerful in the eleventh century in Oudh; and it is improbable that this was a Buddhist kingdom, because all the Hindu coins found on its site are of the Boar dynasty, bearing an image of the Boar incarnation of Vishnu, the "Varáha." It is quite probable, however, that there was a contest for the possession of Ajodhya and its holy places; there would certainly, indeed, have been one, for in the seventh century, we learn from Hwen Thsang, Ajodhya was still independent, although the sovereign of Kanauj was rapidly extending his empire. The history of Ajodhya, however, as of nearly all Hindu kingdoms between the seventh and eleventh centuries, is a mystery. Buddhist civilization had waned entirely, or was fading away; Chinese travellers, with their minute itineraries, no longer traversed the province. Some great wave of conquest from Central Asia, whose movements are now for ever hidden, had convulsed Indian society. Tunwar Chhattris ruled at Kanauj. The Bais had ruled in Baiswára for many centuries; the Guptas, a Brahmanical dynasty, had governed Magadha; the Sakái, a Buddhist clan, governed Kapila in Gonda; there seems to have been an internecine war between these races.† Into the various conjectures which have been hazarded as to the changes which ensued it is not desirable to enter.

The result was, apparently, that all ultimately yielded to the growing power of Kanauj, which apparently had entered into alliance with the Ghiznivide Moslem invaders. It is not clear, however, that Ajodhya ever came under the power of the Tunwar kings of Kanauj. They also reigned at Bári, near the Gumti, in Sitapur, to which place this dynasty retreated when pressed by the Musalmans.‡ As was only natural after the war with Sayyad Sálár, Oudh seems to have been broken up into a number of petty fiefs. Still it may with confidence be stated that Ajodhya came under the dominion of the Ráthor princes of Kanauj before the twelfth century. In 1187 Jai Chand granted the village of Komáli to Alenga of the Bháradwáj line.§ The gods mentioned in the copper-plate grant recording this donation are Vishnu and Lachhmi.

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* The antiquity of this place, and of its ancient temple to Asognáth Mahádeo, is proved by an incident which occurred in 1862. A wild fig-tree, or pípal, had grown over the *Ling*, the emblem of the god'; it was cut down, and its concentred rings proved that its age was 849 years; in other words, that it was planted in 1023, twenty years before the first invasion by the Musalmans, one of whom, Hatíla, a young chief, was killed in an attack on this very temple. Cunningham's Archæological Survey, vol. I, page 329.

† Calcutta Review, vol. LV. pages 266, 271, 273, 274.

‡ Calcutta Review, vol. LVI. page 43.
Journal, Asiatic Society, vol. IV. 1865, page 206.

§ Journal, Bengal Asiatic Society, vol. XIX. page 206.

Then came the destruction of Kanauj; and in 1194, after a battle, the body of Jai Chand was found so disfigured with blood and wounds that he was only recognised by his false teeth and their gold settings.

Ajodhya under the Delhi Emperors.

After his conquest of Kanauj, Shaháb-ud-dín Ghori, or his lieutenant, overran Oudh in 1194. In Ajodhya, Makhdúm Sháh Jahán Ghori was killed and buried. Muhammad Bakhtiár Khilji was the first to organise the administration and establish in Oudh a base for fresh military operations. In these he was so successful, even to the banks of the Brahmaputra, that on the death of Qutub-ud-dín of Delhi he refused to pay allegiance to a mere slave like Altamsh; his son Ghayás-ud-dín partly succeeded in this attempt, and a hereditary governorship of Bengal was established; but Ajodhya was wrested from the Bengal dynasty and kept as a province of Delhi lying between Bahraich and Mánikpur. A great Hindu rebellion then ensued. Details are not given; it seems to have been a Sicilian Vespers, for 120,000 Musalmans, many of them probably converts, are said to have been killed. It now became the custom to send the heir-apparent to Oudh or Budaun. Prince Nasír-ud-dín was despatched to crush this outbreak.

Nasír-ud-dín Tabáshi and Qamr-ud-dín Kairán successively are recorded as viceroys at Ajodhya in 1236 and 1242. In 1255, the emperor's mother, having married one Katlagh Khan and quarrelled with her son, was sent with him in honourable banishment to Ajodhya, which now was honoured with the presence of Malika-i-Jahán. Katlagh Khan rebelled and was expelled by his step-son's wazír, Balban; Arslán Khan Sanjar followed him, and in 1259 he also rebelled and was expelled. Amír Khan or Alaptagín was the next; he was ordered, after he had been in Oudh for twenty years, to attack the rebel Toghral. He was defeated, and Balban ordered his head to be struck off and placed over the gate of Ajodhya. Toghral was afterwards killed by a small party, which burst into his camp and struck off his head, inside his tent and in the middle of his army. Shortly afterwards Farhat Khan, another governor of Ajodhya, when intoxicated, killed a person of low birth. The widow complained to Balban. The emperor, once himself a slave, sympathising with her, the governor received a public whipping of five hundred lashes, and his mangled body was then made over as a slave to the widow his victim. The romantic meeting of the youthful emperor Kaiqubád with his father Baghra Khán took place in Fyzabad, the two armies having encamped on the opposite banks of the Gogra. Khán-i-Jahán then became governor of Oudh, and in his time the court of Ajodhya was adorned for two years by the presence of the poet Amír Khusro. Allá-ud-dín Khilji, nephew of the founder of the Khilji dynasty, then held Oudh; but it does not appear that he visited Ajodhya. It was at Mánikpur that he stabbed his uncle in the back, and the old man's headless corpse lay uncared for on the sands of the Ganges. It was during the Tughlaq (the succeeding) dynasty that Ajodhya was specially favoured. Fíroz Tughlaq made repeated* visits to Ajodhya. Malik Sigín and Malik

* In 1324 and in 1348 A. D. Dow, I. 305.

Ain-ul-Mulk were governors, and the latter especially for many years ruled the province in a wise and beneficial manner.

In the Akbarpur pargana there still exists an inscription of this reign, on a tablet, among costly buildings, tanks, and gardens. The inscription proves that settled order had been established, and that civilization and peace were bringing with them permanent land rights and religious endowments. Shortly afterwards Ajodhya fell into the hands of the Jaunpur sovereign, and its history possesses less individuality.* Bábar visited the place, and with these scanty notices may be concluded all that is related concerning the district by the Musalman historians. The local history consists of traditions preserved by the heads of the clans, by their professional bards, and the qánúngos or hereditary record-keepers of the parganas.

There is unfortunately no continuity between the clans of ancient times and those now there. The Súrajbans Chhattris (see account of pargana Haweli Oudh), although belonging to the old Ajodhya stock, came but recently from Kumaun; the Gargbansis and Raghubansis are both of them offshoots from the same stock, yet they only claim descent of twenty-five to thirty-four generations.† It is true the Raghubansi race now in Aldemau claim to have come thirty-four generations back from Ajodhya, and they may be a remnant of the old stock; but the Chauhán, the Palwár, the Rájkumár, the Bisen, all claim only an antiquity of from three to six hundred years. What this really means is probably that new clans were constantly being formed, the principles of the caste system being formulated, low castes being continually elevated into gentility; and it thus happens that all the old clans which did exist before the thirteenth century have died out, or become so obscure that all memory of their annals has been lost.‡

Fyzabad under the wazirs.

The wazír of the empire, Saádat Khan, became subahdar of the province of Oudh about 1731, but he seldom appeared at Fyzabad, which was, however, his nominal capital, nor did his son-in-law and successor, Safdar Jang; but in 1756 Shujá-ud-daula succeeded, and became a permanent resident at Fyzabad. Defeated at Buxar by the English in 1764, he fled to Fyzabad, and then constructed the lofty entrenchment whose massive ramparts of rammed clay still frown over the Gogra. Peace was made with the British; alliance against the Marahta and Rohilla followed. Rohilkhand was added to the provinces of Allahabad and Oudh which the Nawab already possessed. Fyzabad was the capital of a kingdom whose revenues were about £3,000,000 and whose splendour excited the admiration of travellers. At his death in 1775, one of his widows, the famous Bahú Begam, who had been guaranteed by the British Government the possession of her enormous jointure, remained here; and his successor, Asif-ud-daula, who

* Much of the above information is detailed at greater length in an interesting article. Benoudah, page 43-58.
Calcutta Review, vol. LVI.

† See Pargana Aldemau.

‡ There is one reason why a line is always liable to be lost in India. In the English Royal Family, for instance, the continuity has been preserved several times through the female line: this cannot happen when a daughter, once married, is lost to her father's house; and even to speak of the connection is considered impolite.

was on bad terms with her, and aimed at appropriating her property, removed to Lucknow.

The pivot upon which all the modern local history of a district like Fyzabad turns is the possession of the land. Immutable custom sways nearly everything else. There have been, except very lately, no religious disturbances even, much less wars; no extensive proselytism; there has been no foreign invasion; there has been no change of sovereignty, no great inventions such as printing press, steam engine, railway, electric telegraph, power loom; the tribal or caste system, the law of inheritance, the dress, the ornaments, the food, the language, the very boats and carts and ploughs,—all are the same as 1,500 years ago. The tribal tenure of land, on the contrary, has fluctuated extremely, and as its distribution sheds much light on the internal condition of the district, details may be given. The following are the principal tribes of Chhattris in the old district of Fyzabad, with the numbers of villages held by them in proprietary possession. The principal change effected by the alteration of boundaries is the exclusion of the Rájkumárs, who own the greater part of the parganas now transferred to Sultanpur.

Name of tribe.	Approximate numbers.	Number of villages held.	Described under what pargana.
Bais	21,000	64	Birhar, Mangalsi, Pachhimráth,
Bisen	12,000	64	Mangalsi.
Palwár	72,000	493	Birhar, Surharpur.
Bhále-Sultán	3,300	25	Aldemau.
Bhadwaria	3,300	299	Pachhimráth, Majhaura.
Bachgoti	4,900	12	Amsin.
Barwár	4,000	139	Mangalsi, Pachhimráth.
Chauhán	11,000	7	Surharpur.
Chandel	4,000	231	Haweli Oudh.
Gargbansi	8,900	...	Surharpur.
Kachwáha	2,400	...	Isauli.
Panwár	1,800	38	Aldemau.
Raghubansi	5,600	2	Amsin.
Raikwár	2,200	766	Aldemau.
Rájkumár	3,300	14	Haweli Oudh, Amsin.
Súrajban	4,500		
	99,900		
Miscellaneous castes ...	8,124		
Total ...	108,024		

The following are the parganas of Fyzabad mentioned in the *Ain-i-Akbari*, and those now existing:—

Old name.	Present name.	Proprietors in sixteenth century.	Proprietors in eighteenth century.	Present proprietors.
Haveli Avadh. ...	Haweli Oudh ...	Brahmans, Kurmis.	Kurmis, Gargbansis, Bashisht Brahmans.	Súrajbans, Brahmans of Mehdona.
Mangalsi	Mangalsi ...	Sombansi ...	Bais, Chauháns...	Brahmans of Mehdona, Bais.
Pachhimrath ...	Pachhimráth ...	Báchhil, Gehlot,	Ditto ...	Brahmans of Mehdona, Bachgoti.
Sirwapali ...	Amsin ...	Bachgoti ...	Barwár, Raikwár	Brahmans of Mehdona.
Naipura	Naipura or Iltifátganj.	Mixed tribes ...	Sayyad, Káyath,	Sayyad, Bachgoti, Barwár.
Balari ...	Baraunsa ...	Bachgoti ...		
Kharasa ...	Khandánsa ...	Bisen ...		
Isoli' ...	Isauli ...	Bachgoti ...	Chauhán ...	
Chandipur Birhar	Chándipur Birhar	Brahmans ...	Patháns ...	Palwár.
Tánda Khásput ..	Tánda Khásput	Káyaths ...	Maliks, Shekhs, Káyaths,	Shekhs.
Sajhauli Akbarpur	Akbarpur ...	Rájputs, Sayyads, Brahmans.	Khánzádas, Sayyads.	Sayyads, Shekhs.
Manjhaura ...	Majhaura ...	Brahmans, Bachgoti.	Brahmans ...	Bachgoti, Ráotárs, Shekhs.
Surharpur ...	Surharpur ...	Bachgoti ...	Panwár, Chandel, Kachhwáha.	Palwárs, Rájkumárs.
Aldemau ...	Aldemau ...	Bachgoti ...	Surhwár, Raghubansi.	

It is absolutely impossible here to give any clear and detailed account of the various tribal movements and vicissitudes of property indicated in the above tables.

The Mehdona estate.

At present the broad features of landed property in the district may be described as follows. In the centre an immense estate, that of Mehdona, has been formed during the forty years preceding annexation, by purchases from revenue defaulters, by forfeitures of delinquents' property, and by the other means so freely used during the Nawabi. It was formally constituted a ráj and the title granted in perpetuity in 1253 F., nineteen years before annexation in 1855. The personal history of this family of Sangaldípi or Ceylon Brahmans is given in all detail under pargana Pachhimráth. Bakhtáwar Singh, the uncle of Rája Mán Singh, was a cavalry trooper in the British service. His regiment was stationed at Lucknow. His fine personal appearance attracted the attention of Saádat Ali Khan, Nawab of Oudh, 1798—1814; his discharge was procured; he became a jamadar, then a risáldár in the Oudh service, and lastly a rája. His brother, Darshan Singh, was then invited to court. He and his sons, Raghubardayál and Mán Singh, were military chiefs of repute. They reduced the old nobility of Gonda, Bahraich, Sultanpur, Daryabad, and Fyzabad; the Mahárája of Balrámpur, two Súrajbans taluqdars, Jagannáth chhaprási, a famous dacoit, Harpál Singh of Khaprádíh, all at different times were expelled

from Oudh, captured, or put to death by the prowess of this family. The estate now comprises 430 villages, with an area of 209,368 acres, and a rental of Rs. 5,39,936. Rája Mán Sing joined in the siege of the Residency at Lucknow, but when it was relieved he gave up the rebel cause. After peace was restored he was created a mahárája, a K.C.S.I., and granted the large forfeited estate of the Rája of Gonda in that district; it contains 201,734 acres, and its rental is about Rs. 4,90,000.

The above details are related at great length in the chronicles composed by the settlement officer; but it does not appear that much is known about the old families who formerly owned the three hundred and three square miles over which this adventurer acquired power. The Bais, Bisen, Barwár, and Chauhán are, we gather from some scattered prints, the clans whose estates have been swallowed up. A great Chauhán clan occupied the western part of Pachhimráth, one hundred and twenty-five villages, besides a large part of the neighbouring parganas, Sultanpur, Khandánsa, and Isauli, now in the Sultanpur district. Their entire property in this district included formerly 565 villages. Ahran and Satgáon are their principal seats, the latter of which has been included in the Mehdona estate by a decree of the law court so late as 1868. These Chauháns were numerous and powerful. They are not allied to the Chauháns of Mangalsi at the north-west corner of the district; but with them they claim to have immigrated from Mainpuri, the great seat in north-west India of this high born clan.

In pargana Mangalsi this estate of Mehdona absorbed 68 villages about 1829, when Rája Darshan Singh was chakladar or revenue officer. The old proprietors who still reside on the estate belong partly to the Bais clan, the most numerous in the district; their two estates of Banbírpur and Singhpur were completely appropriated. The estate of Rája Mádho Singh Bisen was united to Mehdona in 1842. These Bisens were a very martial clan; they distinguished themselves in the English service, and Hindu Singh was a man well known for conduct and prowess in the reign of Asif-ud-daula. The Mehdona estate does not extend into pargana Majhaura to the west; there probably the Bachgotis and Shekhs were too powerful. But in pargana Amsin, also to the east, the entire possessions of the Barwár (a sub-family of the Bais) clan have been absorbed. They held formerly one hundred and fifty-nine villages, all of which have been divided between Mehdona and the Bachgoti or Rájkumár taluqas; seventy-nine villages were the share of Mehdona. In Sultanpur Baraunsa the property of the Bisens has been seized. It thus appears that this estate has been composed entirely almost of villages belonging to Chhattri clans, the most warlike and powerful in the province. The great mass of the estate lies in a ring fence, with Sháhganj about the centre. For many miles on each side the lands of this great lordship stretch continuously; no other properties intervene: all were annexed nominally under deeds of sale or mortgage, but considering the attachment of these Chhattris to their property, it is clear that pressure must have been largely used to compel the abandonment of their property by some thousands of owners, all within one generation, within one neighbourhood, and without one exception.

The Palwárs.

Another great feature of modern Fyzabad history has been the rise of the Palwárs, a Sombansi clan. They are said to have come from Pali in Hardoi, and they extend into the Azamgarh and Gorakhpur districts; they now own nearly all Chándipur Birhar, besides part of Surharpur. In the former pargana they seized the property, *first* of the Sayyads of Rasúlpur, leaving them only three villages; *second*, seven out of the nine villages belonging to the Sayyads of Nasírabad; *third*, one hundred and four villages belonging to the Patháns of Chahora—converted Chauháns; *fourth*, twenty-nine villages belonging to the Patháns of Bargáon; *fifth*, thirty-nine villages of the Maliks of Sarohi; *sixth*, fourteen villages from the Shekhs of Jahángírganj; *seventh*, twenty-seven villages belonging to the Shekhs of Neori; *eighth*, twenty-four villages from the Shekhs of Bamjani; *ninth*, fifty-two villages from the Rohillas of Norehni; *tenth*, sixty-one villages from the Bais of Kalyánpur. In all about three hundred and forty villages were acquired by this clan within the last one hundred and fifty years. Doubtless they were aided in these aggressions by the power of their brethren across the border. They speak of "unchás-kos-kí-bhát," which means that on great festivals, when one of the clan is married or an heir is born, the proprietors of land within a circle of forty-nine kos, about eighty miles, assemble and eat at one board.

In former times the Birhar and Surharpur Palwárs used to ally themselves with the Rájkumárs of Dera, with the Musalman taluqdar of Pírpur Samanpur, and with their united gathering, from a region also forty-nine kos in circumference, used to contend with the aggressive Rájkumárs of Meopur. This matter will be referred to further on.

The Palwárs were a brave and turbulent race. They repeatedly divided the family property; they had no rája, but united in pursuit of common purposes. They were constantly carrying on internecine wars both in Oudh and Azamgarh. One hundred and fifty years ago one of them, named Horal Singh, a leader in the clan, died; of fifty-nine male descendants from him twelve died violent deaths, twenty-seven died natural deaths, and twenty are now alive. The Palwárs were of course not very friendly to British rule; they had not only held their own in the Nawabi, but enlarged their possessions. From their forts at Naráni and Chahora overlooking the Gogra, they levied black mail.

They knew that such things must cease, and they contended vainly against the Naipálese and British troops when they advanced to restore order. In 1857-58 they plundered Manori, attacked and penetrated Azamgarh, but were defeated in a street fight by the townsmen, and driven from the district. From July 1857 till about November 1858 the Birhar taluqdars were foremost in the fray, plundering and fighting in Azamgarh, Fyzabad, and Gorakhpur. The four legitimate heads of the clan have 376 villages in Birhar, and the two illegitimate branches have 35 more, —411 in all; the other members of the clan, numbering above 7,000, have eighty-two villages. The Palwárs alleged that now twenty-eight generations have elapsed since their common ancestor came from Pali.

Mr. Carnegy writes as follows concerning the Palwárs:—

"The Palwárs are a very numerous and powerful clan in the Faizábád, Ázimgarh, and Gorakhpur districts, whose detailed history is given in the Reports of parganahs Súrhurpúr and Birhar, and who have already been alluded to in this paper. They affirm descent from the Sombans of Sándi Páli, but the connection is denied by the chief of that clan, the Rája of Sewaijpúr, Hurdui. Popular tradition asserts that Pithíráj Deo Sombans settled in this district six hundred and fifteen years ago, assuming the patronymic of Palwár, and taking to himself four wives (a latitude, I believe, only formerly allowed to Brahmans), *viz.*, a Rájpútin, an Ahírín, a Bharin, and a Dáin (demon or fairy), the three latter being avowedly of the lower orders. From the first of them are descended the four Palwár chiefs of Birhar, who represent the legitimate line. From the last are descended the Bantarriá Palwár chiefs of Tigrá and Morerá. From the other two are descended Rájpút colonies which are to be found in Ázimgarh and Gorakhpúr.

"Matrimonial alliances have been formed by such great houses as the Rájkomár of Derá, with the impure Tigrá branch of the Palwárs, as well as with the pure Birhar branch; and the strange thing is that, though the Rája of Derá has communion of food with both branches, the pure branch will not eat with the impure branch! So it would seem that things that are equal to the same thing are not, in this instance at any rate, equal to each other!"—Carnegy's Castes and Tribes of Oudh, page 51.

The Rájkumárs.

To the south of the district the main disturbing influence was that of the Rájkumárs and Bachgotis; this, next to the Bais, is the most powerful clan in Oudh. A lengthy account of it is given in article Partabgarh. The common ancestor was a Chauhán, Bariár Sáh, who came from Mainpuri, it is alleged, in A.D. 1248.

His descendants have now multiplied, and, it is said, number some 70,000 Bachgotis, Rájkumárs, Rajwárs, and Khánzádas in the districts of Jaunpur, Azamgarh, Partabgarh, Sultanpur, and Fyzabad; in this district alone they number 4,900 Bachgoti and 3,900 Rájkumár. They have between them 1,065 villages,—about a third of the old district; they had, indeed, as appears from the Ain-i-Akbari, quite as much power then as they have now. They have always been a chivalrous race, tenacious of personal honour, and prodigal of their lives. One shot himself because he was not allowed to storm a fort before the arrangements were complete; another in Dalíppur, of Partabgarh, shot himself because he suspected a female relative of dishonourable conduct.

Their internal divisions are rather complicated. The fourth son of Bariár Sáh was Ráj Sáh. He had three sons: (1) Rája Bhúp Singh Bachgoti; from him descend the Bachgotis of Fyzabad, of Kurwár, Bhíti, and Khajráhat, also the Khánzádas of Sultanpur through one of the family, Tilok Chand, who was converted to the Musalman faith. (2) Díwán Jaikishan Ráe, the second, who settled in Patti Dalíppur in Partabgarh. (3) The youngest and untitled son, Isri Singh; his descendants settled in Sultanpur, and at length the cadet branches, finding themselves crowded south of the Gumti, crossed into Aldemau, called themselves Rájkumárs, and founded the great houses of Dera Meopur and Nánemau. The history of the Rájkumárs now belongs more properly to the Sultanpur district, to

which all their forts and most of their demesnes have been transferred. The romantic annals of the clan are given under Aldemau, Sultanpur, and Partabgarh.

The head of the family was considered to be the Rája of Kurwár. But the Rája of Hasanpur filled the post of díwán under the Jaunpur kings. No assumption of a taluqa in eastern Oudh was complete without investiture by and homage to him. Tilok Chand was the common ancestor of both Kurwár and Hasanpur. He was made a Moslem by Bábar; his grandson was Hasan Khan. Several stories are told of his rise to greatness, besides the tradition that his ancestor was díwán of the Jaunpur dynasty. Under pargana Sultanpur is related the tradition most popular with the family. It is said that Sher Shah took up his residence with the rája; it is added that Sher Shah married a daughter of the rája's; that he allowed the latter to sit on the throne beside him, and endowed him with the privilege of giving the *tilak* or royal unction to all rájas. This was a lucrative post, as the Hasanpur chief, when conferring the sign of *tíka*, used to stand on a silver heap of Rs. 1,25,000, which was his fee. There is also a tale of the Hasanpur rája having quarrelled with the Baghel of Ríwa for precedence. The former collected an army from his old Chhattri brethren, and from his new co-religionists, and proceeded to the appointed battle-ground, but the Baghel avoided the combat. Another tale is that related by Mr. Carnegy:—

The Moslem Rájkumárs of Hasanpur.

"The story, again, of the origin of the great Hasanpúr family, whose head is not only the chief Khánzáda, but the premier Mahomedan noble of Avadh, is this:—

"Tilok Chand Bachgoti, a man of property in the days of Humáyún, had a very lovely wife. The fame of her beauty reached the ears of the king, and he had her carried off while she was at the Bithúr fair. No sooner had she arrived, however, than his conscience smote him, and he sent for her husband. Tilok Chand had despaired; in sudden gratitude he and his wife embraced the faith which taught such generous purity.

"As Sálár Khan he begat sons, who became the chiefs of Hasanpúr and Manyárpur; but as Tilok Chand he had already children, of whom came the Rája of Korwár."*

At any rate, it would appear that the rise of the family has something to do with matrimonial alliance between either Humáyún or Sher Shah and one of its daughters. This would account for the proud privilege they enjoyed,—a privilege whose existence is, however, denied by the Tilok Chandi Bais and other high-born clans.

The history of the Khánzádas need not be detailed here. From Tilok Chand are descended the two great families of Hasanpur and Maniárpur, —the younger branch. In the time of Zabardast Khan, the head of the family, there was a feud between the two; he killed his cousin of Maniárpur, and drove his children into exile. One dark night three sons of the dead man got ingress into the Hasanpur fort, determined to revenge their

* Castes of Oudh, page 72.

father's death. Success was within their grasp; they were hanging over the unguarded chief asleep and unarmed, when a fit of repentance seized them: they agreed not to kill a helpless foe; but as a sign that his life had been in their hands, they carried of his arms, leaving their own in their place. In the morning Zabardast Khan recognised the arms; he understood what had happened, sought a reconciliation with his cousins, and, a thing which very rarely happens in Oudh, appeased the blood-feud. The estate of Maniárpur prospered, and its rent-roll was at one time Rs. 3,50,000. We have no particulars concerning the geographical extent of the Hasanpur ráj.

The following extract from Sleeman exhibits the struggles of the rival parties in southern Fyzabad, and introduces to the reader the powerful but turbulent and uncourtly Gargbansis:—

Tour in Oudh, vol. I., page 141.

"The history, for the last few years, of the estate of Muneearpoor involves that of the estate of Kupragow and Seheepoor, held by the family of the late Hurpaul Sing, and may be interesting as illustrative of the state of society in Oudh. Hurpaul Sing's family is shown in the accompanying note.*

"In the year A.D. 1821, after the death of Purotee Sing, his second son, Nihal Sing, held one-half of the estate, and resided in Seheepoor; and the family of his eldest son, Gunga Persaud, held the other half and resided in Kupragow. The whole paid a revenue to Government of between six and seven hundred rupees a year, and yielded a rent-roll of something more than double that sum. The neighbouring estate of Muneearpoor, yielding a rent-roll of about three hundred and fifty thousand rupees a year, was held by Roshan Zuman Khan, in whose family it has been for many generations. He had an only brother, Busawan Khan, who died, leaving a widow Bussoo, and a daughter, the beebee or lady Sogura. Roshan Zuman Khan also died, leaving a widow, Rahamanee, who succeeded to the estate, but soon died and left it to the lady Sogura and her mother. They made Nihal Sing Gurgbunsee, of Seheepoor, manager of their affairs. From the time that he entered upon the management, Nihal Sing began to increase the number of his followers from his own clan, the Gurgbunsees; and having now become powerful enough, he turned out his mistress and took possession of her estate in collusion with the local authorities.

"Rajah Dursan Sing, who then, 1836, held the contract for the district, wished to take advantage of the occasion to seize upon the estate for himself, and a quarrel in consequence took place between him and Nihal Sing. Unable, as a public servant of the State, to lead his own troops against him, Dursan Sing instigated Baboo Burecar Sing of Bhetee, a powerful talookdar, to attack Nihal Sing at night with all the armed followers

* Purotee Sing had two sons, Gunga Persaud and Nihal Sing. Gunga Persaud had one son, Seosewak, who had three sons, Seoumber Sing, Hobdar Sing, and Hurpaul Sing. Seoumber Sing had one son, Ram Saroop Sing, the present head of the family, who holds the fort and estate of Kupradehee. Hobdar Sing had one son, who died young. Harpaul Sing died young. Nihal Sing had no son, but left a widow, who holds a share of one-half of the estate and resides at Seheepoor.

he could muster, and in the fight Nihal Sing was killed. Hurpaul Sing, his nephew, applied for aid to the Durbar, and Seodeen Sing was sent with a considerable force to aid him against Bureear Sing. When they were ready for the attack, Dursan Sing sent a reinforcement of troops secretly to Bureear Sing, which so frightened Seodeen Sing that he retired from the conflict.

"The Gurgbunsee family had, however, by this time added a great part of the Muneearpoor estate to their own, and many other estates belonging to their weaker neighbours; and, by the plunder of villages and robbery on the highways, become very powerful. Dursan Sing was superseded in the contract in 1837 by the widow of Hadee Allee Khan; and Hurpaul recovered possession of the Muneearpur estate, which he still held in the name of the lady Sogura. In 1843 she managed to get the estate transferred from the jurisdiction of the contractor for Sultanpoor to that of the Hazoor tehseel, and held it till 1845, when Maun Sing, who had succeeded to the contract for the district on the death of his father, Dursan Sing, in 1844, managed, through his uncle, Bukhtawar Sing, to get the estate restored to his jurisdiction. Knowing that his object was to absorb her estate, as he and his father had done so many others, she went off to Lucknow to seek protection; but Maun Sing seized upon all her nankar and seer lands, and put the estate under the management of his own officers. The lady Sogura, unable to get any one to plead her cause at court in opposition to the powerful influence of Bukhtawar Sing, returned to Muneearpoor. Maun Sing, after he had collected the greater part of the revenue for 1846, made over the estate to Hurpaul and Seoumber Sing, who put the lady into confinement, and plundered her of all she had left.

"Feeling now secure in the possession of the Muneearpoor estate, Hurpaul Sing and Seoumber Sing left a small guard to secure the lady, and went off with the rest of their forces to seize upon the estate of Birsingpoor, in the pargana of Dehra, belonging to the widow of Mahdoo Sing the tallookdar. She summoned to her aid Roostam Sa and other Rajkoomar landholders, friends of her late husband. A fight ensued, in which Seoumber Sing and his brother Hobdar Sing were killed. Hurpaul Sing fled and returned to his fort of Kupragow. The lady Sogura escaped and presented herself again to the court of Lucknow under better auspices, and orders were sent to Maun Sing and all the military authorities to restore her to the possession of her estate, and seize and destroy Hurpaul Sing. In alarm, Hurpaul Sing then released the mother of the lady Sogura, and prepared to fly.

"Maun Sing sent confidential persons to him to say that he had been ordered by the court of Lucknow to confer upon him a dress of honour or condolence on the death of his two lamented brothers, and should do so in person the next day. Hurpaul Sing was considered one of the bravest men in Oudh, but he was then sick on his bed and unable to move. He received the message without suspicion, being anxious for some small interval of repose, and willing to believe that common interests and presents had united him and Maun Sing in something like bonds of friendship.

"Maun Sing came in the afternoon and rested under a banyan tree, which stood opposite the gateway of the fort. He apologised for not entering the fort on the ground that it might lead to some collision between their followers, or that his friend might not wish any of the king's servants who attended with the dress of honour to enter his fortress. Hurpaul Sing left all his followers inside the gate and was brought out to Maun Sing in a litter, unable to sit up without support. The two friends embraced and conversed together with seeming cordiality till long after sunset, when Maun Sing, after investing his friend with the dress of honour, took leave and mounted his horse. This was the concerted signal for his followers to dispatch his sick friend Hurpaul. As he cantered off, at the sound of his kettle-drum and the other instruments of music used by the nazims of districts, his armed followers, who had by degrees gathered round the tree without awakening any suspicion, seized the sick man, dragged him on the ground a distance of about thirty paces, and then put him to death. He was first shot through the chest and then stabbed with spears, cut to pieces with swords, and left on the ground. They were fired upon from the fort while engaged in this foul murder, but all escaped unhurt. Maun Sing had sworn by the holy Ganges, and still more holy head of Mahádeo, that his friend should suffer no personal hurt in this interview; and the credulous and no less cruel and rapacious Gurgbunsees were lulled into security. The three persons who murdered Hurpaul Sing were Nujeeb Khan, who has left Maun Sing's service, Beni Sing, who still serves him, and Jeskurun Sing, who has since died. Sadik Hoseyn and many others aided them in dragging their victim to the place where he was murdered, but the wounds which killed him were inflicted by the above-named persons.

"The family fled, the fort was seized and plundered of all that could be found, and the estate seized and put under the management of Government officers. Maun Sing had collected half the revenues of 1847, when he was superseded in the contract by Wajid Allee Khan, who re-established the lady Sogura in the possession of all that remained of her estate. He, at the same time, re-instated the family of Hurpaul Sing in the possession of their now large estate,—that is, the widow of Nihal Sing to Seheepoor, comprising one half, and Ramsaroop, the son of Seoumber Sing, to Kupragow, comprising the other half. The rent-roll of the whole is now estimated at Rs. 1,29,000 a year, and the nankar, or recognised allowance for the holders, is Rs. 13,000, leaving the Government demand at Rs. 56,000, of which they hardly ever pay one half or one quarter, being inveterate robbers and rebels. Wajid Allee Khan had been commissioned by the Durbar to restore the lady Sogura to her patrimonial estate, and he brought her with him from Lucknow for the purpose; but he soon after made over a part of the estate to his friend, Bakir Allee of Esoulee, and another part to Ramsaroop, the son of Seoumber Sing, for a suitable consideration, and left only one half to the lady Sogura. This she at first refused to take, but he promised to restore the whole the next year, when he saw she was resolved to return again to her friends at Lucknow; and she consented to take the offered half on condition of a large remission of the Government demand upon it. When the season of collections came, however, he would make no remission for the half he had permitted her

to retain, or give her any share in the perquisites of the half he had made over to others; nor would he give her credit for any portion of the collections which had been anticipated by Maun Sing. He made her pledge the whole rents of her estate to Hoseyn Allee Khan, the commandant of a squadron of cavalry on detached duty under him. Unable to conduct the management under all these outrages and exactions, she begged to have the estate put under Government officers. Her friends at court got an order issued for her being restored to the possession of the whole estate, having credit for the whole amount collected by Maun Sing, and a remission in the revenue equal to all that Government allowed to the proprietors of such estates.

"Wajid Allee Khan disregarded the order, and made over or sold Naraenpoor and other villages belonging to the estate to Rughbur Sing, the atrocious brother of Maun Sing, who sent his myrmidons to take possession. They killed the lady Sogura's two agents in the management, plundered her of all she had of property, and all the rents which she had up to that time collected for payment to Government, and took possession of Naraenpoor and the other villages sold to their master by Wajid Allee. Wajid Allee soon after came with a large force, seized the lady and carried her off to his camp, put all her officers and attendants into confinement, and refused all access to her. When she became ill and appeared likely to sink under the treatment she received, he made her enter into written engagements to pay to the troops, in liquidation of their arrears of pay, all that he pretended that she owed to the State. He prevailed upon Ghuffoor Beg, who commanded the artillery, to take these her pledges and give him, Wajid Allee, corresponding receipts for the amount for transmission to the treasury, and then made her over a prisoner to him. Ghuffoor Beg took possession of the lady and the estate, kept her in close confinement, and employed his artillerymen in making the collections in their own way, by appropriating all the harvests to themselves.

"Wajid Allee was superseded in October 1849 by Aga Allee, who, on entering on his charge, directed that martial law should cease in Muneearpoor; but Ghuffoor Beg and his artillerymen were too strong for the governor, and refused to give up the possession of so nice an estate. When I approached the estate in my tour, Ghuffoor Beg took the lady off to Chundoly, where she was treated with all manner of indignity and cruelty by the artillery. The estate was going to utter ruin under their ignorant and reckless management, and the Nazim Aga Allee prayed me to interpose and save it and protect the poor lady Sogura. I represented the hardship of the case to the Durbar, but with little hope of any success under the present Government, who say that, if the troops are not allowed to pay themselves in this way, they shall have to pay them all the arrears for which the estate is pledged, not one rupee of which is reduced by the collections they make. If they were to hold the estates for twenty years, they would not allow it to appear that any portions of the arrears had been paid off. The estate is a noble one, and, in spite of all the usurpations and disorders from which it has lately suffered, was capable last year of yielding to Government a revenue of fifty thousand rupees, after providing liberally for all the requirements of the

poor lady Sogura and her family, or a rent-roll of one hundred thousand rupees a year."

The struggle here lay between several parties. The Musalman convert Rájkumárs, represented by the lady Sogura, were the aristocratic element; she was supported by the Lucknow officials; her right was that of a mere farmer of some standing, but her family, that of the Rájkumárs of Hasanpur and Maniárpur, was of undoubted ancient standing. The district official class was striving to acquire estates which might remain in their hands, when annexation, already looming in the horizon, had put an end to their court and service; it was represented by Mán Singh, who had tried to get Dera, and was now trying to get Maniárpur. Against all were struggling the ancient zamindars, the Gargbansis, who had lived on, and owned the land for many generations before the Rájkumárs crossed the Gumti, and who had now found two brave and skilful leaders.

The rank of the Bachgotis.

The Bachgoti or Rájkumár does not rank so high among the Hindus as his lineage would lead one to expect. A Chauhán of Mainpuri is considered the noblest of upper India, but the Bachgoti ranks under the Tilok Chandi Bais,—under the Bisen of Partabgarh, to whom they give their daughters in marriage. Considering the vast number and wide diffusion of this clan, it is probable that the fathers of the commonwealth, in early times, contracted very promiscuous matrimonial alliances through which the pure blood of the Agnikula has been contaminated.

On this point Mr. Carnegy writes as follows:—

"It is foreign to the purpose of this paper to go into the historical details of these families; it is sufficient for the present to recall attention to what is elsewhere stated, that the ancient and respected Korwár family (Bachgoti) is connected by marriage with such indigenous Rájpúts as the Kanpúriá, the Bandelgoti, the Bhále Sultán, and the Rotár, while the no less respected Derá family (Rájkomár) is connected with another indigenous Rájpút tribe, the Bantarriá Palwárs of Súrhurpúr. It also, on a recent occasion, paid very heavily for a matrimonial alliance with the avowedly indigenous and priest-begotten Bisens of Majhauli. The Rájwár portion of these tribes have but one of the above aggregate of chiefs, the Thakorain of Gánápúr, a petty táluká in Sultánpúr." *

Annals of Dera and Meopur.

One chivalrous action on the part of the Moslem Rájkumárs has already been given. Other dramatic incidents, from the annals of the Hindu branch, may be related.

The Rájkumárs, having established themselves with their backs to the Gumti, and being able to draw upon their brethern to the south, rapidly enlarged their estates in the parganas of Aldemau, Sultanpur-Baraunsa, and Surharpur, and would have conquered the whole of southern Fyzabad if they had not quarrelled among themselves; and this quarrel, artfully fomented apparently by the rival robbers, the Palwárs, rendered them so weak that their career of conquest was checked.

* Carnegy's "Tribes and Castes of Oudh," page 49.

At the close of the last century there were two great leaders of the Rájkumárs in Fyzabad,—Zálim Singh of Meopur and Mádho Singh of Dera. One great battle had been fought in 1798 between these two rival houses, aided by others. In that Beni Bakhsh, a youth of nineteen, the chief of Dera, assisted by his two brothers, still younger, fought and defeated Zálim Singh at the village of Srírámpur, for which they were quarrelling. Balkaran, one of these younger brothers, shot himself because he was detained from attacking the village before everything was ready; the third, Mádho, a mere boy, distinguished himself greatly. Beni Bakhsh died of small-pox, and Mádho Singh took possession of the estate, which then contained only 100 villages; that of Meopur was still smaller, only sixty-five villages. Dera now contains 198, and the various divisions of Meopur 270.

Both families were rapidly aggrandising themselves by the usual means. But a calamity occurred in 1809. There was a village belonging to an impoverished branch of the Palwárs called Masora in Surharpur, near the Tons. This branch was also sub-divided; six families claimed right and divided land, four transferred their shares to the Rájkumár house of Dera. It was apparent that the entire village would soon be lost to the Palwárs; with Machiavelian policy they transferred the fifth share to the Meopur house of the Rájkumárs.

The battle of Masora.

Now, according to the unwritten law and general custom of the province, the owner of a share in a joint estate has a right of pre-emption derived from the share already in his possession; and when the Meopur house went to take possession of its purchase, the Dera clan, headed by Mádho Singh and aided by the Palwárs, who thus wished to balance the rivals, met them at the village. The battle was fierce; Zálim Singh of Meopur, an aged and renowned warrior, fell on the field with three of his sons, and the fourth, Zoráwar Singh, was carried off with seventeen wounds.

Both parties were materially weakened. Seven months afterwards another battle was fought, in which young Sarabdán Singh of Meopur led the forces of his house. He revenged the death of his grandfather and uncles by killing many of the Dera leaders, and he won the day; but from this time the encroachments of the Rájkumárs upon the Palwárs received a check.

Mádho Singh of Dera died in 1823. He was succeeded by his widow. She at Dera, and Sarabdán Singh at Meopur, gradually enlarged their possessions.

This estate consisted of 101 villages in 1801,
of 183 in 1808,
of 337 in 1847.

The entire property of the Sakarwár Chhattris, an ancient and powerful clan, 111 out of 117 villages, were acquired by the Rájkumárs. Similarly, the Raghubansis were reduced from sixty-nine to eighteen. The Kurmis and Musalmans similarly yielded to the Rájkumár. The Kachhwáhas of Surharpur lost all of their seventy-seven villages.

This was not, however, a conquest by the sword, neither was it an obliteration of ancient rights. The three successive chiefs of Dera were good managers and good courtiers; they saved their money and they attended darbárs; they thus acquired influence. The revenue was punctually paid.

A proprietor of a single or of several villages found it better to enter into feudal relations with the chief of Dera,—to hold from him, instead of direct from the chakladar or revenue officer; these proprietors thus become under-proprietors. They retained the same steady authority and continuous control over their properties; the taluqdar only received a percentage, often merely nominal.

At annexation, as there was no longer a motive for the interference of the taluqdar between the Government and the proprietor, this system ceased in many villages. We have seen that very many villages, which had been included in the estate between 1828 and 1847, were restored to their proprietors; but it is not fair to say that in this matter the taluqdar "suffered severely under the revenue policy of that day," and "lost most of his villages."*

The taluqdar was deprived of villages over which his control was that of a mere suzerain, which his family had acquired within the memory of thousands living, and to which he could no longer afford the services and benefits for whose sake the proprietors had acquiesced in his suzerainty. The villages were restored to a powerful and warlike class, whom it would have been dangerous to treat with injustice. After annexation sub-settlements were made in 84 out of the 198 villages in this estate; in other words, the taluqdar receives merely a fixed rent charge in the portion of his property.

The Dera widow, Dariáo Kunwar.

The prosperity of the Dera family during this time was not wholly unchequered. The Dera widow, Dariáo Kunwar, the widow of Mádho Singh, managed the estate for many years. Her husband's nephew twice removed was the next heir; but it was supposed that she wished to supersede him and adopt another successor. He tried to storm the fort, but was defeated and his father killed in the attempt. He set spies upon the thakuráin, who watched all her movements.

She was an extraordinary woman. She was regular in her payments of revenue, regular in paying her servants, in giving them their rations, and in paying her devotions at the different shrines in the vicinity.

Her movements were all watched, and regularly reported to Rustam Sáh. Mr. Carnegy writes as follows:—

"The thakuráin determined to pay one of her secret unattended visits to the Ajodhya fair for the purpose of bathing. She was followed by the spies, who immediately communicated with their master. She was soon traced by the bábu to the Súrajkund tank, when he suddenly rode up to her litter, and found her attended by the five men who carried her, and by a confidential retainer or two. She at once asked who the horseman was, and was answered—'I am he whom you are searching for, and who has long been looking for you.' She invited him to dismount, which he did, and sat beside her litter. She then addressed him, begging him to remember that no disgrace had ever befallen the house of Dera; none had ever been lepers, one-eyed, or otherwise contemptible, and to look to it that he maintained

* See Aldemau.

the credit of the family. Having thus said, she laid her head at the bábu's feet, and added, 'Now I am in your power, and I am ready to die.' Here a companion of the bábu's, who was in his confidence, rode up and suggested that the hour had come; but Rustam Sáh replied that no one that placed their life in his hands should be hurt, so he desired his own men to convoy her over the Gogra, where they had connections, and he set off for Dera. She was duly carried across the river, and it is related, as an instance of her indomitable pluck, that during the nine days she was kept there, she never drank water. She was compelled to write a deed in favour of Rustam Sáh, which I have seen, and she was then released; but so great was the shock that her proud nature had sustained, that in a few months she pined and died."*

Rustam Sáh then took possession of the estate, and spent Rs. 35,000 in reconciling the clansmen to his accession. But he had another enemy. Rája Mán Singh had formed designs upon the estate similar to those which he had planned for Maniárpur. He accompanied Rustam Sáh to the fort of Dera, and then the two, in apparent amity, moved together to Kádipur; there, to his astonishment, Rustam Sáh heard people referring to Mángarh. It turned out that, not only had the faithless rája determined to take possession himself of this Rájkumár estate, belonging to his old ally and faithful servant, but had actually changed the name to Mángarh, calling it after himself. Rustam Sáh at once answered—"Its name is Dípnagar; you may call it Mángarh or Be-ímángarh," the house of treachery. That night he left the camp and fled across the border, having been assured by a pandit that the moment was not propitious for open hostilities. At last, by paying Rája Mán Singh a *douceur* of Rs. 95,000, he got possession of the estate. He was loyal during the mutiny, and after it was over received the estate of the rebel Karnái rája of Mau Jadbanspur.

The Meopur family.

While the house of Dera was thus steadily flourishing, the fortunes of the Meopur branch were more chequered. We have already seen that old Zálim Singh and three of his sons perished in the field of Masora, 1809. Zoráwar Singh, the wounded survivor, left no children, although he survived many years; his brothers, though, had many. When Zoráwar Singh died, all quarrelled about the division of his share. He had generally lived with the children of one of his brothers. Those claimed the whole of his inheritance; all the others objected, and demanded an equal division. Sarabdán, who had led them all to battle when he revenged Zálim's death, and his nephew, were invited to an arbitration by his first cousins, who claimed the whole of the share in dispute, Shiuráj, Fatch Bahádur, and Raghubar Dayál. The appointed place was in British territory. The former came unsuspectingly, and as they sat down to rest on a charpoy, they were murdered in cold blood. All three were outlawed. Shiuráj resisted apprehension by English officers. He was at the time in the camp of Rája Mán Singh, who seems to have been always in alliance with the daring youths of this clan. He escaped, but was met by a larger body of his pursuers, and his head was cut off. This dispute about a share caused the death of the four foremost men of the day on the Fyzabad border, and the outlawry of the fifth, while the share remained in

* Pargana Aldemau, page 13.

the possession of the family which had gained it by such foul means. The guilty were punished, but their children kept the spoils. Further details about the Bachgotis and Rájkumárs will be found in the pargana histories. No less than 22 of their number are taluqdars of Oudh.

The vicissitudes of each family and clan in this district are not to be further detailed. In time it is to be hoped that materials will be available from which some account of the Bais, Bisen, Chauhán and Raghubansi can be prepared. Their importance is not to be estimated by their numbers in this district; they are powerful across the border, in Jaunpur and Azamgarh. In the latter district the Bais, for instance, number 31,000,* in the former 24,000; in Basti 7,000, in Fyzabad 21,000, while in the adjoining Baiswára they are still more numerous. It can be well understood, then, how great would be the resistance and how strong the ill-feeling if any portion of this wide-spread clan conceived itself maltreated. Similarly, the Raghubansi clan is very numerous in the districts bordering on Oudh. To conclude, we may remark that the disturbing causes which have operated upon the distribution of property, and so placed the balance of power in unstable equilibrium, so to speak, are the progress of the Palwárs and Rájkumárs, and the growth of the great Mehdona estate. The court influence and official power which fostered the latter have now been lost; the old proprietors who yielded to them still survive in thousands; and State influence, exercised through a vigilant magistracy, will for many years be required to keep them in check.

The mutiny in Fyzabad.

At the end of May 1857, the troops in cantonments at Fyzabad consisted of the 22nd Regiment of Bengal Native Infantry, under the command of Colonel Lennox; the 6th Regiment Irregular Oudh Infantry, commanded by Lieutenant-Colonel O'Brien; a troop of Irregular Cavalry, and a company of the 7th Battery of Bengal Artillery, with one horse battery of light field guns, under the command of Major Mill, of the Honourable Company's Artillery. This force was, as usual, stationed in cantonments a short distance from the town; and, until the latter part of May, nothing had occurred to excite suspicion of any ill-feeling toward the Europeans, either on the part of the troops or the inhabitants. The Rája, Mán Singh, was upon amicable terms with the officers and their families, and mutual confidence appeared to exist.

At length indications of a perturbed spirit among the troops, who had been visited by emissaries from some of the regiments in revolt, became manifest. The confidence between the European officers and their men was shaken. This unpleasant state of affairs commenced several days before any decisive step was taken; but it became daily more and more apparent that an outbreak would be inevitable. Anticipating the crisis, an officer holding civil charge of the Fyzabad district made arrangements with the Rája, Mán Singh, for the protection of the women and children of the station: the charge was readily undertaken.

The temper of the troops had become excessively embarrassing to their European officers, who were without any force upon which they could rely

* N. W. P. Census Report, vol. III., pages 636 to 640, 430 to 439, 458 to 462.

for support in an endeavour to re-establish the discipline of the two regiments; and, in the midst of the difficulty by which they were surrounded, an order arrived from Lucknow, directing the immediate arrest of their influential friend, Mán Singh. This ill-timed step was carried out by Colonel Goldney, the superintendent and commissioner of Fyzabad, in opposition to the earnest remonstrances and written protest of the assistant commissioner, who, after the indignity had been perpetrated, obtained permission to release the prisoner, just in time to ensure the safety of the ladies and children, by sending them, under his protection, to a fortified residence belonging to him at Sháhganj. Three ladies—Mrs. Colonel Lennox, her daughter (Mrs. Morgan, wife of Captain Morgan, 22nd Regiment), and Mrs. Major Mill—alone remained with their husbands at Fyzabad.

On the 3rd of June it was reported to the civil authorities that the mutineers of the 17th Regiment from Azamgarh were approaching Fyzabad, and a council was at once held with the officers in command of the troops, that measures might be adopted to meet the emergency. Colonel Lennox, as senior officer in charge of the station, immediately summoned the officers commanding, with their respective staffs, and the senior native officers, to a conference, when the latter declared themselves true and loyal, and ready to act in resisting the advance of the mutineers. Such precautions as could now be taken were adopted for the defence of the lines from outward attack.

At length, on the 7th of June, as the mutineers had not yet arrived, and the troops in cantonments expressed great impatience, it was proposed by Colonel Lennox that they should march out to a village called Súrajkund, about five miles from the cantonments, and give battle to the rebels. To this, however, the native officers objected, alleging that they had their families and property in the lines, and they intended to protect both by remaining in the cantonments. At the close of this consultation, the native officers shook hands with Colonel Lennox and his officers with apparent cordiality, and left, saying "We are all of one heart." Thus ended the military council of the 7th June.

Towards evening of Monday, June 8th, a messenger arrived at the cantonment with intelligence that the mutineers of the 17th Regiment would march into Fyzabad early on the following morning, and active preparations were immediately made for their reception.

Colonel Lennox, in command of the station, writes as follows:—

"At 10 P. M. an alarm was sounded in the lines of the 6th Irregular Oudh Infantry, and taken up by the 22nd regiment of Native Infantry. The battery prepared for action, loaded, and fusees lighted; when the two companies in support of the guns immediately closed in and crossed bayonets over the vents, preventing the officer of the artillery from approaching the battery. This was reported to me by Major Mill, commanding the artillery. I then went to the guns, and explained to my men that the bugle sound was a false alarm, and ordered them to return to their respective posts, and leave only one sentry over each gun. I then returned to the lines of the 22nd, with a view to dismissing that regiment. I found

the light cavalry had surrounded the regimental magazine, in order, as they said, to protect it. It appears this was a preconcerted scheme; for the 5th troop of the 15th Irregular Cavalry sallied out, and instantly planted patrols all round the lines. I again visited the guns, but was refused admittance; the subahdar (the prime leader of the mutiny), Dalíp Sing, telling me it was necessary to guard the guns, and he would take care of them; requesting me to go to the quarter-guard and take my rest, and that nothing should happen to myself and officers so long as we remained with the regiment. A guard with fixed bayonets surrounded me, and escorted me to my charpoy. The officers of the regiment also were not allowed to move twelve paces without a guard following them.

"Two officers trying to escape were fired at by the cavalry patrols, and brought back into the lines. About sunrise on the 9th, the officers were allowed to take to the boats, myself and family alone remaining in cantonment. At 10 A. M. Subahdar Dalíp Sing visited me, having previously placed sentries all round my bungalow. He stated he was sorry for what had occurred, but such was our fate, and he could not prevent it; that the ressaldar of the 5th troop of 15th Irregular Cavalry was the leader, but that not a hair of our heads should be touched; and that he (the subahdar) had come to order us a boat and get it prepared for us; and he hoped we should pass down the river in safety, for he could not be answerable for us when the 17th Native Infantry arrived at Fyzabad. We remained in cantonments till 2 P. M., and during the course of the day the maulvi who had created a disturbance in the city of Fyzabad, and was confined in our quarter-guard until released by the mutineers, sent requesting my full-dress regimentals, which were delivered up to him. He sent the sub-assistant surgeon of the dispensary to assure me how grieved he was that I should be obliged to flee, as through my kindness he had been taken much care of whilst confined three months in the quarter-guard of the regiment, and had been allowed by me his *hookah*; at the same time requesting me to remain, and he would take care of me and my family. The sub-assistant surgeon begged me to pardon him for obeying the orders of those whom he now served; that times were altered, and he must obey those who fed and clothed him.

"The mutiny of the troops had now become an established fact: the jail-guard had left their post, and the mutineers had undisputed possession of the city and cantonments; but, unlike their comrades in disaffection in many other places, the men of the two infantry regiments abstained from offering violence or insult to their European officers. Not so, however, with the troopers of the 15th Irregular Cavalry, who held a council, and proposed to murder every officer, but were restrained by their more moderate fellows, who, on the other hand, informed their officers that they were free to leave, and might take with them their private arms and property, but no public property, as that all belonged to the King of Oudh. They then placed guards round the bungalows of the officers, to ensure their safety until they could leave, and stationed sentries over the magazines and public buildings; they also sent out pickets from each regiment, to prevent the townspeople and *badmáshes* from plundering. The officers made a last attempt to recall them to their duty, by appealing to their

loyalty, and the distinctions won by both regiments in well-fought battles by the side of their European comrades. But it was of no avail: the men heard them respectfully; but when the officers had finished addressing them, they stated that they were now under the orders of their native officers; that the subahdar-major of the 22nd Regiment had been appointed to the command of the station; and that each corps had appointed one of its own officers to be chief, from whom only they could now receive orders.

"At about half-past 10 at night we passed the camp of the 17th regiment; but in rounding a sandbank came upon a picket of the mutineers, and were advised by our sepoys and boatmen to leave the boat and creep along the side of the sandbank, and that the boat should be brought round to meet us. We accordingly did so, and crossed the sandbank, being out nearly two hours. When the boat came round at midnight, we crossed over the river to the Gorakhpur district.

"We began our flight towards Gorakhpur on foot, with only the clothes we had on. Our *ayah* (woman-servant) and *khitmatgár* (table attendant) accompanied us. We stopped often under trees and at wells, and had proceeded about six miles (it being now 10 o'clock), when we halted at a village, and, having got a draught of milk, prepared to rest during the heat of the day. We were, however, soon disturbed, for a horseman advanced over the country, armed to the teeth, having a huge horse-pistol in his hand, which he cocked, and levelling it at my head desired me to follow him to the camp of the 17th Native Infantry, and make no delay, for he was to get a reward of Rs. 500 for each of our heads. We had not retraced our steps for more than a mile when a lad joined us who was known to the horseman, which determined the latter to make us quicken our pace. The lad, however, persuaded him to let us drink water and rest near a village; and while so doing, he sent a boy to bring men to our rescue. It appears that a názim (Mír Mahomed Husen Khan) had a small fort close by, about three-quarters of a mile off. The názim immediately sent out ten or twelve footmen armed, who, on coming up, directed us to follow them, and also led the horseman by the bridle, having disarmed him. One of the men sent out for our rescue greatly abused me, and, looking at his pistol and priming, swore he would shoot those Englishmen who had come to take away their castes and make them Christians. About midday we reached the fortified dwelling of the názim, and were ushered into the place where he was *holding* a council. He bade us rest and take some sharbat, assuring us that no harm should happen to us; and he rebuked his insolent retainer for hinting that a stable close by would do for us to dwell in, as we should not require it long, he being prepared to kill the dogs. The názim again rebuked him and told us not to fear, for he would not suffer us to quit till the road was open and we could reach Gorahkpur in safety. On the second day the názim, fearing that the scouts of the 17th would give intelligence that Europeans were hid in his fort, made us assume native dresses; the zanána clothed my wife and daughter, and the názim clothed me. He then dressed up a party in our English clothing and sent them out with an escort about nine at night to deceive his outposts and also the villagers. They returned about midnight in their

proper dresses, and it was supposed by all, except the confidential persons of the názim's household, that he had sent us away. We remained in captivity in rear of his zanána in a reed hut nine days, treated kindly, having plenty of food, and a daily visit from our keeper."

Another officer gives additional details:—

"The troops mutinied on the night of the 8th, but did not come down to the city till the morning of the 9th of June. Orr and Thurburn slept at my gateway. Bradford, being obstinate, slept at the Dilkusha. We had about a hundred armed invalids. We tried to raise levies, and with Mán Sing's co-operation might have succeeded. As it was we failed. We collected 400 or 500, but the greater portion were rather a source of apprehension, and I was obliged to get rid of them.

"During the night of the 8th, the jail-guard (6th Oudh Irregulars) and others left their posts, and the mutineers stationed themselves so as to prevent all communications through the city. I was unable to warn Bradford. They came down upon us in three divisions, with two guns attached to each; and having no means of resistance we bolted from my gateway towards the Akbarpur road. We at first intended to go to Sháhganj; but fearing the sowárs, who were most bloodthirsty, I turned off as soon as we got out of sight, and made for Rámpur, but finally went to Gaura. I knew the zamindars well in these parts. We changed quarters in the evening to a pandit's at no great distance, and thence went to Sháhganj. We had at that time the Azamgarh mutineers coming on the Tánda road, and those from Benares on the Dostpur and Akbarpur lines. Bradford managed to get away on foot. I had lent him my Arab for the flight, but he could not find it. We were afterwards told that these brutes of sowárs followed us as far as Bhadarsa, but we saw nothing of them.

"The day after we reached Sháhganj, Mán Singh sent to say that the troops would not harm the ladies and children, but insisted upon our being given up, and were coming to search the fort; that he would get boats, and that we must be off at once. We were all night going across country to the ghát at Jaláluddínnagar, during which time we were robbed by Mán Singh's men of almost all the few things we had managed to take with us. The ladies took some of their valuables to Sháhganj. Of course we had only the clothes on our backs; however, we got off first in two boats, but afterwards in one,—eight women, fourteen children, and seven men. We suffered great misery and discomfort. The heat, too, was terrific. We were plundered by Udit Naráin, one of the Birhar men; and when they took Orr and me into one of the forts I fully expected to be polished off; and all the ladies got ready to throw their children into the river and jump after them. However, God willed it otherwise, and Mádhoparshád, the Birhar bábu, came to the rescue, entertained us hospitably for five or six days, and then forwarded us to Gopálpur, where we were comparatively safe.

"In this way we dropped down the river on the 9th, a little before sunrise. While dropping down, a sepoy of the 22nd (Tegh Ali Khan), who had not joined the mutineers, was observed following in a canoe. He

hailed and requested to be taken with the party. He was accordingly taken into No. 1 boat. An hour or so after he was taken up, he made himself useful in procuring boatmen for Nos. 1 and 2 boats near a village. After a little delay, which occurred in procuring boatmen, we again proceeded, and in a short time boats Nos. 1 and 2 passed the town of Ajodhya. This was between 8 and 9 A. M.; boat No. 3 was observed to put in at Ajodhya, and No. 4 was lost sight of, having dropped far astern. Nos. 1 and 2 proceeded on, and after leaving Ajodhya about three miles in the rear, put to, to await the arrival of Nos. 3 and 4. After waiting two hours and seeing no signs of the boats coming, we again proceeded on for about nine *kos* (or eighteen miles) down stream, when we observed what appeared to be scouts running along the right bank of the river, and giving notice of our approach. We then suspected all was not right; that we had been duped and purposely led into danger. On proceeding a little further we distinctly observed a regiment of mounted cavalry and another of infantry in a body at the narrowest part of the stream awaiting our approach. We had no alternative but to proceed on. When Nos. 1 and 2 boats arrived opposite to them, they opened a brisk fire on us. Sergeant Mathews, who was one of the rowers, was the first who fell, a ball having struck him at the back of the head. Another ball struck my hat and knocked it into the stream, sustaining no injury myself. Those in No. 1 boat, about a hundred yards behind, seeing our hazardous situation, put their boat to at a sandbank, entirely surrounded by water. We in No. 1 then put to also and went ashore, when Colonel Goldney requested us to lay down our arms and wait to see if we could come to terms with the mutineers, they directing their fire on us (Nos. 1 and 2) the whole time. Some boats with mutineers pushed off from the opposite shore and came towards us. When about the centre of the stream they opened fire on us. Colonel Goldney observing this, directed that those who could run should, without any further loss of time, endeavour to escape, remarking that there was not even the shadow of a chance of our meeting with mercy at their hands, and at the same time added that he was too old himself to run. We, now seven in number, including Tegh Ali Khan, took Colonel Goldney's advice, and hastened off, taking a direction across the country. I may here mention that from this period we remained in ignorance of the fate of Colonel Goldney and those of No. 2.

"We now started and continued running, but did not do so long before meeting with an obstacle which precluded our further advance in the direction we marked out; and this was the junction of two streams of considerable width. While at a stand-still, and deliberating as to our future course, we saw a number of men coming towards us, whom we took for sepoys. All but Tegh Ali Khan and Sergeant Edwards jumped into the stream, and thought to escape by swimming to the opposite bank. After swimming a short distance, Tegh Ali Khan called us and told us to return, as they were only villagers. I, Lieutenant Ritchie, and Lieutenant Cautley returned; but Lieutenant Currie and Lieutenant Parsons got too far into the stream, and in endeavouring to return were both drowned. I myself narrowly escaped, having twice gone down, but through the timely aid of one of the villagers was safely got out.

"We had no sooner got out of the water than we were again alarmed at seeing a boat full of people rounding a point, and thought they, too, were sepoys. We now ran, and continued our course along the bank, not missing sight of the stream, until we were fairly exhausted. We then entered a patch of high grass growing at the river side, or at a short distance from it, and rested ourselves. We missed Tegh Ali Khan at this time. While in our place of concealment, a boy herding cattle caught sight of us and ran towards the river, and with his herd crossed over, himself holding on by a buffalo's tail. On crossing over, it appears, he informed the jemadar of his village of our situation; for shortly after the jemadar came down and called out to us, and told us not to be alarmed, and that he would bring a boat for us. This he did, and on reaching his side of the river, he informed us that Tegh Ali Khan had reported all the particulars to him, and requested that a party be sent in search of us, and that the boy who had been herding cattle brought him information of where we were. This jemadar very kindly took us to his hut, and entertained us as hospitably as he could, supplying us with provisions and cots to lie on. We remained under his protection till twelve o'clock, and as we had the light of the moon, we recommenced our journey, and took the road for Amora, the jemadar himself accompanying us to the next village; a little before entering which, we were surrounded by a party of freebooters, who demanded money. We told them we had none; but this did not serve them, and they satisfied themselves by searching our persons. When convinced we possessed nothing, they offered no molestation, but allowed us to prosecute our journey. On entering the village, the jemadar who accompanied us made us over to a chowkidar, and directed him to take us on to the next village and leave us with the chowkidar of it; and thus we proceeded on from village to village till we arrived at Amora. Here we were rejoiced to meet the party who belonged to No. 4 boat, who told us that as they could not get their boat along they deserted her and proceeded across country. We were glad to find that these gentlemen had arms, for we who had joined them had not even a stick. I must not forget to mention that Tegh Ali Khan again formed one of our party, for we lost sight of him crossing the river, where we experienced the kind treatment at the village jemadar's hands. We did not remain more than a few minutes at Amora, as we were anxious to renew our journey. The tahsildars who at this place gave us protection, further aided us by giving each a couple of rupees, and one pony to Lieutenant Ritchie and another to Lieutenant Cautley for the journey. We again started (now at 7 A. M. of the 10th), taking the road to Captaingunj, under the guidance of a couple of thana barkandazes.

"We reached Captaingunj safely, and enquired of the tahsildars if there were any European residents at Basti, a place of some note, and were informed by the jemadar that there were not; but were told that he had received information that a party of the 17th Native Infantry, with treasure, had marched from Gorakhpur, and were *en route* to Fyzabad, having halted at Basti; and advised us not to take the road to Basti, but to go to Gáe Ghát, where he said we should meet with protection and get boats to Dinapur. The jemadar furnished us with five ponies and fifty rupees, and put us under the protection of three barkandazes, giving them

directions to proceed directly to Gáe Ghát. We accordingly started, and after making about eight miles sighted a village (Mohadabbah), which one of the barkandazes invited us to go to, telling us that we could there rest ourselves for a short time, and that he would refresh us with *sharbat*. We agreed, and the barkandaz who gave the invitation started off ahead, with the pretence of getting ready a place of accommodation and the *sharbat*. Nothing doubting that all was right, we proceeded on, as we thought, in perfect safety. On nearing the village this barkandaz again joined us, and had some conversation apart with the two other men. On our reaching it, we observed to our horror that the whole village was armed. However, we made no remark, but passed through it under the guidance of the three barkandazes. On getting to the end we had to cross a nallah, or small stream, waist-deep in water. While crossing, the villagers rushed on us, sword and matchlock in hand. Seeing that they were bent on our destruction, we pushed through the water as quickly as possible, not, however, without leaving one of our number behind, who, unfortunately, was Lieutenant Lindsay; and him they cut to pieces. On reaching the opposite bank the villagers made a furious attack on us, literally butchering five of our party.

"I and Lieutenant Cautley then ran, and most of the mob in full chase after us; Lieutenant Cautley, after running about 300 yards, declared he could run no longer, and stopped. On the mob reaching him he was cut to pieces. After despatching poor Lieutenant Cautley, they continued the chase after me; they ran but a short distance, when finding that I was a long way off, they desisted. I was now the only one left, not having even Tegh Ali Khan with me. I proceeded on, and in a short time came to a village, and the first person I met was a Brahman, of whom I begged a drink of water, telling him I was much exhausted. He asked me where I came from and what had happened to me. I told my tale as quickly as I could, and he appeared to compassionate my case. He assured me that no harm would come to me in his village, and that as the villagers were all Brahmans, others would not dare to enter it to do me any harm. He then directed me to be seated under a shady tree in the village, and left me. After a short absence he returned, bringing with him a large bowl of *sharbat*. This I drank greedily, and was hardly done when he started up and bade me run for life, as Bábu Bali Singh was approaching the village. I got up and attempted to run, but found I could not, and tried to get to some hiding place. In going through a lane I met an old woman, and she pointed out an empty hut and bade me run into it. I did so, and finding in it a quantity of straw I lay down, and thought to conceal myself in it. I was not long there when some of Bali Singh's men entered and commenced a search, and used their lances and talwárs in probing into the straw. Of course it was not long before I was discovered. I was dragged out by the hair of the head, and exhibited to the view of the natives who had congregated round him, when all kinds of abusive epithets were applied to me. He then commenced a march, leading me from village to village, exhibiting me, and the rabble at my heels hooting at and abusing me.

"After passing through, his men used to stop and tell me to kneel, and then to ask Bali Singh if they were to decapitate me. His usual reply was,

'Not yet; take him on to the next village.' In this manner I passed through three villages, and was then taken to his own house. I was led into the court-yard and put into the stocks; this was about nightfall. During the night I heard angry words pass between Bali Singh and his brother. I could not exactly make out the particulars; but I remember his brother telling him to beware of what he was doing, and that his acts of this day would perhaps recoil on himself. However, the result of the quarrel proved in every way beneficial to me; for about three in the morning Bali Singh came to me himself, directed my release from the stocks, asked me if I should not like to have something to eat and drink, and his bearing towards me was entirely changed, and different from what it had been.

"The following morning a party made their appearance, headed by a villain named Jáfar Ali, whom I recognised as the person who shot poor Lieutenant Ritchie the previous day, and also fired at me. Of this he made a boast to Bali Singh when he saw me, and asked Bali Singh to make me over to him and he would burn me alive. He was told in reply that I should not be delivered over to any person, and to quit the place. This rascal said my *kismat* (fate) was very good. I remained at Bali Singh's ten days, during which time I had no reason to complain of the treatment received; but this I mainly attributed to the interference of his brother on my behalf.

"On the tenth day a Mr. Peppe sent a darogah with an elephant and an escort to take me to him. I was glad of the opportunity, and willingly accompanied the party; but it was not without some trouble and a good deal of persuasion that the darogah induced Bali Singh to let me go. Previously to this a Mr. Cook, indigo planter, and Mr. Patterson, collector of Gorakhpur, made several attempts to get me away from Bali Singh, but to no purpose. I here offer my best and most grateful acknowledgments to all these gentlemen for their kind consideration and endeavours on my behalf. On joining Mr. Peppe I proceeded with him to Captainganj, and there to my joy I met Colonel Lennox and his family."

On the 17th of June the following officers of the Fyzabad station arrived at Dinapur by boat, and reported themselves to Major-General Lloyd, commanding the division, *viz.*, Brevet Lieutenant-Colonel Charles O'Brien, Commandant, 6th Oudh Irregular Infantry; Lieutenant W. R. Gordon, second in command; Ensign J. W. Anderson, 22nd Native Infantry; Lieutenant Percival, of the Artillery; and Assistant Surgeon J. B. Collison. These gentlemen occupied the boat No. 3 on Sergeant Busher's list, and are mentioned by him as lost sight of at Ajodhya.

FYZABAD *City—Pargana* HAWELI OUDH—*Tahsil* FYZABAD—*District* FYZABAD.—Fyzabad, a town in the district of the same name (pargana Haweli Oudh), is situated in 26° 47′ north latitude, and 82° 11′ east longitude. It is on the left bank of the Gogra, seventy-eight miles east of Lucknow, and nearly seventy miles south of the nearest point of the Himalayas, which are often clearly visible, especially about the end of the rains. It is the frontier station for European troops as regards Naipál. It lies west of and adjoins the modern town of Ajodhya, which is now within the same municipal limits, both towns being on the site of the ancient city of

Ajodhya. Fyzabad proper lies to the east. Up to the reign of Nawab Mansúr Ali Khan, which commenced in 1732, the land on which this town stands was a jungle of keora, a sweet-scented plant.

In this jungle, on the high bank of the Sarju, the nawab built himself a shooting-box, which is still standing among the out-buildings of the opium agency. Mansúr Ali Khan spent a portion of his time here; but Shujá-ud-daula fixed the capital permanently at Fyzabad, giving the place that name on account of his conquest of the Antarbed. He abandoned Lucknow about 1760; but under Asif-ud-daula, about the year 1780, the seat of government was finally removed to Lucknow.

The city has fallen into decay since the death, in 1816, of the celebrated Bahú Begam, who had held it rent-free since 1798. It contains forty-nine mahallas, and is founded on the lands of nine villages; but the "safíl," more correctly "fasíl" or fortification, thrown up by Shujá-ud-daula after his defeat at Buxar, while under the dread of an attack by the British, embraces nineteen villages.

The population of Fyzabad is 36,550, of whom 21,930 are Hindus, and 14,620 Muhammadans. Of the Hindus, 3,655 follow the cult of Vishnu, 14,620 that of Shiva, and 3,655 are Nának Sháhi. Of the Muhammadans, 9,868 are Shias, and 4,752 are Sunnis, but some of the above figures, although authoritative, are apparently estimates based on ratios, not on actual enumeration.

No less than 1,776 of the 8,077 buildings are masonry. There are 36 Hindu temples, of which 25 are in honour of Shiva and 10 of Vishnu, the other being a Nának Sháhi sangat. There are 114 Muhammadan mosques, and one imámbára. There is one English school, and four vernacular schools.

The bazars are numerous; trade is very active; the Nágpanchmi fair is attended by about 4,000 people, and the great Rámnaumi fair, held every year, attracts as many as 300,000, the Dasahra about 30,000, and the Chharián, in May, about 10,000 people. The annual sales within the municipal limits amount to Rs. 14,87,803. There are three native establishments for the manufacture of paper.

The following statement of the sales annually effected gives a good idea of the trade of an Indian town:—

Statement of market sales in Fyzabad.

No.	Articles.	Value.		
		Rs.	A.	P.
1	Wheat	2,14,343	1	0
2	Rice	3,62,167	2	0
3	Food-grains	3,68,546	13	0
4	Oil	26,672	3	0
5	Ghí	68,708	14	0
6	Coarse sugar	1,11,947	1	0

Statement of market sales in Fyzabad.—(continued.)

No.	Articles.	Value.	
		Rs. A. P.	
7	Fine sugar	60,011 4 0	
8	Molasses	69,560 0 0	
9	Betel	5,442 9 0	
10	Pán	1,816 4 0	
11	Bran	20,526 14 0	
12	Oxen, buffaloes, and kine	16,825 10 0	
13	Goats, and sheep	14,529 2 0	
14	Birds, fowls, and eggs	1,861 0 0	
15	Fuel and coal	45,971 15 0	
16	Indigo	1,179 0 0	
17	Wax candles	426 8 0	
18	Country soap	258 8 0	
19	Sál timber	258 8 0	
20	Bamboos and saplings	12,438 0 0	
21	Bricks	3,762 0 0	
22	Building stones	2,134 8 0	
23	Lime	731 0 0	
24	Khar, or grass straw	13,895 0 0	
25	Atar, and other perfumes	133 1 0	
26	Spices	39,923 0 0	
27	Drugs	8,504 6 0	
28	Dyes	1,167 6 0	
29	Foreign fruits	4,831 12 0	
30	Tobacco	8,448 4 0	
31	Gond or Alsi	483 2 0	
32	Country tea	300 0 0	
	Total	14,87,803 11 0	

Fyzabad is a municipality with an income of Rs. 81,160, as follows :—

Rs.	Rs.
42,000 Octroi.	14,770 Ajodhya fair.
21,600 Sewage sold.	2,790 Wheel tax.

The expenditure is as follows :—

Rs.	Rs.
6,680 Octroi.	32,000 Public works.
10,780 Police.	1,200 Public gardens.
11,500 Conservancy.	

The town is reckoned a healthy place : it is connected with Lucknow by a railway, opened in November 1872, and with Sultanpur and Allahabad by a metalled road.

The following list of old Muhammadan buildings in Fyzabad is taken from the settlement report :—

(1.) *The tomb of Shah Júran Ghori.*—Nearly seven hundred years old.

(2.) *The shrine of Norehni Khurd-Makka.*—One of the earliest Muhammadan immigrants, a renowned saint, who is said to have come from

Norehni—hence his designation—some six or seven hundred years ago, and to have been buried in Muhalla Khurd-Makka, Ajodhya. His tomb is still much revered, and visited, it is said with effect, by the afflicted; but though there are alleged descendants still alive, the traditions of the saint are very vague. His real name is said to have been Mír Ahmad.

(3.) *The mosque of the Emperor Bábar.*—Age 350 years.

(4.) *The shrine of Khwája Háthi.*—Situated on the Kabír-tíla. This man was a follower of Bábar and a renowned saint, whose enshrined tomb on one of the chief bastions of Rámkot is still revered.

(5.) *The shrines of Noah, Seth, and Job.*—Mentioned in Muhammadan histories 300 years ago.

(6.) *The mosque of Alamgír.*—At Swargaddwár and at Treta-ke-Thákur, over 200 years old, now in ruins.

(7.) *The shrine of Makhdúm Shekh Bhíka.*—A western devotee of renown, 200 years ago, some of whose descendants are still extant. This shrine is east of Ajodhya, and there is another to the same saint at Bilohar: both are still revered.

(8.) *The shrine of Shah Saman Fariád-ras and the tomb of Shah Chup.*—Are relics of Muhammedan antiquity in Ajodhya, of which the traditions even are lost.

(9.) *The shrine of Bari-Búa.*—A sainted lady of renown of the days of Rafí-ud-darját Shams-ud-dín (A.D. 1719), situated east of Fyzabad.

(10.) *The Samanburj.*—Near the opium godown. This bastion was built by Shujá-ud-daula near his palace, from which, at a considerable distance, the river then flowed. Tradition says that, by offering up 125,000 cows, and milk in proportion, the nawab induced the river to change its course, and to flow under his castle. The bastion has now disappeared, and the river has again receded to a distance.

(11.) *Gulábbári.*—These buildings, including courts, gateways, &c., were prepared by Nawab Shujá-ud-daula, during his life-time, as the final resting place of his remains, and here he was in due course buried, being the first of his dynasty whose body was not carried away to Delhi for interment.

(12.) *The mosque of Mansúr Alí Khan's Begam.*—This building was long used as a jail by the Oudh and British Governments. It has latterly been made over to Hakím Shafá-ud-daula, on condition that it is kept in good repair as a place of public worship.

(13.) *Lál-bágh.*—A famous garden, constructed by Shujá-ud-daula, which was formerly enclosed by a high wall, and contained many fine buildings, but of which there is nothing now left except the old mango trees. There were also in those days three other famous gardens, of which visible signs still remained at annexation, *viz.*, the Aish, or Asif-bágh, Baland-bágh, and the bágh of Rája Jháo Lál. On the site of these the civil station has since been built.

(14.) *The Angúri-bágh.*—This was one of the Bahú Begam's favourite gardens, and was given by her as a residence to her son-in-law, Muhammad Taqí, on his marriage with her daughter. It is situated near the chauk, and is in the possession of Agha Haidar, the son of Muhammad Taqí.

(15.) *The Moti Mahal and Khurd Mahal.*—Are old royal palaces situated near the Dilkusha, and are occupied for life only by female members of Shujá-ud-daula's family. These buildings, under existing orders, will eventually revert to the nazúl department.

(16.) *The mosque of Gurji Beg.*—Near the Hasnú Katra police station. This was built by the man whose name it bears, a cavalry officer of Shujá-ud-daula's army.

(17.) *The Tripolia*, or three-arched gateway, in the chauk, is one of the buildings for which the town is indebted to Shujá-ud-daula.

(18.) *Calcutta Khurd.*—This is the name of the fort near Míran Ghát, now occupied as a commissariat godown. It was built by Shujá-ud-daula along with the city fortifications after his defeat by the British at Buxar.

(19.) *Sálár Jang's Palace.*—(Near the old Mint.) This gentleman was the father-in-law of Shujá-ud-daula, and the buildings are still in the possession of the family, in the person of Jáfar Ali Khan.

(20.) *Moti-bágh.*—South of the chauk, one of the famous royal gardens assigned in perpetuity by the ex-king to his favourite physician, the popular hakím, Shafá-ud-daula.

(21.) *The mosque and saráe of Hasan Raza Khan.*—Adjoining the chauk. The Shias of the city have their Friday prayers here. The upper part of the building, which adjoins the single-arch gateway to the chauk, has been made over to the chief priest (pesh-namáz) of the city. The shops below belong to the nazúl department, as does the saráe, which is the chief resting-place of the town.

(22.) *Saráe Yúnas.*—Mián Yúnas was a eunuch and pupil of the well-known Almás Ali Khan of Asif-ud-daula's time. This saráe has now been demolished to make way for that now under construction by the Mahárája of Balrámpur in Rikábganj. Mián Yúnas has left a grander monument to his memory in the far-famed tamarind avenue.

(23.) *The mansions and buildings of Dárab Ali Khan.*—Dárab Ali Khan was a Hindu by birth, who was born to all intents a eunuch. He embraced the Muhammadan faith, and rose to be the Bahú Begam's confidential adviser and servant. His mansion is the large house near the Guptár Park, now occupied by the commissariat officer, which has been rendered historical in connection with the trial of Warren Hastings. His other buildings are also nazúl, and were occupied by the tahsíl, octroi godown, &c.

(24.) *The Jawáhir-bágh.*—This was one of the famous old royal gardens, and in it was built the Bahú Begam's grand tomb.

(25.) *The Dilkusha Palace.*—This was the royal residence and court of the Bahú Begam. It is now the opium godown. Some idea may be

formed of its former extent from the fact that a part of it was known as "the residence with the thousand doors."

(26.) *The Hayát Bakhsh* and *Farhat Bakhsh.*—Gardens in Ajodhya; were formerly fine royal gardens. The former is assigned for life to the distinguished Pandit Úmádatt, the latter is held in part by the Rája of Dumráon (who has made it into a fine garden), and in part by the abbots of the Digambari Akhára, to whom it was made over in part compensation for the Guptár Park.

(27.) *The Bahú Begam's mosque.*—Situated on the side of the Dilkusha road.

(28,) *The tomb of Banni Khánam.*—This lady was the wife of Anjum-ud-daula, brother of the Bahú Begam, and the tomb was built by Almás Ali Khan. It is now in the occupation of the Church Mission.

(29.) *The buildings of Muhammad Taqí and Mirza Haidar.*—Relatives of the Bahú Begam, whose heirs are still pensioners on her fund. These buildings are east of the chauk: they are let out to Government officials, but are now rapidly going to decay.

(30.) *The mosque and imámbára of Jawáhir Ali Khan.*—The Íd prayers of the Shias are offered in this mosque, and in the imámbára *tázias* are annually set up; but, strange to say, they are in the hands of a Hindu, Bábu Bachhu Singh, the grand-nephew of Dárúb Ali Khan, mentioned above under No. 23. The bábu is a well-to-do citizen of Fyzabad.

(31). *The mosque and the tomb of Yáqúb Ali Khan*—in Muhalla Atal Khan. These buildings were constructed in accordance with the will of Yáqúb Ali, a eunuch of Shujá-ud-daula's harem, by his brother Yúsuf Ali. They contain a fine specimen of stone fretwork. They are still in the possession of a member of the family, Muhammad Nasím Khan.

G.

GANGES.— As this river only borders the province, the briefest account may here be given. It is smaller than either the Sárda or Kauriála, its cold-weather discharge being only 3,500 cubic feet at the Cawnpore bridge. It forms the boundary between Oudh and the North-Western Provinces for about 195 miles. Its level is about 392 feet above the sea when it first touches on the former province; it is 270 feet when it leaves; it falls therefore 122 feet, or about two-thirds of a foot per mile.

It is bridged at Cawnpore by the railway bridge opened in 1875. The water-spans of this latter erection are twenty-five in number; they are 2,750 feet in length; the height from low-water level to the bottom of the girders is 32 feet; the piers are sunk to a level of 65 feet below low-water level; the cost was Rs. 19,40,000. The north-east or Oudh bank of the river is distant from two to four miles from the dry-weather channel, the intervening land being flooded every rains. The lowest level of the river at Cawnpore is 360 feet above the sea, that of highest flood is 376 feet.

The bank is from 25 to 45 feet above the former level, and the watershed between the Ganges and the Gumti averages 75 feet above the same. The affluents in Oudh are the Rámganga, the Garra, the Kalyáni in Unao, and the Lon in Rae Bareli; the two latter are mere rivulets.

CAWNPORE GANGES BRIDGE WORKS.

Water-level taken every day at 7 A.M., *for the month of September* 1874.

Date.	Water Level G. T. S.	Date.	Water Level G. T. S.
1874.		1874.	
September 1 ...	369·90	September 16 ...	372·92
„ 2 ...	369·60	„ 17 ...	372·88
„ 3 ...	369·40	„ 18 ...	372·92
„ 4 ...	369·90	„ 19 ...	372·00
„ 5 ...	370·10	„ 20 ..	371·35
„ 6 ...	370·40	„ 21 ...	370·00
„ 7 ...	370·45	„ 22 ...	369·35
„ 8 ...	370·70	„ 23 ...	369·00
„ 9 ...	371·00	„ 24 ...	368·65
„ 10 ...	371·00	„ 25 ...	368·20
„ 11 ...	371·35	„ 26 ...	368·20
„ 12 ...	372·10	„ 27 ...	368·20
„ 13 ...	372·20	„ 28 ...	367·70
„ 14 ...	372·45	„ 29 ...	367·50
„ 15 ..	372·92	„ 30 ...	367·30

GÁURA JAMÚN *Pargana—Tahsil* MUSÁFIRKHANA—*District* SULTANPUR.—A pargana in tahsil Musáfirkhana, district Sultanpur; its area is 93 square miles, of which 49 are cultivated. There are 91 villages, with a population of 50,016, being at the rate of 538 to the square mile.

GAURAYYA KALAN—*Pargana* BÁNGARMAU—*Tahsil* SAFIPUR—*District* UNAO.—Is a village in pargana Bángarmau, tahsil Safipur, at about 10 miles north of the tahsil, and 27 north-west of the sadr station; the exact date of its foundation is not known. About 250 years since one Gauri Singh, a Raikwár Thákur, cleared all the jungle away, and founded the town, calling it after his own name. The soil is principally loam and clay. The site is tolerably level, and no jungle round. Climate agreeable and water good. There is no market here, but there are three fairs during the year, each lasting one day, for the sale of sweetmeats, toys, &c.,—one in March, one in August, and the other later. About 400 people assemble on each occasion. No manufactures of any note. There are 416 mud houses. Population 1,983, as under—

Brahmans	177	Musalmans	68
Chhattris	437		
Pásis and others ...	1,301		
	1,915		

GHATAMPUR *Pargana—Tahsil* PURWA—*District* UNAO.—One Ghátamdeo Bais, some six centuries ago, by leave of Akbar, built Ghátampur on

a ghát on the Ganges. At that time the river skirted the village, but has since then receded, and so changed its course that now it runs four miles to the south. The descendants of Ghátamdeo are still to be found here. The pargana is chiefly colonised by the Bais. A fair is held in November at village Tehra, where some 4,000 people congregate. The soil is chiefly loam, but towards the river is sandy. This pargana is eight miles long from north to south, and seven broad from east to west; it contains twenty-nine villages, 16,937 acres, and a population of 16,180. Water is to be found sixty feet from the surface, except near the river, where it is found about fifteen feet from the surface.

The distribution of property is as follows:—

	Acres.
Taluqdari	267
Zamindari	15,056
Pattidari	1,414

The land revenue is Rs. 22,748, or Re. 1-5-7 per acre, and 2,387 acres are under grove.

The history of the Bais is given under article Rae Bareli.

GHÁTAMPUR KALÁN—*Pargana* GHÁTAMPUR—*Tahsil* PURWA—*District* UNAO.—This town is situated twelve miles south of its tahsil, and eighteen miles south-east of the sadr station Unao. There is no river near this village, nor any road. About 1,700 years ago Ghátamdeo, Tiwári Brahman, peopled this town. At that time the Ganges flowed past here, and the town was named after its founder, whose heirs are still in possession. The land is bare, soil sandy, climate healthy, and water fresh. There is one school where Urdu and Nágri are taught; it is attended by thirty boys, all Hindus. No bazar or fair here. Goldsmiths and carpenters work here very well.

The population is divided as follows:—

	Hindus.	Musalmans.	Total.
Brahmans	977		
Other castes	773		
	1,750	59	1,809

There are 372 mud-built and three masonry houses and four temples (one Shiwála and three to Debi)—

Latitude	26° 22′ N.
Longitude	80° 40′ E.

GOGRA.—The Gogra (Ghogra in Thornton) is the great river of Oudh, flowing south-east. It is properly the main trunk of the river system of which the Chauka, Ul, Daháwar, Suheli, Kauriála in Kheri, the Girwa, Sarju in Bahraich, are the branches, spreading out like a fan, north, east, and west. It is the name applied to this trunk after the Sárda, Chauka and the Kauriála have united at Bahramghat.

It is probable that there was originally a river Gogra in Kheri, one of the series whose existing or abandoned channels seam the country from the Ul to the Mohán; there is now a small affluent of the Ul bearing this name.

Otherwise it is hard to see why the names of the component streams, Kauriála and Sárda, are abandoned, and a third name adopted at this confluence. Some indeed suppose that it was always another name of the Sárda; if this were so, the joint streams would have borne the name of Gogra from Shitábi Ghát, at which place up to about 1812 the Sárda's waters flowed in; up to 1860 they joined the Kauriála at Bahramghat, much lower down. Now, when the Sárda's waters have altered their course and taken the middle channel of the Daháwar, about half-way between its earlier and later points of junction, it is hard to say where the name Kauriála ceases to apply and the Gogra commences. In the seventh century the name Sarju was applied to this stream at Fyzabad, as also in the Rámáyana;* indeed the Sarju proper is said to have joined the Gogra a few miles east of Ajodhya.

It is a great river, whose minimum discharge in the cold weather is 18,000 feet per second at Bahramghat, and whose maximum discharge is little under half a million; 25,000 feet is elsewhere given as the discharge at Bahramghat. Its main affluent is the Kauriála. On the 28th January 1857, its period of lowest flood was 850 feet broad, maximum depth 12½ feet, surface velocity 3·67 feet per second, and discharge 13,082 cubic feet per second.† The Sárda and the Girwa are also first-class rivers; the Chauka, Sarju, Daháwar, Ul, &c., are minor streams.

They are all described severally at length, and there is little to say of the Gogra, except touching the changes of its course. Its waters have shown the same inclination towards abandoning lateral channels and selecting one central one as those of the Sárda. On both banks of the river, throughout Sitapur and Bara Banki on the west side, and Bahraich and Gonda on the east, are seen ancient channels of the river, and high banks beneath which it once flowed. A great inroad of the Gogra took place about 1600 A.D., which swept away the town of Khurása in Gonda, and overwhelmed the rája with his family.‡

There were formerly three channels probably, whose volumes varied each year as accidental circumstances diverted the greater part of the water into one or other. For one hundred years there has been little change in the present channel, which is the central one, the eastern and the western having silted up.

It has frequently happened, even recently, that a village or fort has been swept away in a night during the rains; it was of course much more common when there were several channels, and almost the entire volume of one might be added to that of another, both swollen by the monsoon.

Formerly, too, for purposes of protection from enemies, or to command the river, forts were built among swamps close to the water's edge; they were constantly surrounded by the water in the rains. This itself would do no harm, but it would conceal any change in the deep channel; the river itself, its course thus concealed by the floods, might at night sap and

* Cunningham's Archæological Survey, vol. I, page 320.
† Sárda Canal Report, page 20. Saunders' Report on Oudh, page 7.
‡ See Gonda district article.

sweep away extensive buildings, which would come down before the inmates had any intimation of their danger.

These stories, therefore, are not improbable. Amargarh, which is an ancient fort in Dhaurahra, Chahlári in Kundri pargana, and Mallápur in the same, have all recently been wholly or partially destroyed. A temple near Amargarh was swept away, great fragments of wall tumbling into the rushing water. The people allege that in 1871 they were watching the destruction of the shrine; as one great mass of masonry was rent away, a large iron-bound chest appeared in a recess laid bare in the wall beneath the floor of the sanctuary, which was now jutting out into the flood. Rumour had previously announced that the Rája of Dhaurahra had buried his treasure in the neighbourhood, but before ropes could be procured, the whole of the remainder of the edifice toppled into the torrent, and its ruins are now buried in the sand.

Although such encroachments have been frequent, there has been no great change in the Gogra's course, at any rate for one hundred years. In 1765 Tieffenthaler followed it for many miles; he described it with the towns on its banks in an itinerary, and drew a chart* besides: it flowed then as now. He gives curious particulars about the change of name.

The Kauriála was then named the Kinar; it joined the Sárda, now called the Suheli, and both united streams flowing south-east, even then called the Sárda; then the Daháwar joined it in the channel which now carries the water of the Sárda, and the joint stream was called the Gandak; then the Chauka joined at Bahramghat, and the joint river was henceforth called the Gogra. The names of Kinar and Gandak have now disappeared; the only question is, when the name Kauriála ceases to apply and Gogra replaces it. Probably the junction of the Daháwar at Mallápur is the proper place. Using the name in this extension, we may say that the Gogra commences to be so called 600 miles from the source of its remotest tributary.

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The Kauriála at Rámnagar, when it enters Oudh just below the rapids, is 449 feet above the sea. At Mallápur the surface of the water is 375 feet above the sea; it sinks to 302 at Ajodhya, and 235 when it leaves Oudh. The breadth varies from 850 feet at the narrowest part in the dry weather to two miles in the rains, when the discharge is supposed to be about a million cubic feet. It skirts the Sitapur district for 78 miles, Bahraich for 114, Bara Banki for 84, Gonda for 55, Fyzabad for 44.

The depth of mid-channel is nowhere now less than six feet; but boats drawing more than four feet are not desirable, because they may be carried by the current on to shallows. The boats are clinker-built generally; the largest do not carry more than 1,200 maunds, or about forty-five tons; they have generally no decks, and the cargo is protected by mat awnings; the cost of carriage is very small. From Bahramghat the freight for grain

* Vol. III. page 278, Berlin edition.

to Simaria Ghát near Chupra is generally about Rs. 5 per 100 local maunds, but Rs. 10 were charged in 1874 during the scarcity; 100 local maunds equal 45 British. The railway fare from Bahramghat would be to Arrah, 302 miles, at ¼ pie per pakka maund per mile, for 45 pakka maunds, Rs. 17-11. In famine times the railway rates are lowered to ⅛th of a pie per maund; the charge then would be Rs. 9, just about the same to which the boatmen raise theirs in such an emergency. But it is apparent that in ordinary times carriage by rail will cost three times as much as by river, even from the immediate neighbourhood of a railway station. From Chahlári Ghát the rate is to Chupra or Arrah 5 to 6 rupees, from Shitábi Ghát in Khairigarh, the farthest ascent made by large boats, the rate is about Rs. 7 per 100 local maunds. The journey lasts about fifteen days, the distance is about 350 miles. In the rains, if the wind is fair, as it generally is, a boat can make twenty or even forty miles per day against the stream. The waters of the Gogra are at a considerable depth below the surface of the country on each side.

Four miles from the bank the latter is thirty feet above the water. Paháraput, which is about eight miles from the bank, is 453 feet above the sea; the Gogra at Mallápur, just opposite, is 375; the river therefore does little harm in the way of flooding, and its water can only be applied for irrigation to a very limited degree. There are no towns of any size on the banks, except Fyzabad.

For a more general account of this river system, see the article Sárda, which contains also a detailed account of the Chauka, with which stream its name seems indissolubly commingled, just as are its waters.

The broad features of the river system are as follows. Two great rivers burst through the hills, each rising in the upper ranges of the Himalayas: they are the Sárda and the Kauriála; those are their names in the upper country. They have at different times united at different places,—up to 1810 at Shitábi Ghát, in pargana Khairigarh; then, up to 1860, at Bahramghat; now, since that date, at Mallápur. These changes, of course, have left channels bearing various names,—the Suheli, the Chauka, the Daháwar; by the last the two now unite; in the two former, shrunken waters still flow.

The delta of alluvial land through which they pass may be indicated loosely as stretching from Lakhímpur to Bahraich, a breadth of about 56 miles. This is throughout a region of low land, flooded in heavy rains, seamed with the ramifying channels of many rivers; in some places forest glades, in others deep lagunes. It is green and picturesque, but unhealthy.

The Gogra is only bridged at Bahramghat and Fyzabad. An account of the different ferries is subjoined. The river flows for 203 miles in Oudh, or on its borders.

Statement showing the names of ferries on the river Kauriála or Gogra, with the intermediate distances and names of districts bordering on it.

Serial Number.	Name of ghát.	Distance from the preceding ghát.	Distance from the mountains.	Districts Bounding. East.	Districts Bounding. West.	Remarks.
		Miles.	Miles.			
1	Gola Ghát	...	15	Naipál ...	Naipál.	
2	Dili Ghát	4½	19½	Ditto ...	Ditto.	
3	Rámnagar	6	25½	Bahraich ...	Kheri.	
4	Bharthápur	4½	30	Ditto ...	Ditto.	
5	Shitábi Ghát	7½	37½	Ditto ...	Ditto.	
6	Matehha Ghát	10½	48	Ditto ...	Ditto.	
7	Zálimnagar	7½	55½	Ditto ...	Ditto.	
8	Suyán Ghát Thuthua ..	7½	63	Ditto ...	Ditto.	
9	Ganapur	6	69	Ditto ...	Ditto.	
10	Bela Ghát near Khairi bazar	6	75	Ditto ...	Ditto.	
11	Kathái Ghát	6	81	Ditto ...	Sitapur.	
12	Chahlári Ghát	7½	88½	Ditto ...	Ditto.	
13	Kinora Ghát Rámpur ..	7½	96	Ditto ...	Ditto.	
14	Kandarkhi Ghát ..	4½	100½	Ditto ...	Ditto.	
15	Pharwa	4½	105	Ditto ...	Bhitauli, zila Bara Banki.	
16	Pharhi	6	111	Ditto ...	Ditto.	
17	Bahramghat	6	117	Ditto ...	Bara Banki	It is *vid* this ghát that travellers from Lucknow, Bara Banki, Sitapur and Cawnpore cross the river for Gonda and Bahraich districts. Just after the close of the rainy season, two bridges are constructed at this place,—one over the Chauka, 800 feet in length, and the other over the Gogra, 1,200 feet in length. The length is, however, subject to variation.
				North.	South.	
18	Bargadia Ghát, district Gonda	6	123	Gonda ...	Bara Banki.	
19	Ghakuyán Ghát ..	4½	127½	Ditto ...	Ditto.	
20	Lorhemau „ ..	4½	132	Ditto ...	Ditto.	
21	Kamiár „ ..	3	135	Ditto ...	Ditto.	
22	Dhobi „ ..	6	141	Ditto ...	Ditto.	
23	Ganóli „ ..	3	145	Ditto ...	Ditto.	
24	Kaithi „ ..	4½	149½	Ditto ...	Ditto.	
25	Sihor „ ..	4½	154	Ditto ...	Fyzabad.	
26	Sanáwán „ ..	3	157	Ditto ...	Ditto.	
27	Dhanwan „ ..	4½	161½	Ditto ...	Ditto.	
28	Tulsipur „ ..	3	164½	Ditto ...	Ditto.	
29	Mírau Ghát, district Fyzábad	3	167½	Ditto ..	Ditto.	A bridge is at this place constructed after the close of the rainy season.
30	Lachhman Ghát ..	4½	172	Ditto ...	Ditto.	The sacred town of Ajodhya lies at this place, and a great fair is held here in the month of Chait (March-April).
31	Rám Ghát	1½	173½	Ditto ...	Ditto. ...	Ditto.
32	Belwá Ghát	3	176½	Ditto ...	Ditto.	
33	Pára Mundna Ghát ..	7½	184	Ditto ...	Ditto.	
34	Daipatpur „ ..	6	190	Ditto ...	Ditto.	
35	Dilésiganj „ ..	3	193	Ditto ...	Ditto.	
36	Uniár „ ..	1½	194½	Ditto ...	Ditto.	
37	Sirwán „ ..	3	197½	Ditto ...	Ditto.	
38	Salona „ ..	4½	202	Ditto ...	Ditto.	
39	Mahripur „ ..	6	208	Basti* ...	Ditto.	* This is a district of the North-Western Provinces.
40	Tánda „ ..	3	211	Ditto ...	Ditto.	
41	Mubarakpur „ ..	3	214	Ditto ...	Ditto.	
42	Phúlpur „ ..	1½	215½	Ditto ...	Ditto.	
43	Mendi „ ..	4½	220	Ditto ...	Ditto.	
44	Naurahni „ ..	3	223	Ditto ...	Ditto.	
45	Chhaur „ ..	3	226	Ditto ...	Ditto.	

Statement showing the amount of annual Receipts and Expenditure of the Bahramghat Bridge on the Gogra from 1858 *to* 1874.

Year.	Amount of receipts.	Amount of expenditure.
	Rs.	Rs.
From 5th December 1858 to March 1859	5,085	11,720
From April 1859 to March 1860	7,967	6,163
„ „ 1860 „ „ 1861	10,780	5,646
„ „ 1861 „ „ 1862	13,134	4,849
„ „ 1862 „ „ 1863	9,706	3,893
„ „ 1863 „ „ 1864	10,276	3,139
„ „ 1864 „ „ 1865	8,733	3,238
„ „ 1865 „ „ 1866	7,267	6,053
„ „ 1866 „ „ 1867	12,103	4,103
„ „ 1867 „ „ 1868	19,428	5,208
„ „ 1868 „ „ 1869	24,582	8,560
„ „ 1869 „ „ 1870	21,333	6,832
„ „ 1870 „ „ 1871	14,791	4,744
„ „ 1871 „ „ 1872	11,557	10,808
„ „ 1872 „ „ 1873	12,981	7,272
„ „ 1873 „ „ 1874	12,044	10,553
Total ...	2,01,767	1,02,781

The following are the names of places from whence exports are made to the trans-Gogra districts of Gonda and Bahraich, either by river traffic or by the roads crossing it:—

I. Bara Banki Nawabganj ... Urd is brought from Daryabad Bahrelia; brass vessels from Tikaitnagar; cloth from Nawabganj and Saádatganj; kankar and lime from Tilokpur; carpets from Fatehpur.

II. Lucknow ... . Salt, cotton, cloth, leather manufactures, wines; vessels cross over the Gogra and pass to Gonda, Bahraich and Naipálganj.

III. Cawnpore ... ... Salt, cotton, grocery, cloth, and cutlery are exported to these districts in greater quantity than from Lucknow.

IV. Bhartpur ... ... Salt is the only export.

V. Sitapur ... ... The mart of Kesriganj supplies urd in a limited quantity.

VI. Chandausi ... ... Cotton is only imported from this mart in very limited quantity to those of Bahraich and Naipálganj. The traders from the latter marts sell their grocery in the former mart, and bring cotton.

VII. Jalaun and Kálpi... ... Cloths dyed green are brought from these marts for the use of the Thárus of the Tarái; and ál (madder) is imported to Katra in the Gonda district.

VIII. Cabul ... . Dried fruits, pomegranates, almonds, pistachio nuts, &c., are imports from this place.

IX. Panjáb Amritsar ... ... Shawls and woollen goods.

GOLA—*Pargana* HAIDARABAD—*Tahsil* NIGHÁSAN—*District* KHERI.—A large village in pargana Haidarabad, is situated on the road from Lakhímpur to Sháhjahánpur.

There are four Hindu temples and four mosques. It has 10 sugar manufactories and a daily market; also a special one on Tuesdays and Thursdays, in which articles of country consumption are sold. The average sale of European and native cotton fabrics and of salt is estimated at Rs. 200 and Rs. 300, respectively. There was a tahsil station here formerly; there is an Anglo-vernacular school and a charitable dispensary.

Gola is very picturesquely situated at the base of a semicircle of small hills, mostly covered with sál forests. The Gosháin monastic body which is stationed here has built very numerous tombs in honour of its principal men. A new temple and masonry tombs have been built by subscription since annexation. A lake to the south adds to the prospect. Numerous ruined tombs crown the surrounding heights, and few more beautiful scenes can be witnessed in the Indian plain than the Gola Gokarannáth fair on a summer evening. Mahádeo is the main object of worship.

There are seventeen brick wells and thirty-five tanks. Gola is remarkable for an important Hindu fair in honour of Gokarannáth Mahádeo. It is celebrated twice every year. It is held in the month of Phágun as a fair, and lasts for fifteen days. On this occasion about 75,000 persons assemble. In the month of Chait it is also celebrated for a Chatur-dashi fair, which also lasts for 15 days. About 100,000 persons assemble. On both occasions traders come from long distances, and so do pilgrims. The average price of articles sold at these fairs is estimated at Rs. 1,00,000.

		Population
Males ..	Adults	1,107
	Minors	407
Females...	Adults	712
	Minors	358
	Total ...	2,584

For an account of the worship at Gola, see article Kheri.

GONDA DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—General features. II.—The people. III.—Agriculture. IV.—Administrative aspects. V.—History.

CHAPTER I.

GENERAL FEATURES.

The Gonda district—Its description—Rivers—Present appearance of the district—District amply supplied with lakes—A favourable haunt for sportsmen—Government forests and valuable trees—Fauna—Endurance of Rámpur ponies, and breeding of cattle—Great mortality among the herds of cattle—Rainfall for last five years; for nine years; for famine years—Average temperature—Statistics of temperature—Statistics of births, deaths, &c.—Disease and its causes—Means of communication.

The Gonda district. Its description.

The crest of the lower range of the hills divides Gonda on the north from Naipál. It is bounded on the west by Bahraich, on the east by Basti, and its southern boundary is the Gogra. The district included within these limits has an area of 2,718 square miles, inclusive of Government forest, and is in shape a rough oblong, slightly pinched in the middle, with an extreme length of 68, and a breadth of 66 miles.

Latitude, 26° 48′ to 27° 55′ north; longitude, 81° 34′ to 82° 49′ east.

Its elevation above the sea varies from 2,750 feet, the height of the ridge above mentioned, to 303 feet on the bank of the Gogra. Its population is 1,166,515, being at the rate of 425 per square mile.

Area and Population.

Tahsil.	Pargana.	Number of mauzas or townships.	Area in British square miles.		Population.					No. of persons to each square mile.
			Total.	Cultivated.	Hindu.	Musalman.	Male.	Female.	Total.	
Gonda.	Gonda	652	517	319	247,107	23,970	139,322	131,755	271,077	524
	Paháraspur	128	115	73	6*,226	5,913	37,917	36,222	74,139	645
	Total ...	780	632	392	315,333	29,883	177,239	167,977	345,216	546
Bagangaj.	Nawabganj	128	142	64	58,264	5,153	32,519	29,898	61,417	432
	Digrar	110	157	96	87,694	2,888	46,306	44,276	90,582	577
	Mahadewa	104	91	53	46,748	2,072	25,388	23,432	48,820	536
	Guwáriah	219	268	155	144,395	10,350	89,820	74,925	154,745	577
	Total ...	561	658	368	336,101	18,463	184,033	171,531	355,564	540
Utraulá.	Utraulá	266	199	120	52,387	20,077	37,708	34,756	72,464	364
	Sadullahnagar	112	103	58	28,221	6,931	18,636	16,516	35,152	341
	Bárhapára	128	78	38	15,640	4,797	10,404	9,737	20,541	263
	Babhnipáir	141	67	39	2*,785	1,244	16,255	14,774	3,102	463
	Manikapur	196	127	54	39,609	2,249	21,819	20,039	41,858	329
	Balrámpur	311	432	307	140,641	19,506	82,434	77,803	160,237	371
	Tulsipur	339	449*	283	90,680	13,774	53,032	50,522	104,464	232
	Total ...	1,493	1,455	899	396,963	68,665	241,588	224,147	465,735	320
	Grand Total ...	2,834	2,745	1,659	1,049,397	117,118	602,860	563,655	1,166,515	425

* 650 square miles in original census report.

It has not been geologically explored; but the surface throughout is a rich alluvial deposit, which is divided naturally into three great belts, known as the tarái, the uparhár, and the tarhár,—the swamp, the highland, and the wet lowlands. The first of these extends from the forest at the north, and its southern boundary is a line about two miles to the south of the Rápti, running through the towns of Balrámpur and Utraula. Its soil is generally a heavy clay, except in places where the rain-swollen mountain torrents which flow into the Rápti and Búrhi Rápti have flooded their neighbouring fields with a sandy deposit of débris from the hills. Water is near the surface; but wells, except for drinking, are rare, the rains supplying all the irrigation that is required.

The staple crops are,—October and December rice, and oil seeds, of which láhi is the commonest. A second crop of wheat or arhar is frequently raised in the fields which have just been cleared of their autumn produce, and yields an excellent result to the minimum of labour and expense.

The uparhár, which begins where the tarái ends, and extends south to a rough line drawn east and west about two miles below Gonda, is a slightly raised table-land, with water at a distance of between 15 and 25 feet from the surface. Irrigation is common, and the soil gives unusual facilities for the construction of cheap kachcha wells. The soil is generally a good dumat, with occasional patches of clay; and the main crops, October rice, Indian-corn, arhar, gram, wheat and barley. Opium is grown with fair success. The tarhár extends upwards from the Gogra to the southern boundary of the uparhár. It lies very low, with water within a few feet from the surface, and irrigation, except for poppy, is generally considered as rather injurious than profitable. Where they are wanted, kachcha wells are dug at an expense of 12 annas or a rupee, and last on an average for two years. Both kinds of rice, Indian-corn, peas, arhar, wheat, poppy, and sugarcane, are generally cultivated. The soil is a light dumat, with an occasional excess of sand. All three belts are marvellously fertile, and though, perhaps out of respect for the conventional classification, about one per cent. is entered as unculturable, there is hardly an acre in the district which would not eventually reward patient labour. The vast tracts of barren saline efflorescence which are so common in the south of Oudh are quite unknown here.

Rivers.

The chief rivers, beginning at the north, are the Búrhi Rápti, the Rápti, the Suwáwan, the Kuwána, the Bisúhi, the Chamnai, the Manwar, the Tirhi, the Sarju, and the Gogra. All these flow from north-west to south-east, and the Gogra and the Rápti are alone of any commercial importance, the first being navigable beyond the western frontier of the district throughout the year, the latter during the rains. Those in the centre of the district are shallow streams in the hot months, and are fringed in most places with a jungle of young sál trees, mixed with mahua, and ending at the water's edge with a canebrake or line of jámun trees. Dangerous quicksands, covered with a green blanket of short grass, are exceedingly common along the edge of the water. The peculiarities of each stream will be treated of in greater detail in the appropriate articles.

In appearance the district is a vast plain with very slight undulations,

studded with groves of mango trees; in parts the mahua trees left standing on green pasture-grounds, where the remaining jungle has been cut down, give the scenery the look of an English park. At the conclusion of the rains the Himalayan range, with the towering peak of Dhawalgiri in the middle, forms a glorious frame-work to the northern view. The villages, except in the north, are very small, being generally divided into a number of minute hamlets, of which over thirty will sometimes be included in a single village boundary. This may be attributed partly to a comparative freedom from the disastrous clan wars which in other parts of Oudh drove the villagers to congregate for the sake of security, and partly to the fact that a large part of the district has only lately been reclaimed from jungle, and the convenience of the clearers led them to squat apart in the middle of the plot whose reclamation they had undertaken. The general effect on the cultivation is good, as each labourer is close to his fields, and a larger area of land is manured than in the case of large aggregated villages.

Present appearance of the district.

The whole district is studded with small shallow lakes, which, when irrigation is wanted, are largely used for that purpose. They are well stocked with fish, the rohu, the bhakar (large Indian carps), and the parhin (a kind of pike), being the principal varieties. At the end of the rains a wild rice (tinni) grows all round the edges in the shallow water, and furnishes an important article of food to the lower classes. The sportsman recognises in the short reeds a favourite haunt of snipe, and the rushes are largely used for the manufacture of coarse mats. In the cold weather the surface of the water is often covered with floating beds of water-nut (singhára) sown by the Kahárs, while the seeds of water-lily and the roots of the water-weed are also used as food.

District amply supplied with lakes.

A favourable haunt for sportsmen.

All along the hills runs the long strip of Government forest, with regard to which I have not been able to get any exact information from the department. The most valuable trees are the sál (*Shorea robusta*) and dham (*Conocarpus latifolia*); ebony (*Dyospyrus melancxylum*) is very common, but rarely attains any great size, and the *Acacia catechu* yields an important article of commerce. Gums, honey, and the long tough grass known as bankas, and used for making ropes, are gathered in considerable quantities, while the broad leaves of the agái (*Holopetata integrifolia*) supply plates and dishes to the neighbouring villages. The scenery, especially to the west of the tract, is often extremely beautiful; the deep gorges of the mountain streams, luxuriant undergrowth pierced by lofty trees, and the back-ground of hills forming almost a perfect landscape.

Government forests and valuable trees.

Tigers, leopards, bears, and wolves; spotted deer, hog-deer, níl-gáe and sambar; wild swine and porcupines, with many smaller animals, all occur, but none in very great numbers. It is said that the forest near the Hattia Kund contains a peculiarly savage breed of wild dog, but I have never met them. All along the western end the wide grass plains are covered with herds of black antelope, which are occasionally to be found deeper in the forest.

Fauna.

The scarceness of birds is very striking, and intensifies the solitude; but here and there a flock of jungle fowl may be seen scurrying through the thickets, and certain localities contain peacock in great numbers. Every now and then is found an open dell crowded with innumerable bulbuls (Indian nightingale), who fill the air with lively song. Bustards, quail, and partridges, and three kinds of hornbill, with many varieties of owl, are found, but are not frequent. Large flocks of the small hill pigeon come down from the hills in the cold weather, when ortolan also are very common in the plains at the edge of the jungle. With the exception of the larger beasts of prey, the same kinds of animals are more or less common all over the district, while many of the streams, and especially the Rápti, are full of both varieties of alligator and shoals of porpoises.

Birds.

Members of the well-to-do classes are usually provided with the sturdy hill ponies which are sold at the Debi Pátan fair, and an exceedingly small breed is raised in the district itself.

Rámpur on the Tirhi, the residence of Rája Krishan Datt Rám, is famous for the vice, the ugliness, and the great powers of endurance of the animals it turns out. Horses and ponies, buffaloes and oxen, are largely used as beasts of burden to transport the overflowing grain across the different roads to the markets of the south. The average weights are about as follows:—

Endurance of Rámpur ponies, and breeding of cattle.

	Mds.		Mds.
A pony	3	An ok ...	... 3½ or 4
A buffalo	5	A four-bullock cart	... 20

The severity of the burden is somewhat mitigated by the tardy rate of progression, but is nevertheless hardly consistent with humanity.

There is a small breed of cattle of no great excellence. The chief breeding grounds are in the north under the forest, where they are kept in large herds, which, by the exercise of old grazing rights up to the very foot of the hills, did great damage to the young saplings and other forest produce. These rights have now been bought up by the abandonment on the part of Government of all rights in a large tract of outlying scrub, to which the depredations of the herds will for the future be confined. The foot and mouth disease rages with terrible virulence after a heavy rainy season; and though no statistics are procurable on the subject, some idea is conveyed of the extent of its ravages by the number of carcases which rot on the fields, and the stench which pollutes the air of almost every village in the north during the months of November and December.

Great mortality among the herds of cattle.

The best cattle are imported from Nánpára, in the Bahraich district, and the principal emporium is at Katra Bazar. The price of a pair yoke of plough oxen is Rs. 30; for carts a rather better quality is required, and the outside price is about Rs. 100 per pair. For travelling on metalled roads cattle are usually shod. In whatever work they are engaged, they are almost invariably castrated, and the increase of the flock is frequently provided for by the bulls which are let loose on great occasions by pious and wealthy Hindus. Almost all the jungles are infested with wild cattle, probably the remains of former cultivation. They are in much better

case than their domesticated relations; and if to shoot them is butchery, it is butchery of very excellent beef.

Sheep and fowls may be procured in almost any numbers, and at a low price, in the north. Both are of very small breeds, but good for the table.

Rainfall for last five years.

The average recorded rainfall in the last five years, *i.e.*, from June 1866 to June 1871, has been 41·68 inches; the heaviest in any one year, 59·5 inches, the lightest, 23 inches. The returns from Begamganj tahsil are so much lower than those from other parts of the district, that I doubt their accuracy, and am inclined to think that the real average cannot be less than 45 inches. The heavy rains commence early in June, and continue with slight interruptions to the end of September or middle of October. Showers fall in every month of the year, and particularly in February and March. Owing to the proximity of the hills, the rains are more assured and less subject to violent variations than in more southerly districts.

Some further facts about the rainfall may be given. The average for the nine years, 1865 to 1873, is also 41 inches; that for 1874 is not given, because the returns are obviously incorrect. The native registrars are apt to record tenths of inches as inches, and to note carelessly, or not at all, in heavy weather.

The rainfall in its effects upon famines may also be noted. The last two scarcities were 1869 and 1874; they were preceded by the droughts of 1868 and 1873, as indeed that of 1865 was by the deficient rainfall of 1864. It will be observed that the rainfall of 1868 was not very deficient in quantity, but it was badly distributed This has been treated at length in the Bahraich and Fyzabad articles. In 1868-69 there was no rain at all from September 21st, 1868, till March 1869, and then only showers; the rain in September also was not sufficient, the kharíf crop and the rabi were both therefore scanty.

The features of 1873 need not be dwelt upon, as they are sufficiently apparent from the table. The high prices which resulted from these scarcities will appear under the heading Agriculture, Chapter III.

Average fall of rain in Gonda district.

Years.	Inches.
1865	43·0
1866	39·0
1867	38·9
1868	25·5
1869	42·0
1870	59·7
1871	68·7
1872	31·1
1873	22·0
1874	6·10
1875	31·2
Average for eleven years	42.0

NOTE.—The above rainfall is for the years commencing with July 1st.

Average temperature.

Observations taken daily at the Gonda jail give the average heat for night and day for every month in the last three years as 77·5°.

Table of Temperature.

	Maximum.	Minimum.	Average.
January	69	48	62
February	83	53	64
March	95	60	75
April	105	62	82
May	106	76	91
June	102	75	87
July	103	80	87
August	95	73	86
September	95	78	81
October	88	64	80
November	88	57	70
December	72	50	64

The thermometer has never registered more than 106° or less than 48°; the tabular abstract shows the relative heat of each month. The prevailing wind is from the east, and it is probably exceptionally cool owing to the south-easterly sweep of the Himalayan range, and the nearness of the water to the surface of the ground. Sand-storms are less frequent and less violent than in the plains proper.

Deaths.

The mortuary returns are abstracted in the accompanying table. It is to be regretted that their results are not more probable. The proportion of births to deaths is given as about 3 to 2, and marriages about 3 to 1·1; the bad harvest of 1868 reduced the marriages by 20 per cent., and the cholera in April and May 1870 raised the number of deaths by 33 per cent. on that of the preceding years. The marriages for 1870 are only to the end of May.

Births and marriages.

Statistics.

Statistics of births, deaths, and marriages.—Population 1,200,000.

Year.	Births.	Average per mille.	Deaths.	Per mille.	Marriages.	Per mille.
1868	28,995	24·16	18,846	15·7	8,503	7·5
1869	26,580	22·15	18,288	15·24	6,563	5·2
1870	...	...	25,211	21·0	8,701	7·5
1871	...	...	14,275	11·89	...	...
1872	...	...	21,668	18·05	...	...

Disease and its causes.

Fever is very prevalent in the Tarái pargana of Tulsipur during the drying up of the rains, and

is no doubt common all over the district; but it is possible that a large proportion of deaths for which the returns make it responsible may be ascribed to scurvy, a disease which is produced by the absence of green food, and the unvaried grain diet of the lower orders which make the vast majority of the population.

In the same way cholera is made to account for a large number of deaths really attributable to diarrhœa. When it does appear, it has generally been engendered by the filthy orgies of the Debi Pátan fair. The blood of countless victims is allowed to putrify in the open air, and their flesh, cut in strips, hangs from the trees till it acquires the flavour dear to a hillman's palate. Great multitudes are crowded together, and the majority are far less clean in their habits than the people of the plains. *Hac fonte derivata clades.* The admirable arrangements made at the last fair secured the cleanliness of its frequenters and the health of the district. Goitre is common, and is not confined to the immediate neighbourhood of the hills. Last year three thousand cases were treated at the Gonda dispensary, chiefly from the central table-land.

Means of communication.

North of the Rápti there are no means of communication but the rough village cart-tracks, which, bad enough anywhere, are rendered nearly impassable at short intervals by the beds of mountain torrents. To the south of that river the system of connections hardly admits of improvement, though the connections themselves do. One metalled road runs from Fyzabad to Gonda, and is kept in admirable order. All the other chief towns, Gonda and Utraula, Gonda and Balrámpur, Utraula and Balrámpur, Utraula and Nawabganj, Nawabganj and Colonelganj, Colonelganj and Gonda, Colonelganj and Balrámpur, Gonda and Bahraich, are joined by common country roads of every degree of efficiency. Few can be traversed with ease; but none, except perhaps the most important one which goes between Utraula and Nawabganj, are absolutely impassable. A large sum of money has been appropriated to its repair, and it is to be hoped that by next year the rice carts will be able to reach their markets with moderate efforts and in a reasonable time.

Roads

Further details may be given from official sources. The first road is that connecting Fyzabad with Gonda; this is a metalled one, and is twenty-eight miles in length. The stages are—Nawabganj bazar, four miles from Fyzabad; Wazirganj, eight miles further; Darzi-ka-Kúán, eight miles; and then Gonda, eight miles. The rivers are the Sarju and Tirhi; the former crossed just near Fyzabad, and the latter near Nawabganj. The road that branches off from this imperial road is from the 23rd milestone to Bahramghat on the Gogra. (2).—From Nawabganj to Utraula, north-west. This is thirty-six miles long, and the stages are—Bhitaura, eleven miles from Nawabganj; Rahra, thirteen miles further; Pihar, six miles; and Utraula, six. The rivers are the Chamnai, the Manwar, and the Bisúhi, all of which are crossed by wooden bridges. (3.)—From Nawabganj to Colonelganj. This road is thirty-five miles long, and the stages are—Dúrjanpur, six miles from Nawabganj; Behsand, eleven miles further: Paráspur, nine miles; and Colonelganj, nine miles. The Tirhi near Dúrjanpur is crossed by a wooden bridge.

The following roads are the medium of communication with the head-quarters town of the district:—(a.)—From Gonda to Begamganj, the tahsil station. (b.)—From Gonda to Bahraich, the head-quarters town of the district of that name; this runs for 16 miles within this district. (c.) From Gonda to Utraula. (d.)—Gonda to Colonelganj. (e.)—Gonda to Bahrámpur.

The details are as follow:—

From Gonda to Begamganj, district Gonda. This is 16 miles long, and the stages are—Dirsúja, 8 miles from Gonda; and then Begamganj, 8 miles from Dirsúja. This road crosses the Tirhi river by a wooden bridge.

From Gonda to Colonelganj, district Gonda, and Bakramghat, district Bara Banki. This is 29 miles long, and the stages are—Butpur, 7 miles from Gonda; Colonelganj, 8 miles further; Katra, 7 miles; and Bahrámpur, 7 miles. This road crosses the Sarju and Tirhi rivers.

From Gonda to Bahraich, in the district of Bahraich. This road passes for 16 miles throughout this district; the only stage is Chitauni, 11 miles from Gonda.

From Gonda to Bahrámpur, district Bahraich. This road passes for 28 miles throughout this district; the stages are—Gilauli, 8 miles from Gonda; Mahárájganj, 9 miles further. The river is the Bisúhi.

From Gonda to Utraula. The stages are—Sundarsa, Srinagar, and Chamrúpur. This road crosses the Bisúhi and Kuwána streams, both of which are bridged.

The other district roads connecting one place with another are—

(1.) Colonelganj to Mahárájganj. This is 11 miles long; the stages are —Katra, 8 miles from Colonelganj; Kúsar Bháwan Bazar, 9 miles further; and Mahárájganj, 11 miles. The only river it crosses is the Tirhi.

(2.) Colonelganj to Bahraich. This passes for only 8 miles throughout this district, and the only stage is Kumrallahpur Bazar.

(3.) Utraula to Tulsipur, both in district Gonda. This is only 16 miles long. The stages are—Bhosailwa, 8 miles from Utraula; and Tulsipur, 8 miles from the former. It crosses the Rápti and Búrhi Rápti rivers.

(4.) Khargúpur to Chaudhri Díh, in the Gonda district. This is 31 miles in length, and the stages are—Katra, 9 miles from Khargúpur; Karmaite, 10 miles further; and Chaudhri Díh, 8 miles. This crosses the Kuwána and Rápti rivers.

(5.) Balrámpur to Ikauna. This road is 14 miles in length, and the stages are—Gúgurpur, 9 miles from Balrámpur: and Ikauna, 7 miles further. This road crosses no river.

CHAPTER II.

THE PEOPLE.

Population—Brahmans, Chhattris, Ahírs, Kahárs, Pásis, Chái and Kewats—The Bhánds—Aboriginal tribes—The Barwárs, their origin, religion, thieving customs—Trades and manufactures—Right of inheritance—Rights of residents in a village—Principal landed proprietors, and how assessed—Division of property among the castes and tribes—Construction of dwelling-houses—Clothing—Diet—Freedom from poverty—Language—Literature—Religion, deities and superstitions—Places of pilgrimage—Various castes and their customs—Local measures, weights, trade.

Population.

The total population of 1,167,816 is distributed over 2,818 demarcated towns and villages, and 8,628 hamlets or detached homesteads. The average per cultivated acre over the whole district is 1·57, and varies from 2·12 in Nawabganj to eight in Tulsipur. Population gradually decreases in density from the extremely high average of 730 to the square mile in the south-western pargana of Guwárich, to 161 in Tulsipur; the average over the whole district being 444·5. Three souls occupy a single house, and 4·6 eat from one hearth.

To a hundred males the agricultural Hindus have 92·9 females, while among the agricultural Muhammadans the proportion is 95·5. In the towns the percentage of Hindu females is slightly higher, and of the Muhammadan rather less. As is the case almost everywhere, the difference is confined to the children; the adult females being a little in excess of the adult males. There are only 88 Hindu girls to 100 boys, while there are 319 women for 318 men. There are good grounds for thinking that female infanticide, if not unknown, is comparatively rare. The Rajputs of the district are few in number, and not of ruinously high families. Brahmans are by far the most numerous caste, heading the list with 203,149. They are almost all of the Sarwaria (Sarjuparia, citra Gogra) division, with a slight sprinkling of Gaurs, Kanaujias, and Sangaldípis. Though not quite so high in general estimation as the Kanaujias, they excel them in strictness of life, and entirely reject the use of the huqqa or tobacco. Their gotras have the same names as those of other divisions of the caste—Pándes, Tiwári, Upáddhia, Chaube, Dúbe, Ojha, and the rest. A few of the curious gotra of Tirghnaits which I had thought peculiar to Partabgarh formed part of the army of colonists which Ali Khan brought into Utraula. The Brahmans of Gonda have long been famous for their turbulence and military efficiency, and they were not the least important element in the forces of the great Bisen rájas. Their inbred love of fighting still shows itself in the constant riots which are the despair of our district officers.

The Brahmans.

The Chhattris.

With the exception of the Pathán of Utraula, the ruling classes are everywhere Chhattris, of which the principal families are the Kalhans of Chhedwára and Babhnipáir, the Bisens of Gonda and Manikapur, the Bandhalgotis of Manikapur and Nawabganj, the Janwárs of Balrámpur, and Goráha Bisens of Mahadewa. With the exception of the latter, none of these families have very numerous representatives, and the great majority of the 49,313 Rajputs of the

district claim a common Bais origin, and are known by various local designations.

Ahírs.

After the Brahmans the most numerous class are the Ahírs, with a total of 122,106. They almost all belong to the Gwálbans division, and make excellent cultivators.

Koris. Kurmis.

Next come the Koris with 110,916, and after them the Kurmis with 92,391, of which those to the north of the district belong to the Gujaráti sub-division, while those in the south are called Khurasia after the great Kalhans ráj.

Kahárs.

There are 44,978 Kahárs, and of these the Gharuks of Gonda and Mahadewa are most numerous, and supply a large number of our bearers. Even before annexation they used to wander all over northern India, from Calcutta to Bombay and Peshawar, in search of service in English families, and they are distinguished by their general honesty and intelligence. The Kahárs around Colonelganj are Bots, and also supply a large number of servants. Those in the north, Gurias, are generally employed either in agriculture or ferrying and fishing the numerous streams.

Pásis.

Pásis, though occasionally found in that position, do not enjoy the same monopoly of the village chaukis as their brethren in western Oudh. Áraks very frequently hold the post, but the Khatíks supply the majority both of watchmen and of thieves.

Chái and Kewats.

Along many of the rivers and lakes are found members of the Chái and Kewat castes. They gain a precarious life by fishing and conveying travellers in their boats, and remember with some pride their extraction from the terrible Nishádás of early Hindu legend.

The Bhánds.

The Bhánds, who along the Ganges are notorious as professional pimps, occur here as good cultivators and even village lessees, with a leisure devotion to Bacchus and Terpsichore. Two very singular tribes, the Thárus and the thieving Barwárs, in this district are almost peculiar to Tulsipur and Gonda, and are described under those parganas.

Aboriginal tribes.

The remnants of the aboriginal tribes, though not strong in point of numbers, are various in kind. Scattered over the district we find Thárus, Bhars, Doms, Pásis, Áraks, Khatíks and Nats. Of these, the first three are the pioneers of cultivation. Squatting at the edge of the jungle, they clear the trees and prepare the land for tillage, only to leave it, when the task is accomplished, to the steadier industry of the Kurmi or the Ahír. They retreat further and further north with the retreating forest, and will perhaps eventually disappear altogether. The Bhars are known as keen sportsmen and good shots with their exceeding rough matchlocks.

The Barwárs.

Among the castes of Gonda special mention must be made of the Barwárs, a predatory tribe, which presents a curious instance of the tendency to subdivision so common in

earlier times. They are, as the following extracts from a police report testify, a tribe of Kurmis which, from a love of theft, separated from the main stock some four hundred years ago. They now inhabit forty-eight villages in Gonda, and number 1,000 heads of families. They annually scatter over the country in gangs of forty or fifty; they rob temples, but they will not steal cattle. They divide the spoil in fixed proportions, having first assigned exact percentages to their peculiar deities. They pretend to be Brahmans, hoping to cover their crime with the cloak of sanctity. Their women enter into the closets of devout females, perform their orisons with veiled faces, and rob their congregation of earrings and nose-rings while they pretend absorption in the deity. Others, again, when respectable women are bathing, approach them in couples, wait till the women have laid their valuables on the ground, then one performs an office of nature, and when the women modestly avert their faces, the other runs away with the property. Their principal resorts are the banks of the Ganges at the great fairs of Bithúr, Prág, and Benares; they also attend those of Debi Pátan, Ajodhya and Bahraich. The clothes of the worshippers left on the sands while the owners are bathing are the principal spoil; one man stands in front of the garments and spreads out his own shawl under the pretence of folding it; behind the curtain so formed an accomplice disappears with the plunder. Another, when a man goes into the river, leaving his bundle of clothes on the bank, leaves another made up of rags beside it, and follows the stranger into the water; he takes care to come out first and get away with the wrong bundle, leaving his own in its place. The Barwárs travel by train; and when not watched, manage to take up valuables belonging to other passengers and throw them out of the train; confederates follow along the line and pick up what is lying beside the rails. The Barwárs, when dividing their spoil, first make a deduction of 3¾ per cent., or. Rs. 3-12 in the 100, for their gods.

This they divide as follows:—Mahábír Re. 1-4, Bálapír Re. 1-4, and Debi Re. 1-4. Withal, they have no objection to robbing in the temple of Debi, or even despoiling the shrine itself. The only sacred places which they must not plunder are the temple of Jagannáth at Poorce in Orissa, and the tomb of the Moslem martyr Sayyad Sálár at Bahraich.

Their origin is given as follows in the police report:—

"It has been ascertained, after a careful enquiry, that Kurmis originally inhabited the tracts including Batya, Patna and Azímabad, and were known by the appellation of Patrya. More than four centuries ago one of the tribe was ploughing a field close to a river. A woman who belonged to the family of a rich banker came to the river bank to bathe, and having taken off her necklace of pearls of great value, put it on the ground and went into the water. A kite or crow took the pearl necklace in its claws or beak and flew away. This jewel fell into the field which the Kurmi was ploughing. He took it up, was pleased with the prize, and went home and gave it to his wife. He then thought to himself that when a bird could take away such a valuable article, why should not he, who was a human being, betake to freebooting.

"After considering this matter deeply he started on a journey, and in a short time obtained so great wealth that all his forefathers could not

have earned by means of ploughing. Flushed with this success, he spent the whole of the remainder of his life in predatory occupations, and laid the foundation of the Barwár clan. He proselytised one hundred men of his class, who after his death made further improvements in their art of freebooting. But the rest of the clan who still adhered to their peaceful occupation of agriculture, excommunicated, and even turned them out of their villages. The party was then small in number, and began to live a nomadic life in the groves of Patna, and subsisted on no other occupation than freebooting."

They are next compared with the Sunorias, another predatory tribe as follows :—

"In the month of November or December of every year, the Barwárs, having consulted the astrologers as to some propitious time about the day of the Dasahra festival, and Sunorias, after the Dewáli, go out of their village and hold a meeting, and their females serve them with their meals on the occasion. Thenceforth they proceed on their thieving expeditions to distant countries. These ceremonies are identical among both tribes; but the modes of their thieving are different.

"The arts of thieving of one tribe do not agree with those of the other, though the movement of fingers and sitting on knees of a Barwár resemble those of a Sunoria. The Barwárs of Gonda are more expert in their profession than the Sunorias. Among the latter, if any one renounces the profession of thieving, he is debarred from marrying among his brethren; but a Barwár by doing so is only excluded from a share in the booty, provided he is found capable physically of carrying on thieving. The Sunorias hire children of any class, and join even Chamárs to assist them in thieving; but the Barwárs exclude children and people of other classes from their profession with jealousy.

"Both tribes are very dexterous in committing robberies in a railway train. Each gang of the Sunoria tribe does not amount to less than forty or fifty men, while those of the Barwárs vary from twenty to fifty men per body. As the Sunorias sell their stolen articles at half-price to the mahájans, so do the Barwárs dispose of their booty to their leaders at a similar price. When they are in a foreign country the people of both tribes change their proper names. If a Sunoria boy happen to miss the sleight of hand which he was taught to practise, he is punished; but the Barwárs do not teach their children the art, and leave them to their own discretion. The Sunorias have an 'umpire among them called 'Nuhri,' who collects the dues and settles their disputes; but the Barwárs never had any.

"Some disguise themselves as mendicants, soldiers, tradesmen, shopkeepers, &c. In short, they assume such different forms and appearances as none but those acquainted with them could recognise them to be thieves. They paint their foreheads, wear Brahmanical threads, dhotis, &c., like learned Brahmans; keep a bag of beads on their shoulders, shave their beards and mustachios, and apparently go about and behave decently.

"They generally keep a brass vessel with a string tied to it, and a stone pot tied in a cloth. They generally go about with naked backs, and carry some grain or dry meal tied in a bag, and a stick in their hand. Thus they stroll about in a most simple, dejected, and solemn manner, exciting commiseration; but they really look about for their prey, and are most skilful and vigilant in the art of thieving. On being asked who they are, they generally call themselves Brahmans or Chhattris, and on being apprehended they call themselves Kurmis, Koris, Tamolis, &c., and say that they were bound on a pilgrimage to a certain sacred place. They never divulge their real names. They often go thousands of miles, and though flogged and imprisoned they seldom or never return without booty."

Their religious ceremonies are described also:—

"They know no other art or profession than that of thieving. They pass their days in utter barbarism, and are quite foreign to the duties of a human being towards God and man. Their art of thieving is their only god of worship. Although they profess the Hindu religion, and their ceremonies and manners resemble those of the different low-caste Hindus, such as Ahírs, Kurmis, Káchhis, &c., yet they have their own tutelary god, called Panch Puria, who is not recognised by any other class of the Hindus. Each Barwár family keeps a small altar in honour of this tutelary god in his house, in the shape of a tomb, at which, in the month of Bhádon (August) of every year, on the third or fifth day of the first half month, he sacrifices a domestic fowl and bakes thin loaves of bread called 'lugra,' and then gives both the bread and meat of the sacrificed fowl, together with cooked dál of gram, to a Musalman beggar, who goes about from house to house beating on a kettle-drum.

"Their other god of worship is Bálapír, or Sayyad Sálár Masaúd Gházi, whose tomb lies at Bahraich in Oudh. The tomb is enclosed with a masonry wall all round. The man was a bigoted Muhammadan of Ghazni, and had made an invasion on India, raised a crescentade, and was killed at Bahraich in an engagement with Rája Sohel Deo of Bahraich. Like the low-caste Muhammadans, such as Kunjras (vegetable-dealers), cotton-dressers, weavers, glass bangle-makers, cooks, bhatiáras, pedlars, &c., the Barwárs also make every year a pilgrimage to the tomb to offer a banner, and do not commit theft within the enclosure of the tomb, nor at the fair held on the occasion. Their third deity is Debi Bhawáni, but they do not place much faith in her. Besides these gods and goddesses, the Barwárs worship every other god of the Hindus, but, with the exception of Bahraich and Pooree Jagannáth, the Barwárs spare no temple or holy place from their depredations."

Trades and manufactures.

In this purely agricultural district there are no manufactures, except those of coarse cotton cloth and brass pots for local use, and no important trades. Professional carriers are little known, and the cultivators usually bring their grain to market in their own carts. The census return, with two towns of between ten thousand and fifteen thousand inhabitants, three between five and ten, three between four and five, seven of three thousand and odd, and twenty-three above two thousand, is likely to create a false impression. The five that head the

list are certainly towns in the ordinary sense of the word; but of the rest, the majority are merely arbitrary collections of small hamlets, many of them owing their existence to the caprice of the demarcation department. Tulsipur, for instance, in Nawabganj, with a returned population of 4,215, Ratna Garah with 3,402, Ujjaini with 2,812, are large tracts covering several square miles, and including a number of diminutive settlements, of which probably no single one has more than 500 inhabitants. Except as enormous land properties, they are of no further importance to any one than the little villages in their neighbourhood, and not nearly as important as numbers of towns with a population of less than 750; such, for instance, as Bánk, the centre of an old revenue division, with its market and sugar manufactory.

Right of inheritance.

At the head of the society of the district stood the ruling Chhattri or Muhammadan families. Of these, the Goráha Bisens of Mahadewa alone exemplified the pure democratic form, each member of the family being equal in position and receiving an equal portion in the inheritance of the clan. All the other great clans adhered to the monarchical constitution, the representative of the eldest branch retaining supreme political authority over the whole of the ancestral domain, while the younger branches were provided for, sometimes by an arbitrary assignment for their support. In either case, on the failure of heirs in the direct line, the portion of a younger branch reverted to the rája, and not, as with the democratic society, to the nearest of kin.

The rája's principal attributes were the collection of the Government share of the produce, wherever it had not been alienated in favour of a cadet of the family; absolute authority in matters of foreign policy; the right to levy rates for such purposes as the repair of the central fort or arming the clan forces; and powers of justice and registration or confirmation in cases of important disputes or alienations of property among his subjects.

The exercise of the first of these rights was always interfered with, and sometimes actually restrained by the názim, and it depended entirely on the physical resources of the rája whether the sum exacted at Lucknow left a considerable balance out of the pargana collections for his use, or nothing at all. Of his remaining rights, he retained full possession down to annexation. His position then bore a very close resemblance to what that of his trans-Gogra peers had been seventy years earlier.

After the rája, with his bháiband of powerful chieftains, came the village proprietors. These differed from the village zamindars of southern Oudh in having owed their status in almost every case to birt from the rája or a member of the chieftain's family. The rights conveyed by these birts as against the rája varied infinitely both in degree and kind, and the variations, being local, will both be more appropriately treated of under the pargana headings. In every case they conveyed the whole management of the village, the superintendence of the grain division, and the preservation of internal security, together with a certain proportion of the Government share of the produce, and the small village dues, such as the blankets from the shepherd, and two or three days' gratuitous labour in the year from low-caste cultivators. The position of the remaining village servants

—the carpenter, the blacksmith, the cowherd, the washerman, and the barber—need not be described here. The patwári and chaukidar, who used to be remunerated partly by small assignments of land and partly by trifling dues, have now acquired something of the character of Government servants, and receive a fixed salary.

Rights of residents in a village.

The ordinary cultivators had no special rights in any particular plot of land; but if they were resident in the village, they were entitled to hold a definite area, commonly calculated on the number of ploughs in their possession, at the customary rates. If the whole village was thus occupied, outsiders would not be permitted to make a settlement. And in any case páhikásht cultivators do not appear to have been invested with any right beyond the receipt of the customary share of the produce of the land cultivated by them during the current year. It may be doubted whether the most oppressive landlord ever in any case even attempted to collect more than this customary share, and a stipulation securing the proper division of the grain was not an infrequent feature in leases granted to the village heads by the Government official or local chieftain.

Our administration has endeavoured, as far as possible, to maintain this state of things. The great chieftains are now in the position of málguzárs for their respective parganas, or shares of parganas, and the moderation of the assessments is some compensation for the inevitable loss of political status consequent on the introduction of a powerful central Government. The village heads have generally been assured by decree of a certain proportion of the rents of the village, and it perhaps is too early to form an opinion of the effect of the Rent Act on the position of ordinary cultivators.

Principal landed proprietors, and how assessed.

This is pre-eminently the district of large landed properties, and twenty-one taluqdars hold estates covering 1,341,448 acres, and including 1,993 whole villages and 199 shares; 875 villages or shares are held on the ordinary tenure by small proprietors. The principal estates are those of the Mahárája of Balrámpur with 568,188 acres, Rája Krishan Datt Rám Pánde with 226,871 acres, and Mahárája Mán Singh with 201,734 acres, or 888, 354, and 304 square miles, respectively. The taluqas are assessed at Rs. 12,77,262, which falls at the rate of 15 annas per acre on entire area, while the *mufrad* or small proprietors are assessed at Rs. 4,22,121 on a total area of 408,030 acres, giving a revenue rate of Re. 1-0-6 per acre. The apparent advantage on the side of the taluqdars is due to the fact that the Mahárája of Balrámpur holds the whole of the immense thinly-populated and poorly-cultivated plains of Tulsipur, and has, besides, one-tenth of the revenue of Balrámpur proper, an area of nearly 400 square miles, remitted as reward for loyal services. As a rule, consideration has been had for large coparcenary bodies of village proprietors, and they have been assessed lower in proportion to the area of cultivated land in their possession than the more considerable landowners. The settlement returns in this district have only been partially compiled, and the decision of claims to proprietary rights is far from completed, so that it is impossible to give any idea of the extent and value of sub-proprietary tenures, and it is not certain that the

figures given above are absolutely correct; but the error, if there is one, is so slight as to be practically unimportant. The figures of the final assessment have been given.

The following table exhibits the transfers of landed property and houses, almost entirely the former. The proportion of transfers to the entire property of this district is much smaller than in others; but then the settlement department was at work recently, and it deters owners from transfers.

Statement showing the aggregate value of property transferred by documents registered in 1873-74.

Description.	No. of deeds.			Amount.			Remarks.
	1873.	1874.	Total.	1873.	1874.	Total.	
				Rs.	Rs.	Rs.	
Deeds of sale of Rs. 100 and upwards.	150	152	302	79,968	1,05,294	1,85,262	
Deeds of sale, less than Rs. 100 ...	101	97	198	5,138	4,282	9,420	
Deeds of mortgage, Rs. 100 and upwards.	562	315	877	1,77,625	1,53,945	3,31,570	
Deeds of mortgage, less than Rs. 100 ...	...	222	222	...	13,179	13,179	
Deeds of gift ...	4	4	8	305	...	305	
Total ...	817	790	1,607	2,63,036	2,76,700	5,39,736	

Statement showing the names of taluqdars paying above Rs. 5,000 *in the district of Gonda.*

Names of taluqdars.	Names of taluqas.	Number of villages.	Area in acres.	Government jama.			Remarks.
				Rs.	A.	P.	
Sir Digbijai Singh Bahádur ...	Balrámpur, Tulsipur	658	582,181	4,20,445	0	0	
Maháráni Subháo Kunwar ...	Bishambharpur ...	276	202,736	2,43,143	1	3	
Rája Krishan Datt Rám ...	Singha Chanda ...	441	238,884	2,66,704	12	2	
Mahárája Kharak Singh of Kapúrthala.	Parsoli ...	3	631	291	0	0	
Rája Randhír Singh ...	Paráspur ...	49	27,717	34,413	9	9	
Rája Sítla Bakhsh Singh of Gangwal.	Jairámjot ...	3	932	1,575	0	0	
Rája Sher Bahádur ...	Kamiár ...	46	23,212	21,818	3	4	
Rání Saltanat Kunwar ...	Manikapur ...	177	53,124	41,900	2	8	
Rája Mumtáz Ali Khan ...	Utraula ...	46	18,534	17,695	0	0	
Rání Sarafráz Kunwar ...	Babhnipáir ...	105	30,620	34,506	0	0	
Thakuráin Birjráj Kunwar ...	Birwa ...	88	34,942	42,185	0	0	
Thákur Raghbír Singh ...	Dhanáwán ...	48	17,148	25,549	8	5	
Thakuráin Sukhráj Kunwar...	Deotaha ...	35	31,443	24,330	0	0	
Mahant Harcharan Dás ...	Basantpur ...	32	12,342	19,798	0	0	
Thákur Mirtunjai Bakhsh ...	Sháhpur ...	44	16,187	21,924	4	2	
Thákur Nipál Singh ...	Paska ...	34	43,294	23,028	0	0	
Bábu Sukhráj Singh ...	Áta ...	17	11,298	14,355	0	0	
Pánde Harnaráin ...	Nerora ...	24	6,369	10,728	0	0	
Pánde Sital Parshad ...	Binduli ...	17	6,642	11,295	0	0	
Bhayya Harrattan Singh ..	Anmorahdeha ...	42	15,852	7,596	1	10	
Mehndi Ali Khan and Khudáyár Khan.	Ahlra ...	39	18,884	16,915	0	0	
Mussammat Rái Bíbi ...	Brail ...	30	11,396	11,050	0	0	
Kirpa Shankar and Newal Ráe	Bishambharpur ...	16	8,117	7,945	0	0	
	Total ...	2,270	1,412,485	13,19,188	11	7	

Statement exhibiting distribution of landed property according to caste of proprietors.

Caste.	Number of proprietors.	Villages.			Total area in acres.
		Hadbast mauzas.	Dákhili mauzas.	Total.	
Chhattri Bisen ...	57	372	135	507	166,161
Do. Kalhans ...	29	300	47	347	183,342
Do. Bhadwaria ...	1	1	...	1	161
Do. Janwár ...	3	662	3	665	575,101
Do. Sombansi ...	1	6	15	21	2,114
Do. Bais ...	7	10	...	10	5,394
Do. Chauhán ...	1	1	...	1	337
Do. Bandhalgoti ...	12	20	28	48	8,509
Do. Barwár ...	10	11	7	18	3,791
Do. Kataha ...	3	4	1	5	1,691
Total Chhattris ...	124	1,387	236	1,623	946,601
Brahman Sarwaria ...	395	609	211	820	336,820
Do. Kanaujia ...	12	9	5	14	5,135
Do. of other tribes ...	22	277	45	322	212,506
Total Brahmans ...	429	595	261	1,156	554,461
Mahant Gosháín ...	40	68	21	89	36,697
Bairágí ...	14	2	20	22	3,660
Faqír Nának Sháhi ...	1	3	2	5	3,115
Total Faqírs ...	55	73	43	116	43,472
Káyath ...	74	121	33	154	44,370
Khattri ...	1	1	...	1	139
Kurmi ...	3	2	1	3	597
Kalár ...	1	2	...	2	570
Dhúsar Banián ...	1	2	...	2	869
Ját ...	1	1	...	1	177
Baqqál ...	1	1	...	1	600
Bhát ...	6	2	5	7	729
Panjábi ...	1	1	...	1	714
Kándu ...	1	1	...	1	1,741
Total Khattris, Baniáns, Panjábis &c.	16	13	6	19	6,136
Musalman Sayyad ...	43	47	13	60	14,447
,, Mirza ...	4	6	3	9	2,666
,, Shekh ...	53	55	16	71	20,069
,, Pathán ...	62	201	24	225	84,650
,, Faqír ...	2	...	2	2	28
,, Mughal ...	2	4	...	4	982
,, Bhánd ...	1	1	1	2	41
,, Tawáyaf ...	3	1	2	3	384
Total Musalmans ...	170	315	61	376	123,267
Europeans (grantees) ...	6	8	...	8	19,669
Government property ...	1	22	4	26	19,092
Total Europeans and Government ...	7	30	4	34	38,761
GRAND TOTAL ...	875	*a* 2,834	644	3,478	1,757,068

a Khalsa... 2,803
Grants... 31
Total ... 2,834

Construction of dwelling houses.

Houses are built with mud and thatched, though the effect of the diminution of waste land may in places be seen in the use of tiles for the roof. It is customary for the zamindar to supply material—wood, bamboos, and thatching grass—gratis, and the labour of the settler, assisted by his family and friends, soon runs up the mud walls. If a man leaves the village, his connection with the house ceases, and the zamindar resumes possession. A small fee, amounting in ordinary cases to a rupee, is commonly paid for the use of the ground when a new house is built, but no further rent is charged. The houses of the poorer classes consist of a small courtyard with oblong huts built against two or three of the walls. Inside the huts hollow pillars of mud and wattle preserve the store of grain, and give additional stability to the thatch. Grain receptacles of the same construction, known as dahris, are often built outside the house. The homes of the zamindars and richer inhabitants of the village generally consist of two or three courtyards with a broad verandah running along the inside of the wall, in which the principal door is made. In this verandah carts are kept, cattle stalled, and sojourning friends or faqírs entertained. Brick houses are rare in large towns, and practically unknown elsewhere.

Clothing.

The clothing of the higher class of cultivators for one year consists of the following articles, at the subjoined prices :—

	Rs.	A.	P.
A pair of dhotis or waist-cloths	2	0	0
An anganchha or long-cloth, which serves as pocket handkerchief, head covering, or purse	0	6	0
Two pair of leather shoes	0	12	0
Two mirzáis or jackets	1	8	0
A turban	1	0	0
Two sheets	2	0	0
Two small skull caps	0	3	0
A tobacco-pouch	0	1	0
	7	14	0

All these are usually made of white cotton stuff, and serve for the summer wardrobe. For the winter there are required besides—

	Rs.	A.	P.
A coarse woollen blanket	0	14	0
A quilted jacket	1	4	0
A double sheet or galef	2	8	0
A doga or large quilt	3	0	0
	7	10	0

All these will with ordinary care last for two years. They are of various tints of yellow, brown or dull red.

A woman in the same rank requires for her summer wear—

	Rs.	A.	P.
Two lahngas (petticoats)	2	8	0
Three dupattas	3	0	0
Four kurtas (jackets)	1	4	0
A dhoti for making bread	1	0	0
	7	12	0

And for winter—

	Rs.	A.	P.
A blanket	0	14	0
A doga	2	8	0
A quilted kurta	0	12	0
	4	2	0

In her case, too, the winter clothes should last two years. On this scale, taking half the cost of the winter garments, the expenses of a married couple in the year would amount to Rs. 12-8. It need hardly be said that only wealthy cultivators or small zamindars can afford clothing of this amount and quality. It is very hard to say what the cost of clothes amounts to in the case of the very poor. They, in many instances, take raw cotton in part payment of wages, and their wives work it up into a coarse fabric at their homes.

Diet.

The inhabitants of Gonda eat about the same quantity of food as those of other parts of upper India,—one ser or two pounds weight per diem being a fair average for a healthy man.

Those who can afford it, live chiefly on wheat, which they vary with rice and pulses, and savour with a little ghí and salt. The staple diet of the multitude is Indian-corn, barley, and the coarser and cheaper grains. Wheat they can rarely get, and pulses never. Even salt, that prime necessary, is for them a luxury, to be sparingly enjoyed every third or fourth day. In this particular they are worse off than the people of southern Oudh, with their saliferous plains, and opportunities for illicit manufacture. It is not till he has gone into these subjects in detail that a man can fully appreciate how terribly thin the line is which divides large masses of the people from absolute nakedness and starvation. However, there can be no doubt that the thinness of the population, the extent of fertile waste, and the extreme lightness of the summary settlement, have combined to give this district an almost complete freedom from the worst forms of poverty. Beggars are rare in the south, and unknown in the north. The cultivators are well-to-do and independent; the village mahájan is far from being the important personage which he is in the North-West Provinces, and lessees or village zamindars are, at least in Tulsipur and parts of Balrámpur, compelled to leave a perpetual loan of about Rs. 10, free of interest, in the hands of their principal tenants. A comparison of the village customary rates of payment in Tulsipur and in Guwárich brings out most clearly the relation of population to wages. All the wealthier cultivators own slave ploughmen, who are known as sáwaks, or rather sáwaki harwáhas. The word sáwak, which is almost certainly derived from the Sanskrit shravaka, a bearer or pupil, and is therefore identical with saráwak, the modern name of the Jainis, and which is also used in some Hindi dialects to denote an infant, is here applied rather to the lien by which the servile status is created than to the slave himself. Men who are overwhelmed with debt, or whose family affairs imperiously demand money, execute a deed by which, in consideration of value received, they bind themselves and their posterity for ever to do service to the lender. The consideration money varies with the necessities of the borrower, but rarely exceeds two or is less than one hundred

Freedom from poverty.

Slave ploughmen.

rupees. It is, in fact, little more than the price of a good pony. A man in this position receives the fixed customary ploughman's share in the produce, and, as this is not sufficient to maintain the life of himself and his family, it is supplemented by contributions from his master, the value of which is calculated at the market rate for the time being, and added to the principal due on the bond servitude. It is, of course, quite obvious that the slave has no means of destroying this lien, which constantly increases in weight; and once a slave, he can never hope for freedom. His position is, however, much alleviated by the high value of labour, and if, as is not often the case, his master's rule becomes really oppressive he finds no difficulty in re-selling himself to a second purchaser, and, with the money thus acquired, buys his freedom from his original owner. The system is not perhaps open to great objections in the present state of things, but is sure to make a problem of some difficulty when the rapidly-increasing population reduces competition of the labour-employers.

A modified and far less objectionable form of slavery is when a man hires himself out for the year. His employer pays him a small sum, generally ranging from five to ten rupees, and he accepts for a whole year the liabilities and the customary dues of an ordinary slave ploughman. At the expiration of the term of his contract he is at liberty either to renew it on the same conditions for another year, or to seek other employment. In the latter case, an account is made of the amount he has received as "ser" (the one-ser-in-the-maund gratuity which every slave ploughman receives in addition to his main due of one-fifth or one-seventh of the crop), and this he is expected to refund. The tendency of this is naturally to renew the engagement, and make the lien practically permanent.

Language.

The language of the district is a very pure Hindi, varying slightly in different parganas, but with a very rare use of Urdu words, except in the Musalman ráj of Utraula. It differs from the dialects of southern Oudh in the more constant employment of the future terminations in "bo" and "be," while the auxiliary "bate" is never used. A number of pure Sanskrit words, which I do not remember having heard in any other district, give a poetical character to the common speech, which is probably more like the Rámáyana of Tulshi Dás than that of any other district in India.

Literature.

Poetry is the only form of literature which yet maintains a vigorous existence. It deals generally with the praises of the rája, or of a deity, the never-exhausted topic of the changing seasons of the year, and, chief of all, the great battles of local heroes. Of the latter, the most popular are the "Kharkhas" or sword songs of Rája Datt Singh of Gonda, which commemorate his victory over Aláwal, Khan of Bahraich, and of Karímdád Khan, which describes the defeat of the invading Gargbansis of Fyzabad by that chieftain. These poems are written in the ordinary spoken dialect, and, though conventional expressions and mnemonic repetitions of fixed phrases are of rather over-frequent occurrence, they abound in passages of great vigour, and are heard with enthusiasm by a village audience. The poets are always Bháts by caste, and the gift is maintained in certain families, the principal of which is that of Sangám Sarúp of Guwárich, whose descendant, Shri Dhar, is now popular as an improvisatore. These men wander from one chieftain's house to another,

and the glorification of their host is recompensed by presents of money, horses, and elephants, or by a grant of land. A peculiar caste, called Khingaria, preserves and recites the classical legends.

The Mahárája of Balrámpur patronizes a number of men learned in Sanskrit and Persian, and local pride points to his capital as a Chhoti Káshi, a demidiata Benares. The original compositions of his munshis and pandits have more art and less spirit than the village songs, but his lithographic press, by the occasional publication of really valuable works, is of service to the literature of the district.

Religion, deities, and superstitions.

The Muhammadans form one-tenth of the whole population, and rather more than half of them are returned as agricultural. They are most influential and most numerous in proportion to the Hindus in the old Muhammadan ráj of Utraula, where they form the majority of village proprietors. As common cultivators they are very thick all over the north of the district. Their religion is strongly tainted with Hinduism, and the services of the Brahman astrologer are held in high estimation by high and low.

The most interesting local worships are generally those connected with the tutelary deities of the village and the clan. Every village worships its special diohár, the protector of the díh, or village site. Of those, the most frequent is Káli, the dread wife of Shiva, whose mound is generally just outside the village under the shade of a grove. After her comes Hardewal or Hardeo, of whom I am not able to say whether he represents the deity Hari or a deified mortal. Ratan Pánde is responsible for the welfare of many villages scattered all over the district, and takes rank as a minor divinity. Another Pánde named Manik, of whose history I have been able to ascertain nothing, is occasionally burdened with the same trust. By the border of the jungles, and generally under a sihora tree, may be found the altar of Mari Bhawáni, the goddess of death. A divinity or devil of the Nat caste, named Nakt Bír, is here and there honoured with offerings of gánja. Milk and rice are presented to the Agyá Baitál, also known as Dáno or Dán Sáhib, whose asthán may be found in places along the crest of the lower hills. This terrible demon feeds on dung beetles, and, sallying forth at dusk, with a fire between his lips, tempts unwary wayfarers from their path and destroys their reason. Travellers through the forest cast a reverent stick on the heap sacred to Bánspati Mai, the goddess of the place. Rája Kidár (Khwája Khizr) has been borrowed from the Muhammadan legends about Alexander, and protects the boats of those that call upon him from shipwreck on the rivers. The Kahárs and Malláhs pay especial veneration to the memory of Náthu Kahár, who is said to have been buried alive under the foundations of the fort at Akbarpur in Fyzabad, where a fair is held to his honour. Another popular object of worship or fear is the goddess Samay, whose most famous haunts are at Hathni in the Manikapur, and Bhelia in the Sadullahnagar pargana. Her worship is more general in the less thickly inhabited tracts, and in villages on the border of a jungle.

When a village is founded, the "díh" or site is marked off by cross stakes of wood driven into the ground, which are solemnly worshipped on the day

of the completion of the settlement, and then relapse into neglect. These crosses, which are known by the name "daharchandi," are especially frequent and well-marked in Tháru villages, where they may be found in groups of ten or more at the edge of the cultivated lands.

More especially in the northern parganas are Ják and Jákin revered. These are male and female, and usually protect separate, but contiguous villages. Ják is supposed, from motives of gallantry, to carry off the produce of the village in which he resides and present it to the lady, whose village is in consequence the more fertile of the two.

No one will plant a grove or dig a tank to the south of his house. The knowledge of this custom may be found of importance for the settlement of disputed village boundaries.

When cholera has settled in a village, the inhabitants, at the command of Bhawáni, which she signifies through the divine possession of one of the people, leave their houses and encamp in a grove. After having spent a few days in prayer, and offered sacrifices of grain, pigs, and goats according to their means, they select a goat and tie on its back, in the manner in which pack bullocks are loaded, a cloth steeped in turmeric, and full on one side of rice, and on the other of barley. They then drive the animal beyond the village boundary, beseeching the goddess to accept this as a substitute for themselves. The goat henceforth belongs to her, and any one who takes it will surely die. The divine inspiration is recognised by gesture, for which the local name is "abhnáná." The victim lets his hair loose and waves his head frantically from side to side, uttering incoherent ejaculations. If he stands it is Káli, if he sits it is Bhawáni, who has visited him. The phenomenon occurs with people of all castes.

Good omens at the commencement of a journey are drawn from a jackal's howl on the right hand, a loaded jackass, and a dog in the act of sacrificing to Cloacina; bad, from the sound of a potter's wheel, a goat's sneeze, a fox crossing the path, and, worst of all, from meeting an oilman just outside the village. A sneeze to the front or right hand is good, to the left bad. A full pitcher or a snake swimming propitious; a pitcher empty, or snake on the ground unpropitious. Few things strike more coldly on an enterprise than a one-eyed man, who is upheld in proverbs as a monster of villany and omen of every misfortune.

Bloody sacrifices, except at the Dasahra festival and the Debi Pátan fair, or the occasional immolation of pigs for cholera and small-pox, and as a bait to catch bhúts and other village demons, are unknown. The usual offerings are flowers, milk, and grain. Bhairon is conciliated by feeding a black dog to surfeit, and the Bhúmia Ráni, by spreading flat cakes and sweetmeats on the ground, which, having been exposed for some time to the sun, are eventually consumed by the worshipper and his family.

Image worship is but little known. In thákurdwáras are dolls representing the favourite incarnations of Vishnu, but they are even less the objects of idolatry than the images of saints are to lower classes of Catholics. The Saligrám, or penates of each family or individual, is a small smooth pebble, which the more devout will sometimes carry about with them wherever they go, washing it periodically, and decorating it with flowers; but in

purpose it seems, like the lingam of Shiva, to be merely symbolical. The only figure I have seen worshipped is the mutilated statue of a warrior, disinterred at Parás, which is revered, under the name Parása Deo, as the tutelary demon of the village.

Places of pilgrimage.

The principal places of pilgrimage are the temple of Pateshwari Debi at Debi Pátan, the thákurdwára of the new Vaishnavi sect of Chhipia, and the temples of Baleshwarnáth Mahádeo in Mahadewa, Karhnanáth Mahádeo at Machhlígáon, Bijleshwari Debi at Balrámpur, and Pacharanáth and Prithwináth at Khargúpur. Detailed accounts of each of these places will be found in other articles, but this is the place to remark on the curious connexion which exists between this district and Gujarát. The principal peculiar Hindu sects here are the followers of the great Shankaráchárya, whose system took its rise in Gujarát, and the Gorakhnáthi jogis, whose strange cultus is peculiarly at home in that province. The connexion has been renewed in the last century by the Chhipia sect, whose monastery here is governed by an abbot at Júragarh. Besides this, the principal Chhattri clans of the district, the Kalhanses and the Janwárs, place their original home in the neighbouring Bagulára, a tract between Gujarát and the sources of the Godáveri, whence the family bards still come on their annual or biennial visits.

Various castes and their customs.

A notice of the religion of the district would be incomplete without a short description of the Gosháins, or followers of Shankaráchárya, who are found here in considerable numbers, and very frequently in the influential position of large village proprietors and farmers.

The generic term is Gosháin or Sanniási, and they are divided into ten padmis or classes, named after as many natural features, and in the following order of social estimation: 1, Gir; 2, Puri; 3, Bhárthi; 4, Ban; 5, Aran; 6, Saraswati; 7, Tirth; 8, Asran; 9, Ságar; 10, Parbat,—*i. e.*, the hill, the town, the sacred land of Bhárath, the wood, the forest, the holy river, the pilgrimage, the hermitage, the sea, and the mountain.

The first four classes are most frequent here. They are again divided into those who have adopted a worldly life, and marry and give in marriage as other folk; and those who observe the vows of their order. The latter live in small maths or monasteries, and are strict celibates; in fact, so jealous are they on this point that they always travel in pairs, whom even the most trivial occasions may not divide for a moment, lest temptations fatal to the chastity of either should arise. They are held in good estimation by other Hindus, and the highest castes will drink water from their vessels. Their ranks are recruited by adoption from all castes, except the very lowest, and when they die they are buried in a sitting posture, and covered in first with salt, and then with earth. The Gorakhnáth jogis stand to these in something like the position of poor relations; the connection is acknowledged, but without pride. These are divided into four classes—the Kanphatas, the Janganis, the Sewaras, and the Alakhias. The first is described in the articles on Debi Pátan, where they are at home. The three remaining classes are not very remarkable in a religious

sense, being dirty impostors, with a pretence to low magic, who wander about from fair to fair with a five legged cow, or some other natural or artificial monstrosity, which they exhibit for alms, attracting spectators by jingling a staff covered with cowries and ringing a bell. They are not particular in the matter of food, but prefer taking charity, if possible, from the true Gosháins, and will use their maths as halting stages when on their peregrinations.

Of the higher classes, the Chhattris are generally worshippers of some effigy of Shiva; the Brahmans, of some incarnation of Vishnu. The lower are not much troubled with dogmatic theology, and when they have failed with one deity will address their prayers to another, frequently turning as a *pis aller* to some Muhammadan saint. Many a tázia is presented to Imám Husen, many an offering made on the tomb of Gházi Sayyad Sálár at Bahraich, by devout Hindus, whose sickness they have cured or debts alleviated. There is generally a very strong current of monotheism underlying their *bizarre* creeds, which is aptly expressed in the following proverb:—

"Má má sab kihu kahe, bábá kahe na koi;
Mái ke darbár mán jo bábá kahe so howe,"

—*i. e.*, every one calls on mother (Bhawáni), no one calls on father (the Supreme Deity), yet what the father bids in the court of the mother shall come to pass.

Local measures of length.

The local measures of length are based on the length of the fore-arm and the stride of an ordinary man, and are as follows:—

1¼ háth = 1 qadam,
2 qadams = 1 kasi,
20 kasis = 1 bádh,
100 bádhs = 1 kos.

A kachcha bígha is a square bádh. Though these measures have no unvarying standard, and are subject to considerable fluctuations, it will be found, as a rule, that the kasi is about five and the bádh about one hundred feet. Thus, taking the kos, one hundred bádhs of one hundred feet each give ten thousand feet or 1·899 of a mile, *i. e.*, little short of two miles, which comes very near what our experience teaches us a kos in these parts to be. The traveller to the forests of Tulsipur will be astonished to find that at every succeeding stage, the villager will put his destination further and further off. Let him restrain his anger, for in the north the kos is subject to sudden diminution, and decreases rapidly from nearly two to little over half a mile.

The bígha of a square bádh gives in the same way ten thousand square feet, or one thousand one hundred and one square yards. The standard bígha of settlement is three thousand and twenty-five square yards, or 2·72 kachcha bíghas, which again is very near the mark. There are few measurements that vary so much as the local bígha, and farmers will sometimes aim at a cheap reputation for liberality by ostentatiously reducing their tenants' rate of rent, and at the same time diminishing the size of the bígha. The desire to exaggerate the area of small plots of land has,

in some parts of the district, reduced the bígha to less than one-third of the settlement standard.

Standard weights.

The standard weight for grain throughout the whole district is the Farukhabadi rupee of 1233 F., the san 33 rupee as it is called. This contains one hundred and seventy-two grains, and is reckoned in gandas of six. The ser is unknown, and the panseri the universal unit of measurement. This almost all over the district contains twenty-five of the above gandas of six Farukhabadi rupees, and therefore equals in weight one ser, twelve chhatáks, 4·1 tolas, or nearly twenty-nine chhatáks of Government standard, each ganda being equal to 1·146 standard chhaták. This measure, though by far the commonest, is not universal. In the great Nawabganj bazar the panseri contains twenty-six, and at Colonelganj is sometimes reckoned at twenty-eight gandas. In the Bhambhar division to the east of Tulsipur, the panseri contains one hundred and fifty-two or three Farukhabadi rupees, *i. e.*, 25½ or 25½ gandas. On the Ikauna boundary it is still larger, reaching as much as twenty-eight gandas.

For silver the standard of weight is a Lucknow rupee of one hundred and sixty-eight grains. The tola for weighing gold is ten rattis heavier than the English rupee, or 198·755 grains.

The Thatheras used to weigh their vessels by a ser which was about equal to 1¼th of the standard weight. The local ser has, however, in this trade been almost completely superseded by the Government weight.

Grain is measured for division between the zamindar and the cultivator in large baskets, called páthis. They have no standard of capacity, and vary with every threshing-floor; as a rule they contain as much as two men can lift comfortably, or from sixty to ninety English pounds.

In silver the native coinage has been entirely driven out of the market by the standard rupee, and is only used for the manufacture of ornaments. Native copper coins still keep their ground. Those in common use are the small Gorakhpuri paisas. Their value is entirely dependent on the price of grain, and varies from sixteen and a half gandas of four in a year of scarcity to the present rate of twenty gandas to the rupee. As this copper coinage is purely a subject of speculation to the money-changers and bankers, it is curious that those of other mints than the Gorakhpuri, such as the Maddu Sáhi of Baiswára and the Lucknow paisas, are completely kept out of the circulation.

The paisa is conventionally divided into twenty-five dáms, and the constituents of the dám are cowries, the lowest medium of exchange, the value of these oscillating from the same causes, but more violently than that of copper coins. At the highest they go eight gandas of four to the dám, at the lowest sixteen gandas.

Foreign trade—its direction.

The direct foreign trade in this district takes three distinct directions—to Naipál, to Basti, and by the river route to lower Bengal. The frontier of the Naipál trade is the 36 miles of the lower hills, divided from the inhabited plains by a broad belt of forest, and twenty-two miles of eastern frontier

to where the Ára nála joins the Búrhi Rápti. About half this last distance is occupied by forest, the other half by rich rice villages of the Bhambhar division of Tulsipur.

Trade finds its way through the hill frontier by nine difficult passes, of which only two are practicable to hill ponies. Their names are, 1, Jarwah; 2, Bhusahar; 3, Barahwa; 4, Khangra; 5, Nand Mahra; 6, Baisimatha; 7, Kamri; 8, Bhaishi; 9, Bhach Kahwa. The principal Naipalese bazar along their line is that of Deokhár. Through these pass thin streams of small parties of hill-men, bearing deep baskets on their backs, who exchange the products of Naipál for those of the plains.

The Ára nála is crossed about half-way between the forests and the Búrhi Rápti at the Parasrámpur ferry, and there is a second ferry at Batáhi where the two streams meet, and a Basti road facilitates trade. Considerable quantities of merchandise pass by these routes between the Captainganj and Taulihwa bazars and Gonda. A third medium of communication is the great religious fair held at Debi Pátan at the end of March, when a large number of hill ponies are imported.

Imports from Naipál.

The principal ordinary imports from Naipál are spices, iron—rough and manufactured into knives—felt, ghí, grass, mats, honey, and charas; the chief exports, country and English made cloth and dried fish.

Exportation of rice to Fyzabad and elsewhere, and general trade.

There are no statistics to show whether rice leaves this district here, but the main exportation of this grain is undoubtedly to Fyzabad and the west.

The second great division of our foreign trade is that with Basti and the North-West Provinces. Our frontier for this consists of about 12 miles east and west along the Búrhi Rápti. Then 7 miles north and south of undefended boundary abutting on the thin wedge of Balrámpur which runs in between Tulsipur and Utraula. Then 12 miles north-west and south-east along the Rápti to the junction of that river with the Suwáwan, followed by 5 miles east and west along the Suwáwan. Then 4 miles unprotected and 17 miles along the Kuwána north-west to south-east, and finally some 35 miles of undefended frontier from the Kuwána to the Gogra.

North of the Rápti the chief trade passes over the Tiknia or Parsanna Ghát on the Búrhi Rápti. The exports and imports, according to the returns for this station last year, nearly balanced themselves at a value of about Rs. 45,000, and the principal constituents in both were rice and country cloth. There can be no doubt that this return does not cover the whole trade, as a considerable amount must pass by other ghâts on the Búrhi Rápti, and by the village tracks in the country between the rivers.

The second branch of this trade is with the great bazars of Biskohar and Behtaria, and extends from the Rápti and north frontiers of the Utraula pargana to the commencement of the unprotected frontier of Babhnipáir. The main roads along which it passes are, first, running from Balrámpur through Utraula, leaving the district at the Materia Ghát over the Rápti and; secondly, a kachcha cart-track running through the centre of the district, and leaving it at the Chandiadíp Ghát on the Kuwána in pargana

Sadullahnagar. The imports by these two roads were last year rather over Rs. 3,00,000 in value, and consisted almost entirely of rice, which, as this is a great rice-exporting district, must eventually have passed through to Nawabganj, to be sent from there to the west.

The exports were in value Rs. 2,50,000, and the main staples country cloth, hides, and cotton. This includes the Rápti river traffic which is registered at Materia.

Between the point where the Thiana leaves the district and the Gogra lies, as has been stated, a space of between 35 and 40 miles of unprotected frontier. In the Basti district, in this direction, are the bazars of Belna and Sarnámganj. All the Babhnipáir produce which is exported escapes registration. Of this a part goes through a village called Dumaipur into a Basti road leading to Sarnámganj; part cuts across the corner of Amorha pargana between the parganas of Nawabganj and Babhnipáir, and finds its way to the considerable bazar of Sháhganj in this district. From Sháhganj goods are exported partly to the Belna bazar in Basti, with which it is connected by a good road, and partly by the Gogra to Bengal.

This summary covers all the trade lines between this district and other provinces, with the exception of the great river route to lower Bengal. The main depôt for this is undoubtedly Nawabganj, from which goods are shipped at any one of four ferries, the Ráj Naia, Lachhman, and Mohna Ghâts, which the existing course of the river makes most convenient.

A registration office is kept up at Mohna Ghât for the six months of the year during which the Míran Ghât bridge is down. In the other months the barrier registration is considered sufficient. The returns of the Mohna Ghât registration last year (1869-70) showed exports to the value of Rs. 13,60,969, chiefly Indian-corn, peas, oil-seeds, and hides, and imports to the value of Rs. 37,553, of which nearly Rs. 30,000 were for salt.

Besides the exports from Nawabganj there can be no doubt that considerable quantities are shipped at ghâts further up the river, such as those near Colonelganj, and timber and hides are exported still higher up. Again, some exportation goes on lower down at the Lakarmandi Ghât from the Sháhganj bazar. The chief trade of the district is probably with Cawnpore, and beyond that the cotton country of Berar or the North-West Provinces. As it passes through other parts of Oudh before leaving the province, there is no registration and no means of gauging its extent. Its two principal lines are from the western and Bahraich Tarái through Bahraich or Balrámpur to Colonelganj, and from the eastern and Basti Taráis through Utraula to Nawabganj. By these routes immense quantities of the fine rice of the Sub-Himalayan low lands are poured out of the district. Most of it is sold to grain factors at the principal bazars; but the farmer will often drive his cart as far as Cawnpore and bring back a load of cheap cotton stuffs, and combine in his own person the merchant and the husbandman. The principal ferries across the Gogra by which this trade leaves the district have already been enumerated. It is probable that the railway to Fyzabad will tend to concentrate it at the opposite bazar of Nawabganj.

CHAPTER III.

AGRICULTURE.

Agriculture—Harvests—General agricultural features—Irrigation—Ploughing and Husbandry—Prices—Famine prices—Former prices.

Agriculture.

In other district accounts a special chapter has been given to agriculture: this is hardly necessary here, as the subject has been treated under the account of the adjoining and similar district of Bahraich. The principal crops are given in the following table. It appears that there are 993,858 acres under cultivation, in which, by a system of double-cropping, 1,311,469 acres of crops are sown each year:—

The principal crop areas are	408,171 rice.
	190,468 wheat.
	108,200 barley.
	95,035 juár.
	85,519 arhar.
	59,844 kodo.
	52,910 alsi.
	1,000,147

Seven crops, then, cover a million of acres, or three-fourths of the whole, and the food-supplies can be estimated by calculating the out-turn of each of the above. The *kharíf* crop, that which is cut in October and December, amounts to 619,292 acres; the spring, or *rabi* harvest, to 692,177 acres.

Out-turn.

The out-turns are the same as in Bahraich, varying from about 1,900 lbs. per acre of the best rice, to 500 lbs. per acre of barley or kodo. Sugarcane yields about 1,400 lbs. per acre of yellow gur or raw sugar.

Statement showing the area of crops in the district of Gonda.

	Names of crops.	Total area.	Total area obtained by deducting the double-cropped area.
Kharíf crops.	Paddy.	408,171	...
	Juár ...	95,035	...
	Indigo	342	...
	Oil-seed (Til)	3,476	...
	Urd ...	35,719	...
	Moth ...	4,181	...
	Múng ...	114	...
	Bájra ...	896	...
	San ...	272	...
	Sánwán	4,986	...
	Kákun	175	...
	Mendwa	2,201	...
	Kodo ..	59,844	...
	Patwa	9	...
	Bhatwáns	52	...
	Cotton-seed	3,818	...
	Lobia...	1	...
	Total Kharíf crops ...	619,292	...
Rabi crops.	Garden crops ...	4,215	4,162
	Pán ...	157	157
	Tobacco ...	397	383
	Safflower (Kusam	154	144
	Poppy ...	12,411	11,115
	Sugarcane ...	10,891	10,810
	Wheat ...	173,068	131,485
	Gujai (mixture of gram and barley) ...	54,814	41,564
	Gram ...	120,466	43,351
	Láhi	28,836	23,042
	Kerão (species of peas) ...	26,482	8,311
	Peas	17,754	5,561
	Khali	1,174	6,046
	Alsi (Linseed) ...	52,910	24,391
	Barley ...	73,848	42,216
	Ahsa	163	50
	Arhar ...	85,519	13,151
	Masúr ...	25,245	11,860
	Sarson ...	1,089	678
	Rái	85	80
	Birra	2,484	1,402
	Musk melon ...	15	7
	Total rabi crops ...	692,177	374,566
	Grand Total ..	1,311,469	993,858
	Dufasli area ...	317,611	...
	Remainder of area ...	993,858	...
	Add new fallow ...	62,520	...
	Total cultivated area ...	1,056,378	...

	Acres.
N. B.—Irrigated	245,000
Unirrigated	811,000

There are three harvests—the kharíf, the henwat, and the rabi—of which the relative importance varies in different parts of the district. In the centre table-land the rabi, and in the north the henwat, are most depended upon. In the south the kharíf, when the rains are moderate, yields a magnificent out-turn of Indian-corn; and excessive rains, while they are fatal to that particular crop, leave a fair crop of rice, and secure an abundant wheat harvest in the rabi.

Harvests.

Ploughing for the kharíf begins at the end of May, and continues throughout June; in the beginning of July the seed is sown, and cutting commences with September—in the case of rice even earlier. By the middle of October all the autumn crops are off the ground. Land for the henwat or Christmas crop, is ploughed at the commencement of the rains, and the sowing continues during the growth of the kharíf. If it is jarhan (transplanted rice), the planting out is done at the beginning of August, and the cutting continues throughout November. In the middle of December the cutting of the oil-seeds commences, and it is all over by the end of the first week of January. Preparations for the spring crop commence before the rains set in, and in the case of wheat, the careful cultivator will give his field a ploughing in June, At the end of August the field is again ploughed two or three times over, and the final ploughing takes place in September. In October and November the land is sown, and after the Holi, in the beginning of March, the fields are cut. April is occupied in threshing and winnowing, and during the first half of May the labourer gets his only holiday. At the end of May he manures his fields against the coming rains. If there are exceptionally late rains, the plough will be often run lightly over fallow and land just cleared from the kharíf, and wheat and barley sown broadcast. This method of sowing is known as chhitti bona, in contradistinction to kunr bona, or sowing in the furrow. Even with this slight preparation a moderate return is often secured.

It is difficult to give any precise limit, but an ordinary two-bullock plough will suffice for the cultivation of about thirty kachcha bíghas, or between five and six acres. The area denoted conventionally as a plough of land is about 50 kachcha bíghas, but there can be no doubt that the calculation has been based on ploughs of exceptional capabilities. About a maund of seed is required for wheat, and from 25 to 30 sers for gram and ordinary rice.

The average return is somewhat difficult to get with any accuracy, but on old cultivated land the farmer is not disappointed, with ten maunds of wheat, and eight maunds of gram or rice to the bígha. In the case of transplanted rice twelve to fifteen sers of seed are sown, and the out-turn is both heavier and more valuable in proportion to its weight than the common kind. The labour is of course much greater, and the land so used available for only one crop in the year. Five to eight sers will sow a bígha of láhi, and five or six maunds is not above an average crop. This, too, is a highly-priced grain, and its cultivation is very remunerative; but it occupies the field for the whole year, excluding a second crop. Urd also is very remunerative, and five sers of seed will yield a harvest of as many maunds.

General features.

The main feature of the Gonda cultivation is the immense area under rice; more than half of this is the winter, or transplanted rice, which is not reaped till December.

The fine cultivation consists of—

	Acres.
Garden crops	4,215
Pán	157
Tobacco	397
Safflower	154
Poppy	12,411
Sugarcane...	10,891
	28,225

The above is 2½ per cent. of the total acreage under cultivation. This is a higher average than that of Bahraich, but lower than the provincial, which is 5·2 per cent.

Apparently this is the great opium-producing district of Oudh.

Irrigation.

The information upon this point is contradictory and distracting. Judging from the crop return, about 245,000 acres are irrigated, and 845,000 acres unirrigated, but this refers to the area actually watered in the one year. Another return* gives the area generally irrigated at 429,280 acres as follows:—

By tanks	137,369
From rivers	147,852
From wells	144,059

It is possible that the return may be fairly accurate. At any rate the district is well watered compared with others along the Ganges, where water is met with at 60 feet from the surface.

Ploughing and husbandry

There is nothing special worthy of notice under these heads; the cattle are superior to those of Bahraich; a pair of bullocks fit for ploughing will cost from Rs. 20 to Rs. 30 according to season, the price varying 50 per cent. according as the ploughing time is coming or has passed. A plough costs about Re. 1-4; a harrow 8 annas; a cart for four bullocks, Rs. 50.

* Appendix J. Sarda Canal Report.

Prices are shown in the following table for the ten years 1861—1870:—

Statement showing details of Produce and Prices in Gonda district for the ten following years 1861 *to* 1870, *inclusive.*

Description of produce.	1861. Average.	1862. Average.	1863. Average.	1864. Average.	1865. Average.	1866. Average.	1867. Average.	1868. Average.	1869. Average.	1870. Average.	Average for ten years.
Paddy ...	53¼	42	57	45½	44	22½	31¼	44	26¼	32½	39 9/10
Common rice (husked) ...	27	31	25½	20½	20½	15½	24	18¾	13	17½	21½
Best rice (husked)	16½	16½	16½	12¾	10½	9½	13¾	15½	9¾	11¼	13
Wheat ...	34½	38¼	37	29½	25½	15½	32¾	28	14	19½	27
Barley ...	58½	61	59	48	29½	21½	45¾	51½	19	24½	41 7/10
Bájra ...	29¾	29	26½	25½	24½	18½	31½	41½	27	24½	27½
Juár ...	59	59½	68	32	24¾	18½	40½	43	27¾	28½	40 1/10
Gram ...	45¾	51	43½	31½	20¾	16¼	34¾	39	19½	26¾	32½
Arhar (*Cajanus Indicus*). ...	47	49¾	38½	29½	20	20½	37¾	41½	21½	20½	32¼
Urd or Másh (*Phaseolus Max*) ...	30½	32	27¾	22½	20	14½	25¾	31½	12	13½	22 7/10
Mothí (*Phaseolus Aconitifolius*) ...	35½	37½	32½	29	23½	15	32	36¼	17½	16	33½
Múng (*Phaseolus Mungo*) ...	19½	22	20½	17½	15¾	12	17½	18½	19½	15	17 7/10
Masúr (*Ervum lens*)	48¾	52½	52¾	43	29½	17½	28½	43½	14½	24½	34 7/10
Ahsa or Matra (*Pisum Sativum*)	63½	75	66¼	46	45	43	60	41	19½	32½	49 1/10
Ghuiyán (*Arum Colocasia*) ...	64	63½	60	62	60	58	52	56¾	50	50	57½
Sarson (*Sinapis Glauca*) ...	20¾	20	19½	17½	16½	18	18½	19½	14½	14½	18
Láhi (*Sinapis nigra*)	16¾	17¾	18	16½	16	17½	17½	17¾	13½	13½	16½
Raw sugar ...	4½	4½	4½	5	5½	4½	4½	4½	4½	4½	4½

Prices.

In Gonda the food-grains do not quite reach the average price of the province, but they are higher than might be expected from the population; this is due to the great facilities for export presented by the Gogra river. Famine prices are dwelt upon for this district also in the Bahraich article.

Another table is appended giving the rate in 1869. It is to be feared they are not quite correct. The following were the prices on 15th February 1874, in sers per rupee, at Balrámpur and Utraula :—

Wheat...	14·5	Juár	15·7
Gram	14·7	Maize	15·7
Rice	12·2	Kodo (husked) ...	14·0
Kodo (grain)	22·7		

There was famine, and large relief works were opened. In Gonda itself maize was 16 sers; the other grain rates resembled those given above. Prices double in a few months even in ordinary years. In 1870, juár, the cheapest grain, is at 50 sers for the rupee in January; it was 33 sers in January 1875, and 15½ sers in January 1874. These fluctuations

indicate violent oscillations in the comfort of the people, and materially affect the Government revenue.

STATEMENT OF PRICES.

Retail sale—quantity per rupee.

Articles.	1869.					1870.	
	July.	August.	September	October.	November	January.	February.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
Wheat, 1st quality ...	0 14 9	0 14 0	0 14 0	...	0 12 8	...	0 13 0
,, 2nd ,, ...	0 15 0	0 14 8	0 14 8	...	0 13 0	...	0 14 0
Gram, 2nd ,, ...	0 16 8	0 14 8	0 15 8	...	0 12 0	...	0 12 0
Bájra ...	...	...	...	...	0 18 0	...	0 16 0
Juár ...	0 17 0	0 24 0	0 31 0	...	0 28 8	...	0 30 0
Arhar ...	0 20 0	0 17 8	...	...	0 12 0	...	0 15 0
Urd ...	0 14 12	0 13 8	0 12 0	...	0 11 0	...	0 13 0
Masúr ...	0 19 8	0 17 8	0 15 0	...	0 11 0	...	0 30 0
Múng ...	0 11 12	0 10 8	0 9 0	...	0 12 0	...	0 14 0
Rice, 2nd quality ...	0 11 12	0 11 8	0 12 0	...	0 10 8	...	0 15 0

Former prices.

The following table exhibits the price of food-grains in Colonelganj bazar in certain years from 1206 F. (1797 A.D.) to 1244 F. (1828 A.D.) The weights given are local maunds of nearly 18 sers standard weight. It would appear that kodo, the cheapest grain, was 11 local maunds, or 4 maunds 38 sers of modern standard per rupee in 1222 F. (1813 A.D.), and 9 local maunds, or 4 maunds 2 sers, in the succeeding year. Wheat during the ten years of which record remains was 7 local maunds per rupee, or 3 maunds 6 sers modern measurement. During the ten years it averaged 59 sers modern measurement per rupee. The average of the ten years 1861—1870, was 27 sers.

Statement showing the Prices Current of Grain in the "Nawabi" time.

Names of grains.	Prices current of grain in "kachcha" maunds and sers.									Remarks.
	1206 F.	1232 F.	1223 F.	1224 F.	1225 F.	1226 F.	1236 F.	1237 F.	1238 F.	1244 F.	
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	
Rice (Kuári)	6 0 0	7 0 0	5 10 0	3 20 0	2 25 0	2 28 0	7 0 0	6 0 0	4 30 0	...	
Mendua	6 0 0	...	...	...	2 30 0	...	7 0 0	6 0 0	...	...	
Kodo	7 0 0	11 0 0	9 0 0	4 30 0	3 10 0	...	9 0 0	...	...	...	
Juár	8 0 0	...	...	...	3 0 0	...	7 0 0	...	...	...	
Wheat...	3 20 0	7 0 0	4 0 0	2 10 0	1 30 0	2 5 0	4 29 0	3 20 0	2 20 0	1 30 0	
Gujai	4 5 0	9 0 0	...	...	...	2 15 0	...	5 0 0	3 0 0	...	
Barley...	5 10 0	10 0 0	7 20 0	3 0 0	..	3 0 0	...	...	5 0 0	...	
Gram	4 30 0	10 0 0	6 20 0	2 30 0	2 0 0	2 25 0	9 0 0	5 10 0	3 30 0	...	
Alsi	4 20 0	6 0 0	3 0 0	...	2 0 0	2 0 0	5 0 0	...	...	...	
Masúr...	5 30 0	...	...	...	...	...	...	...	...	..	
Kákun...	...	...	...	...	...	...	9 0 0	...	...	...	
Arhar	...	7 20 0	5 0 0	2 27 0	2 0 0	...	6 31 0	4 30 0	...	...	
Jarhan rice	...	6 0 0	5 5 0	3 10 0	...	...	6 20 0	5 0 0	5 20 0	...	
Urd	...	6 0 0	5 20 0	...	...	2 7 8	5 0 0	3 30 0	...	..	
Láhi	...	5 20 0	2 10 0	2 30 0	...	2 0 0	3 0 0	2 20 0	...	...	
Sánwán	...	...	...	...	3 0 0	...	11 0 0	8 0 0	...	...	

CHAPTER IV.

ADMINISTRATIVE ASPECTS.

Administration—Officials—Police divisions—Taxation—Revenue—Expenditure—Local Funds—Income Tax—Crime—Criminal classes—Infanticide—Opium cultivation—Distilleries—Drugs—Monopoly of salt—Education.

The administration and officials of district.

The district is managed by a deputy commissioner, under the superintendence of the commissioner of the Fyzabad division, and with the help of generally two assistants, and one or more extra assistants. There are no sub-divisional stations; and, except in the case of officers on tour and tahsildars, all business is concentrated at the sadr station. Four hundred and eighty policemen, under the charge of a European superintendent, preserve order and secure the punishment of offenders. This force is distributed among the following thánas:—

		Population.
1.	Gonda ...	172,681
2.	Aya ...	88,086
3.	Colonelganj	168,991
4.	Begamganj	124,459
5.	Wazirganj	142,521
6.	Rahra ...	132,702
7.	Utraula ...	95,186
8.	Bahrámpur	151,597
9.	Tulsipur ...	90,372
		1,166,515

Statistics of the Police of the district of Gonda in 1873.

	Total cost.	No. of European and Eurasian officers.	Native officers.	No of constables.	Proportion of police per square mile of area.	Proportion of police per head of population.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to magistrates.	No. of convictions obtained.	No. of acquittals.	Remarks.
	Rs.											
Regular police	66,553	1	85	398	1 to 8·40	1 to 33·52	1,404	9,709	2,530	1,842	688	
Village watch	1,18,898	...	...	3,271	...	...	...	...	...	...	...	
Municipal police ...	7,833	...	9	137	...	...	...	...	...	...	...	
Total ...	1,93,793	1	94	3,806	...	...	1,404	9,709	2,530	1,842	688	

The civil divisions are tahsils and parganas, as by the following list:—

	Parganas.
Tahsil Gonda	Gonda.
	Paháraapur.
Tahsil Begamganj	Mahadewa.
	Nawabganj.
	Digsar.
	Guwárich.
Tahsil Utraula	Manikapur.
	Babhnipáir.
	Búrhapára.
	Sadullahnagar.
	Utraula.
	Balrámpur.
	Tulsipur.

Taxation.

The total taxation of all kinds for the year 1872-73 amounted to Rs. 17,26,270-5-6, and was drawn from the following sources:—

		Rs.	A.	P.
Imperial ...	Land Revenue	14,42,676	1	4
	Stamps	68,896	0	0
	Abkári	53,932	0	0
	Income-tax	13,379	0	0
	Forests	11,563	0	0
	Drugs and Opium	2,323	6	0
Local ...	Local funds	1,33,500	14	2
	Total ...	17,26,270	5	6

As yet the revised demand on the four parganas of Manikapur, Sadullahnagar, Búrhapára, and Babhnipáir has not come into force. Its introduction next year will entail a rise in the land revenue of Rs. 77,308-6.

Revenue.

The following tables are derived from the Accountant General's office and that of the Oudh Revenue Department.

It will appear from them that the actual taxation of the district amounted to Rs. 13,87,955 in 1871-72.

	Rs.
The imperial expenditure	3,21,016
The local ditto	1,75,857
Total	4,96,873

Of the above sums, however, Rs. 1,53,857 were expended on a department—that of settlement—which has since concluded its labours and ceased to exist. The local expenditure, which is controlled by a committee of native gentlemen and district officers, is provided for by taxation upon the land, levied upon the proprietors rateably. The Government revenue, which is supposed to be 50 per cent. of the actual rack rentals, is taken as the basis; 1 per cent. of that sum is further levied for roads, 1 per cent. for education, 3 per cent. for general purposes (principally public works, dispensaries, schools and gardens), and ½ per cent. for the district post offices.

Imperial Revenue.

	1871.	1872.
	Rs.	Rs.
1. Recent settlement revenue collections ...	9,66,952	12,22,342
2. Rents of Government villages and lands ...	...	13,578
3. Income tax	...	17,827
4. Tax on spirits	71,532	54,027
5. Tax on opium and drugs	3,347	2,323
6. Stamp duty	68,903	68,018
7. Law and justice	...	9,840
Total	...	13,87,955

Imperial Expenditure, 1871-72.

				Rs.
Revenue refunds and drawbacks	...	...	...	3,628
Miscellaneous refunds ...	...	...	...	4,173
Land revenue	...	...	...	42,291
Deputy commissioners and establishment	...	...	...	
Settlement	...	...	...	1,53,857
Excise or ábkári	...	...	...	3,023
Assessed taxes	...	...	...	425
Stamps	...	...	...	997
Law and justice — Service of process	...	...	...	3,206
Law and justice — Criminal courts	...	...	...	31,644
Ecclesiastical	...	...	...	157
Medical	...	...	...	4,200
Police	...	...	...	73,415
Total	...	...		3,21,016

Expenditure from Local Funds.

		Rs.
Education	...	23,425
Hospitals and dispensaries ...	...	11,219
District dák	...	4,179
Pound	...	952
Nazúl	...	7
Public Works—	Rs.	
Communications ...	77,414	
Civil buildings, &c. ...	42,966	
Establishment, &c. ...	15,695	
		1,36,075
Total ...	...	1,75,857

Income tax.

This has now ceased. In 1872-73, 228 persons paid Rs. 13,127. Of these, 80 were landed proprietors, who paid Rs. 10,500, or three-quarters of the entire collections; and two individuals paid Rs. 6,860, or more than half of the whole. Ten more paid Rs. 2,120; or twelve men, out of a population of 1,167,000, paid three-fifths of the income tax. They were all landowners, and the income tax practically was an additional land cess. Seventy-one bankers paid only Rs. 1,211, although there are many of great wealth.

Crime and criminal classes.

The crimes of Gonda are shown in the accompanying table. It will appear that the thefts reported have increased from 4,363 in 1867 to 9,231 in 1872. This arises in great measure from the increased readiness of the people to complain. There is, however, no doubt that our courts and laws cannot put down the system of petty theft of grain and household utensils by which a large portion of the people eke out a subsistence. It is a rough substitute for a poor law: it was repressed formerly by rough-and-ready justice, and mere suspicion was often proof sufficient. This is not the case now, and the humble forms of larceny thrive accordingly.

Crime Statistics for Gonda district.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	7	7	8	7	8	9	7	5	9	1	6	8
Culpable homicide	3	2	7	5	5	3	1	2	7	1	4	3
Dacoity	...	3	3	1	2	1	...	2	3	...	...	1
Robbery	6	6	10	11	9	20	3	4	11	3	2	5
Rioting and unlawful assembly	19	31	56	34	60	53	20	29	53	31	45	34
Theft by house-breaking or house-trespass	3,304	3,782	4,407	3,352	4,159	5,643	226	222	233	163	176	240
Theft, simple	884	1,408	2,028	2,553	1,858	3,139	194	186	264	212	188	413
Theft of cattle	175	192	173	180	339	459	23	37	36	50	65	108
Offences against coin and stamps	6	5	2	4	4	3	4	4	...	2	...	2

Predatory tribes.

Notices of the origin and history of the Barwárs, the thieving tribe of Gonda, have been given in the second chapter.

Infanticide.

Judging from the general census, Aya and Colonelganj thánas are the chief seats of infanticide. During the last four years, 1869—1872, an annual census of the Chhattri population has been taken in 79 villages, reduced to 52 in 1874. The children under four years old are counted separately for each year; the elder persons are classed merely as males and females. The following table shows the results of the census. It will appear that in 1872 the proportion of females to males, after twelve years' efforts to check this crime, is still only 77·9 per cent.; in 1873 it had become 69·4 per cent.; in 1874, 72 per cent.

In 1874 the girls under four were 39 per cent. of the children under that age in 52 selected villages.

Years.	Children.		Adults.		Total.		Adults.	Children.	Percentage of females to males
	Males.	Females.	Males.	Females.	Males.	Females.			
1	2	3	4	5	6	7	8	9	10
1869	609	439	2,742	1,843	3,351	2,282	4,585	1,048	68·0
1870	560	451	2,594	1,946	3,154	2,397	4,540	1,011	75·9
1871	561	521	3,089	2,204	3,650	2,725	5,293	1,082	74·6
1872	511	464	3,825	2,917	4,336	3,381	6,742	975	77·9
1873	320	242	2,184	1,498	2,504	1,740	3,682	562	69·4
1874	314	204	2,148	1,579	2,462	1,783	3,727	518	72·0

Miscellaneous police matters.

It may be mentioned here that the deaths by snake-bite, which are reported through the police, averaged 196 during the last six years, 1867-72; also that deaths from this cause, from drowning and from suicide, do not present the same disproportion as in other districts. On the average the casualties reported are in equal number for males and females. They do not probably, therefore, embrace many cases of murder.

Opium cultivation.

An assistant sub-deputy opium agent has his head-quarters at Gonda, and the poppy cultivation is superintended at the total annual cost of little more than Rs. 8,000. The opium is of a good quality, but about 7 per cent. under the standard of consistency fixed by Government. The total area under cultivation in Gonda has risen within the last five years from bighas 17,905 to 254,833, while the average return per bigha has fallen from 4 sers 11½ chhatáks to 3 sers 4¾ chhatáks, the total produce of last year having been 2,209 maunds 2¼ chhatáks. The best return is obtained from Guwárich, Balrámpur, and Utraula, while the Gonda pargana is at the bottom of the list, with an average production of 3 sers ½ chhaták per bigha. The cause of the decline in the out-turn may be that the old cultivators are induced to take up more land than they can properly attend to, while the new cultivators want the experience which is required in order to extract the greatest possible amount of the drug from the plants in their fields. There does not seem any reason to suppose that the productive powers of the soil are deteriorating.

Distilleries.

Spirits are manufactured at Gonda and Utraula, where there are respectively 30 and 32 stills. The cost of making last year amounted to Rs. 1,704, leaving a clear profit of Rs. 52,228. A discount of Rs. 575 has to be allowed against the total receipts from the sale of stamps.

Drugs.

The drug business is carried on directly by Government, instead of being farmed out, and the results do not seem to be particularly happy.

Ferries—Contributions to local funds.

To the local funds, ferries contribute Rs. 23,536-14-10, being about a quarter of the receipts on that account for the whole province. They are almost invariably let out to private speculators. Seven are on the Rápti,—at Sisai, Behta, Kondári, Materia, Mathura, Karmena, and Pipra; twelve on the Gogra,—at Kamyár, Sardaha, Kosláwar, Samraha, Dhamora, Lodhemau, Dhanoli, Simor, Ganoli, Sehar, Seria, and Mangalsi; one, Balpur, on the Tirhi; and one, Katra, on the Sarju.

Municipalities.

There are seven municipalities, one of which, Balrámpur, contributes independently Rs. 4,500 per annum, and is managed under the immediate supervision of the Mahárája. The remainder—Gonda, Colonelganj, Nawabganj, Utraula, Katra, and Khargúpur—contribute altogether Rs. 23,754. The receipts from pounds for stray cattle amount to Rs. 4,198; and almost all the rest of the local expenditure is met from the cesses and local rates which are levied in addition to the ordinary revenue from the land.

Monopoly of salt.

It is impossible to state with any accuracy the amount which the State derives in this district from the monopoly of salt, but it must be something very considerable; and the prohibition to manufacture is felt much more severely here than in any other part of Oudh with which I am acquainted.

Profits from opium.

In the same way the profits from opium can only be roughly conjectured; but as they are drawn entirely from the Chinese, and rather benefit than exhaust the cultivators, the subject is not one of the least local importance.

Manorial rights.

When we took over the administration of the district, we found very extensive forests in which the neighbouring landowners exercised only the vaguest indefinite manorial rights. The title of Government to large tracts of waste land was asserted, and the chief jungles, lying mostly on either bank of the Kuwána, the Bisúhi, and the Chamnai rivers, were divided into parcels of manageable size, and distributed among various grantees. At first the principle adopted was to take fees at the rate of Rs. 10 per hundred acres, and give a lease, remitting land revenue for twenty years, and stipulating that a certain quantity of land should be brought under cultivation by certain fixed periods, and in every case a half was to be cleared before the twenty years of rent-free tenure were concluded. In case the grantee did not clear the stipulated area, he was to receive the land he actually had brought under the plough, together with an equal amount of waste, and the remainder was to be confiscated. Subsequently it was thought that money might be more rapidly and profitably realized by out-and-out sales of the fee simple; and such plots as had not been dealt with under the old rules were put up for auction, the land revenue being absolutely remitted in perpetuity, while an indefeasible and unconditional proprietary title was conveyed to the auction-purchaser. An area of 43,275 acres, broken up into thirty-one

grants, was disposed of on the first principle, while 35,493 acres were sold by auction in twenty-two parcels for Rs. 4,99,422, giving an average price of Rs. 14-1-6 per acre.

Education and its results.

Education is in its infancy owing to the late introduction of the revised land revenue, with its accompanying school cess. This is, however, now paid nearly all over the district, and village schools are springing up in every direction. In many places the house is not yet built, and the master with his class is to be found sitting in the open air under the shelter of a tree. The whole number of pupils in the past year was 3,056, or barely a quarter per cent. of the population; 1,920 of these attended the fifty-four lately-established village schools, while the remainder were distributed among the town schools of Gonda, Utraula, Paráspur, Colonelganj, Nawabganj, and Balrámpur, with their several branches. Urdu and Hindi, with the addition of English in the town schools, and mathematics and geography, were the principal subjects of education. Persian was very little taught, and unaided private schools, kept up by the liberality of well-to-do natives, were the sole sources of instruction in Arabic. They are thirty-two in number, and are attended by 199 pupils. The master is paid a small monthly stipend by his patron, who also provides him with a fixed allowance of food, or allows him to join in the family meal; in addition to this, but very rarely, his pupils may contribute a small fee.

Brahmans who have a knowledge of Sanskrit will communicate the language gratuitously to small classes, rarely exceeding five or six boys, of their own caste. Chhattris are occasionally admitted as learners, but Sudras never. Small fees are sometimes paid where learning is attended by indigence, but as a rule it is not thought creditable to require more than the respectful services of a pupil.

CHAPTER V.

HISTORY.

Origin of the name of the sadr town, and history—Tragic end of Ráe Amar Singh—Murder of Rám Datt Pánde—Settlement of the land revenue by Colonel Boileau—Colonel Boileau killed by Fazl Ali—Death of the murderer—The events of the mutiny—Rája Debi Bakhsh and other chiefs of the district—The Gurkhas cross the eastern frontier from Basti—Principle of assessment in the Nawabi—Total cultivated area of the district—Note to Gonda district article.

Origin of the name of the sadr town, and history.

The name of the sadr town, the pargana, and the district is accounted for by the story that, when Rája Mán Singh, Bisen, made Gonda the head-quarters of his ráj, he found nothing there but a cattle-shed (gaunra) surrounded by forest. General Cunningham claims for it a higher antiquity, identifying it with the Gonda which formed the southern province of Lava's kingdom of Uttara-Kosála, and the old pargana name Rámgarh Gaunra for Balrámpur. He further conjectures that the Gaur Brahmans and Gaur Tagas must be derived from here.

I venture to go a step further, and say that it preserves the tradition of the earliest inhabitants—the Gonds—whose descendants in the Central Provinces still cherish a hope of recovering their long-lost northern homes. That the family name of the Gaur Brahmans and Rajputs is not derived from Bengal is, I should say, absolutely certain. The name Gaunra was not applied to that province till the beginning of the ninth century A.D., and the Brahmans who colonised it from Kanauj left relations of the same denomination there at the end of the seventh century.

Lassen mentions this as a perplexing circumstance; but if a considerable portion of northern Hindustan had at one time been peopled by Gonds, it is extremely probable that the Hindus settled among them should have adopted their name to distinguish themselves; and it is not unlikely that the powerful Brahmans had the name they brought with them attached to the new capital. The occurrence of an Ajodhya, and namesakes of other famous cities of Central Hindustan in Burma, affords a complete analogy.

The history will be found in the articles on Sahet-Mahet, Debi Pátan, and the more important parganas. Only the merest summary will be attempted here. What is most striking in it is its wonderful completeness: in one only of the great phases of Indian history, that reaching from the foundation of the Vaishya empire of the Guptas, at the end of the second century, to the extinction of Buddhism, and rise of the smaller kingdoms of the modern Chhattris in the eighth, does this district find no place. In the days of the Mahábhárath, we find a race of Tangana bringing presents of gold and horses to the king of Hastinapur from these parts; and when Ptolemy wrote his geography under the Antonines, the Tanganoi were still the people who gave their name to the district. Who they were, whence they came, and when they passed away, there is no record of any

kind to show; and the only trace of them left is the name Tangan for the small pony of the lower hills, and perhaps the curious word Tangara—wearing an axe—which is also found in some of the Gond dialects of Central India. They were almost certainly aborigines, and they may have been a tribe of the great Gond nation to whom the district owes its present name.

Legends of the heroes of the Mahábhárath yet linger round Debi Pátan and Guwárich, but Sahet-Mahet is still famous as the centre of the kingdom of Lava, son of Rám. After a period represented in the Vishnu Purána by fifty generations of kings, who ruled either at Srávasti or the not distant Kapilavastu (Gorakhpur), the historical age commences with Parasenájít, the contemporary of Buddha, who ruled not the least important of the six kingdoms of middle India.

For the next eight centuries the kingdom of Srávasti assumes an almost world-wide importance as a centre point of that wonderful religion, whose peaceful missionaries sowed the seeds of a new culture from the Caspian Sea to Mexico, and which, through its monasticism, has affected so vitally our own ecclesiastical polity.

The culminating point of the power of Srávasti was reached in the days of Vikramáditya, who, in the middle of the second century, was the most powerful king in India. He was a bigoted adherent of the old religion, and it was perhaps through civil wars arising from this cause that his kingdom so quickly collapsed. Within certainly thirty years of his death the sceptre had passed to the Gupta dynasty, and then, strange to say, the thickly populated seat of one of the most ancient kingdoms in India rapidly became a desert. The high-road between the two capitals—Srávasti and Kapilavastu—was, in the time of the Chinese pilgrim, a dense forest infested with wild elephants.

When it next emerges into history, the district was the seat of a Jain kingdom, which in the hands of Sohildeo was powerful enough to exterminate the victorious forces of the nephew of the Sultan of Ghazni. It was not long before this dynasty shared the fate of its predecessors, and at the time of the second Muhammadan conquest, a Dom rája ruled Gonda from Domangarh on the Rápti, in the present district of Gorakhpur. The most famous ruler of this race was Rája Ugrasen, who had a fort at Dumhriadíh, in the Mahadewa pargana. The establishment of many villages in the south from Guwárich to Babhnipáir is traced to grants of land, generally in favour of Thárus, Doms, Bhars, and Pásis, made by this rája. As no similar tradition exists to the north of the Kuwána, it may be conjectured that that part of the district was then mainly covered with forest. The name Dom is preserved in many village names, such as Dumhriadíh, Dumaipur and Dumoli.

This low-caste kingdom was subverted in the beginning of the fourteenth century by the modern Chhattri clans, and from that time till annexation the district has been apportioned into a number of small chieftainships, under the successive hegemonies of the Kalhanses, the Janwárs, and the Bisens.

The first of these reigned without a rival from Hisámpur in Bahraich far into the Gorakhpur district. It is related of them that their leader, Sahaj Singh, came at the head of a small force from pargana Gohumisuj in Bagalana, the western frontier of the Narbada valley, in the army of one of the Tughlaq emperors, and was commissioned by him to bring into obedience the countries between the Gogra and the hills. Their first settlement was in the Koeli jungle, about two miles to the south-west of Khurása, the town which subsequently gave its name to the ráj. A story common to the whole of Oudh accounts for their accession to power, and the disappearance of the old ruling dynasty. Ugrasen, the Dom rája, was struck by the beauty of one of the daughters of the Chhattri, and demanded her in marriage. The Kalhans rája dissembled his rage at the indignity offered him, and pretended to comply; but when the Dom came with his followers to claim his bride, plied them with strong drink till they were insensible, and then murdered them. Two pedigrees are given of the rájas between Sahaj Ráe and Achal Naráin Singh, the last of the dynasty; that of the rája of Babhnipáir showing thirteen, while the Kalhanses of Chhedwára, with greater probability, only give seven names. In fact the whole of their history is enveloped in obscurity,—one account making them originally Brahmans, who assumed the Chhattri caste on attaining the dignity of rája, a tradition which is eminently unlikely, but worth recording, as it shows that such a change of class, supported as it is by not a few authentic instances, is anything but unfamiliar to Hindu ideas. They are said to have distributed the thinly-peopled country in jágírs of three and a half kos each among the leading officers of their cavalry, and there is certainly no reason to doubt that the principal zamindari families to the south of the Kuwána,—the Bisens of Qila Rámpur in pargana Digsar, who subsequently succeeded to the ráj of Gonda, the Goráha Bisens of Mahadewa, and the Bandhalgotis of Manikapur—owed their establishment to this era. The last of the race, Rája Achal Naráin Singh, stands out clearly in tradition as an example of the divine vengeance which overtakes lust and tyranny. His last act in a career of unbridled oppression was to carry off to his fort at Lurhia Ghát, near Khurása, the virgin daughter of a small Brahman zamindar in the Búrhapára pargana. The outraged father pleaded as vainly as the father of Chryseis for reparation, and his vengeance was as dramatic and more complete.

For twenty-one days he sat under a tamarind tree at the door of the ravisher, refusing meat and drink, till death put an end to his sufferings. His wife, who had followed him, died at the same time from grief. Before his spirit fled, he pronounced a curse of utter extinction on the family of his oppressor, modifying it only in favour of the offspring of the younger ráni, who alone had endeavoured to induce him to break his fast, and to whom he promised that her descendants, the present rájas of Babhnipáir, should succeed to a small ráj; but that as his eyes had fallen in from hunger, so should they be always blind. His ghost went to the river Sarju, and implored her assistance in avenging himself on the rája, but she referred him to her elder sister the Ganges, who said she was too distant to interfere effectually, and referred him back to the Sarju. At last that stream, the faithful friend of Brahmans, consented to help him,

on the condition that he would get the rája into his power by inducing him to accept some present. He went to the rája's family priest, and gave him a sacred cord, with the direction that he was to invest his enemy with it. Achal Naráin Singh put it on, and then asked where it had come from. When told from the hands of Ratan Pánde, his conscience struck him, and he cast it away in terror. But it was too late, the present had been accepted; and a few days later, on the 13th of the light half of Aghan, a lofty wave rushed up from the Sarju through the Mahadewa pargana, and on its crest sat the angry wraith of Ratan Pánde. When it reached Lurhia Ghát it broke, and overthrew the rája's fortress, carrying away everything in indiscriminate ruin, and leaving not a member of his household alive. A deep lake is still shown, under which it is said that in the hot weather the fisherman can strike with his punt-pole the ruined towers of the old palace; and all around the shore are large brick mounds, the remains of ancient mansions, and the palm and date trees of former gardens. Coins are occasionally disinterred by the rains, and I have myself found a copper piece there of a mint which I could not recognise myself or identify in Prinsep. It would of course be a vain task to attempt to disentangle the elements of fact from this singular tradition; but the story is told with a circumstantiality and vividness which render it hard to imagine that it is purely an invention or even an ordinary myth.

The exact date is given, the descendants of the avenging Brahman are still in existence, and the scene of the asserted disaster was certainly at one time the site of a populous town. The Mahadewa pargana is seamed all over with the channels of rivers which have dried up or changed their course, and there is no difficulty in believing either that a Brahman did starve himself to death at the rája's gateway, or that the palace was destroyed by some extraordinary natural convulsion, possibly an earthquake, which drove the waters of the Tirhi into a new channel.

Some time before this the north of the district had been occupied by Janwárs, whose forest kingdom comprised the whole of the sub-Himalayan tarái. It appears, though the vague traditions of this period make certainty impossible, that they had more than once been brought into hostile collision with their southern neighbours, and the Goráha Bisens relate that the jágír of the Mahadewa pargana was conferred on their ancestor in reward for his having made a rája of Ikauna prisoner, and delivered him bound to the Kalhans rája. At any rate, up to this time the Janwárs and Kalhanses divided among them the chieftainship of the whole of the district, the former holding the tarái, the latter the uparhár table-land in the centre, and the low lands known as the tarhár which lie between the Tirhi and the Gogra. The fall of the Kalhans dynasty was followed by an anarchy of several years, out of which the present system of chieftainship was developed.

The posthumous son of Achal Naráin Singh maintained himself in a small principality, including Babhnipáir and Búrhapára in this district and Rasúlpur Ghaus in Basti. The Bandhalgotis became independent in Manikapur, and their chief eventually assumed the title of rája; while another family of Kalhanses, the present thákurs of Chhedwára, who assert, though the claim is not universally allowed, that they are descended

from a second son of Achal Narâin Singh, vindicated to themselves the zamindari of Guwárich not long after the Pathâns under Ali Khan invaded Utraula, and carved out for themselves their present ráj. But the rising power was that of the Bisens of Digsar, who eventually made themselves masters of a territory covering a thousand square miles, and including the present parganas of Gonda, Paháraprur, Digsar, Mahadewa, and Nawabganj.

At the time of Akbar the final distribution of the district had not been accomplished, and the great chieftainships of Gonda and Balrámpur were not reflected in the pargana divisions. The former had not yet emerged from the wide ráj of Khurása, and the latter was still a dependant of Ikauna, and included in the immense pargana of Rámgarh, which contained the whole of the district north of the Rápti not covered hy the dáman-i-koh or tarái, and a large part of the north-west of Bahraich. Guwárich and Babhnipáir were already separate parganas, so the Kalhans dynasty must have fallen, and the branches which survived established themselves in their new and reduced dominions. The Manikapur ráj was unknown, and combined with Nawabganj and Mahadewa to make the one pargana of Rehli. Utraula we know had just been erected into a separate dominion by the Kokar Pathâns, and appears as a separate pargana.

The immense size of the revenue divisions affords a fair argument of a scanty population, and confirms the chronology which might be deduced from a comparison of the several pedigrees. The calamity which overwhelmed the last of the Kalhans must have occurred late in the fifteenth century. The three untitled generations of Bisens (*vide* pargana Gonda) occupied the last few years of that and rather more than half the sixteenth century, while the establishment of the separate ráj of Balrámpur was rather later than that of Gonda. Early in the reign of Akbar, with the exception of Ikauna and Utraula, there were no powerful chieftains. The Kalhanses of Guwárich and Babhnipáir were never of any considerable importance, and the rest of the district was covered with small semi-independent tribes of Bisens and Bandhalgotis, and *quasi*-proprietary communities of Brahmans.

During the reigns of the great Timurides the whole of the centre of the district, with half the Gogra frontier, consolidated into the leading Bisen ráj of Gonda, the Janwárs sent out an independent branch between the Kuwána and the hills, Manikapur became a distinct chieftainship, and the territorial distribution assumed, with a few trifling differences, its present features. The steps by which the several boundaries were finally fixed will be found detailed in the pargana articles.

For some time before the acquisition of Oudh by Saádat Khan, the trans-Gogra chiefs had enjoyed a virtual independence, waging wars among themselves for the rectification of boundaries, or the hegemony of the whole confederation, and exempt from any regular calls for the payment of tribute or revenue. The new Muhammadan power was vigorously resisted by the leading rája, Datt Singh of Gonda, who defeated and slew the first of the new názims, Aláwal Khan of Bahraich. A second imperial force cooped him up in his fort at Gonda, and reduced him to the last extremities; but the

siege was raised by the advent of a timely reinforcement of Bisens, and the nawab had to be satisfied with a partial submission, and the promise to pay a fixed tribute. For the next seventy years a series of powerful Bisen rájas retained a semi-independence, and engaged separately for the whole of their five ancestral parganas. It was not till the murder of Rája Hindupat Singh, when the Lucknow Government was able to get into its power the boy successor, Gumán Singh, that the Gonda principality was broken up, and the názim collected the revenue himself from village headmen. In the meantime Guwárich and the northern parganas were included in the Bahraich nizámat, while Manikapur and Babhnipáir formed part of Gorakhpur, to which, when the Gonda ráj was broken up, were added the present parganas of Mahadewa and Nawabganj.

On the cession of Gorakhpur to the English, the Rehli pargana, as the above tract was called, went with the remainder of that sarkár, and the zamindars still show copies of judgment of the High Court of Benares, delivered at the commencement of this century. After a few years of British rule, Rehli was exchanged for pargana Handia in Jaunpur, very much to the advantage of the nawab's government. In the north the Lucknow officials had completely broken the power of the Utraula rája, and collected the rent direct from every village in his pargana.

Balrámpur and Tulsipur held out, and, though worsted in many fights, managed to maintain their positions as chieftains, and were let off with a lump assessment on their whole ráj, which left them very considerable profits. The lords of Manikapur and Babhnipáir in the same way were allowed to collect the rents in their own villages, and pay the revenue in a lump sum to the názim. Up to the commencement of the century, there was nothing in the whole district at all like the taluqas of the rest of Oudh. The hereditary chieftains were each supreme within the territorial limits of his ráj; and as long as they maintained that position, the *quasi*-fortuitous agglomerations of villages, held on varying leases by men with every variety and degree of right, were impossible. As soon as Gonda and Utraula were broken up, and held direct by the official collectors, taluqas sprang into existence. The názims found it convenient, and in some cases necessary, to let large numbers of villages to wealthy individuals, and the taluqdar pure, the mere farmer of Government revenue, without any recognised right but what was conveyed by that position, became frequent. As a rule they lasted a very short time, and their small collections of villages fell into the net of the great Pándes, with whose power and wealth no one in the district could compete. The dispossessed rájas of Utraula and Gonda themselves, like their brethren elsewhere, attempted to acquire taluqas and combine the character of revenue farmer with that of feudal lord. The Pathán succeeded for a few years, but finally had to content himself with the few villages assigned for his support. The Bisens put together the magnificent estate of Bishambharpur. The majority of the rájas retained till annexation the position enjoyed by the chiefs of Baiswára and Partabgarh till the end of the eighteenth century, and the only true taluqas were those of Singha Chanda and Akbarpur, held by the Pándes, and Bishambharpur by the Gonda rája. During their several tenures of power as názims of Gonda and Bahraich, the family of Darshan Singh had

compelled a large number of the smaller zamindars at the south of the district to execute deeds of sale of their villages in liquidation of fictitious arrears of revenue, but the transaction, distinctly forbidden in the royal revenue code, was never recognised as valid by other nawabi officials, and the nominal purchaser lost all connection with the villages so transferred when he lost his nizámat.

It is unnecessary to give a list of the various officers who, since the establishment of the Oudh kingdom, presided over the collections of the district. They were changed as frequently as our deputy commissioners are, and exercised as little influence over the future of the country in their charge; but there are one or two who deserve mention.

Especially execrated is the memory of Khwája Aín-ud-dín, who held the post of názim from 1784 to 1786 A.D., and aggravated by his exactions and tyranny the terrible results of the great famine. Mercy and firmness were required to repair the mischief of his misrule, and they were found in the person of Nirmal Dás, a near relative of Mahárája Tikait Ráe, who was názim for three years till 1796 A.D. He showed himself a considerate and wise landlord, letting land to any one who would cultivate it at almost nominal rents, and within the period of his rule the revenue was more than restored to its previous height.

Ráe Amar Singh, a Káyath of Bahraich, managed the district with ability from 1812 to 1817, and is remembered for his tragic end. On an occasion when he visited Lucknow he had high words with Mirza Hakím Mehndi, who, referring to his caste, said that he could make a hundred patwáris as good as him. Ráe Amar Singh, with an allusion to the hakím's antecedents, retorted that he kept in his service a hundred barbers as good as him. The offence was treasured up, and the hakím sent two athletes to tear out the insolent tongue by the roots. They got into his tent by night, and bound the názim to his bed by cords; but while they were endeavouring to extract his tongue, he snapped his jaws together with sufficient force to bite off one of their fingers. Eventually they strangled him; but were unable to undo the set clench of his teeth, and left the finger in his mouth, to testify against them when the murder was enquired into.

Tragic end of Ráe Amar Singh.

The event is recorded in the following doggerel lines:—

"Ráe Amar Singh tumháre amal bin Bala ka sun nagaria.
Chháti par baithe, ghegha dabáe, munh men niksi anguria."

"Ráe Amar Singh, without thy rule sad is the city of the saint (Bahraich).

"They sat on his chest and squeezed his throat; the finger came off in his mouth."

Nawab Saif-ud-daula held the office for twelve years, from 1820 to 1828 and from 1832 to 1836. He was first in charge of the separate muhál of Gonda, when it was withdrawn from the begam's jágír, and subsequently názim of the joint muhál of Gonda-Bahraich. He also is remembered with gratitude for his moderation and care for the welfare of his people. It is said that he used to collect all his málguzárs, inform them of the amount

which he was ordered to remit to Lucknow, and ask them to combine to raise it among themselves, with a percentage to cover his risk and costs of collection. Two years after his death the great Rája Darshan Singh made his first appearance on this side of the Gogra, but he only held office for one year, and was succeeded by the singular phenomenon of a lady commissioner. The widow of Nawab Saif-ud-daula undertook her husband's charge; but though she showed great energy, and led her troops in person against the refractory lord of Bhinga, she found herself unequal to the task, and at the end of the year resigned. In 1842-43 A.D. Rája Darshan Singh again farmed the revenue of the division, and raised it to a pitch which it had never attained before. Utterly unmerciful and relentless when brought into contact with the local chiefs or zamindars who would intercept for their own use a portion of the rents, he was considerate and not unkind to the cultivators, who probably found him quite as good a landlord as those whom he had ousted. He made a five years' assessment, and seems to have anticipated a prolonged tenure of power, but was recalled in his second year, in consequence of the raid he made into the friendly territory of Naipál in pursuit of the rája of Balrámpur. His brother, Incha Rám, and sons, Mán Singh and Raghubardayál, held the same position for short periods between that and annexation; and the latter is unfavourably known by the intolerable cruelties and oppression which marked his brief tenure of office.

Sleeman, in the account of his tour in Oudh, gives a graphic account of the desolation which this monster left behind him. The názim from 1849 to 1851 was Muhammad Hasan Khan, commonly known as the collector sáhib During the earlier part of his nizámat he was on very friendly terms with Rám Datt Rám, then the head of the Pánde family, and it was through his wealth and influence that he contrived to realise the revenue with punctuality. Eventually, however, he grew jealous, and suspected his ally of intriguing in order to supplant him in office.

Murder of Rám Datt Rám.

It was just before the autumn bathings, on the eleventh day of Kártik, that Rám Datt Rám went with his great friend Rája Digbijai Singh of Balrámpur to take leave of the názim previous to his departure from Ajodhya. The common encampment was in a large grove about a mile to the south of Gonda, and the two nobles went to pay the usual ceremonies to the Government official. As soon as they were seated in his tent, a letter from one of his most trusted servants, Harparshád Khattri, was put into the Pánde's hand, warning him to be on his guard, as unusual excitement was seen among the názim's troops. He handed it to Muhammad Hasan, saying that he did not doubt his honour, but that as the rája of Balrámpur was suffering from a bad headache he might be allowed to retire to rest; for himself he would remain a short time longer. As soon as he heard that the rája was safe in his tent he rose to take leave; but as his only attendant, Mahábír, was putting on his shoes outside the reception room, one of the názim's soldiers who was standing by fired a matchlock into his breast. He fled back into the darbár tent and fell on the cushions which he had just left, where he was nearly cut to pieces by the soldiers of his treacherous friend. A gun from the názim's forces was at the same time fired into his encamping-ground,

and his troops, of which upwards of a thousand were present, dispirited at the loss of their leader, fled with the rája of Balrámpur, and did not rest till they had reached British territory. His younger brother, the present rája, Krishan Datt Rám, was at the time in his fort at Dhánepur, where Muhammad Hasan made a vain attempt to surprise him. He followed him into the Búrhapára pargana, and engaged him in a sanguinary conflict at Náthpur on the English frontier, but failed to get him into his power. Some British subjects were killed by stray shots, and a representation was made through the Resident, General Sleeman, which ended in the dismissal of Muhammad Hasan from the post which he had disgraced. The Oudh Government, to show their regret for what had happened, conferred the title of rája on the youthful Ganesh Datt Rám Pánde, the eldest son of the murdered man,—an honour which was subsequently transferred to Krishan Datt Rám, his brother, who succeeded as head of the family to the possession of the estates.

Settlement of the land revenue by Colonel Boileau.

Annexation, as in the rest of Oudh, passed off quickly, and Colonel Boileau, who had been appointed deputy commissioner, proceeded on a tour to make a settlement of the land revenue. It soon became necessary to take steps against one Fazl Ali, a notorious freebooter, who had previously been the principal actor in some thrilling scenes at Lucknow described by General Sleeman. He was then lurking in the jungles at the north of this district, from which he would occasionally sally forth to plunder and burn a village. Colonel Boileau and his assistant marched against him at the head of a small body of volunteers, and found him in a mud house at the edge of the jungle. The assistant had been sent round by another route, but Colonel Boileau, who arrived at the spot at early dawn, determined not to wait for him, but take immediate action. He therefore rode forward in advance of his men and summoned the bandit to surrender. The only answer was a ball, which hit him in the groin. His horse turned and threw him in an arhar field, while his attendants one and all took to flight. Fazl Ali issued from the hut, and cutting the wounded man's head off, hung it up on a pípal tree, where it was found by his party on their return. The murderer escaped at the time, but was surprised and slain a few days after.

Colonel Boileau killed by Fazl Ali—Death of the murderer.

The events of the mutiny.

Rája Debi Bakhsh, and other chiefs of the district.

A successor had hardly been sent to the district when the mutiny broke out. Rája Debi Bakhsh, who had been in Lucknow on business, returned and honourably escorted the Government treasure into Fyzabad. He then assumed the leading part in the rebellion of the district, and his first care was to level to the ground all the forts in the possession of the Pándes, the only family capable of offering him any resistance. They were no longer led by the strong arm and head of Rám Datt Rám, and Rája Krishan Datt fled to Lucknow, where he was soon followed by the Gonda rája, who, with a thousand men, joined the Begam's standard. Soon after his arrival he was reinforced by four hundred Goráha Bisens under the several heads of the clan. In the meantime the rája of Balrámpur had received the English officers, with Mr. Wingfield,

the commissioner of Gonda and Bahraich, at Balrámpur, and after keeping them for a short time in his strong fort of Pathoan Garh, between the two Ráptis, sent them, with a sufficient force for their protection, through the north of the district into Gorakhpur. He steadily declined to recognise the rebel government, and orders for the confiscation of his ráj were issued, which no one was found strong enough to carry out.

The remaining chiefs profited by anarchy to plunder all the well-to-do people they could lay their hands on. Rája Riásat Ali Khan of Utraula raised a small force and expended his energies in re-opening the old feuds with his cousins, the descendants of Mubárak Khan. Ashraf Bakhsh Khan, the chief of Búrhapára, after having harried his own pargana, joined the rebel názim of Gorakhpur, and carried his depredations into that district.

The ráni of Tulsipur, whose husband was a prisoner in the hands of the English at Lucknow, called out her levies, and vindicated her position as exponent of the traditional policy of her family, by murdering the chief men among her subjects, including her husband's general, and the next heir to the ráj, whom she baked alive in a clay hut. Pirthípál Singh, the thákur of Mahnon, and nearest in succession to the Gonda gaddi, had been left in charge of the south of the district; but the necessity of a strong hand to represent the central government was felt, and the begam sent in Rája Debi Bakhsh Singh from Lucknow, with plenary powers in the whole country which had acknowledged the rule of his more powerful ancestors. He fixed his camp at Lampti, on the borders of Manikapur and Mahadewa, where he was joined by levies amounting, it is said, to nearly twenty thousand men, and watched the course of events.

The Gurkhas cross the eastern frontier from Basti.

The first British force which came into the district were the Gurkhas, who crossed the eastern frontier from Basti. On the news of their approach the rája's forces dispersed, leaving him only about fifteen hundred men, with whom he marched towards the north. A slight skirmish at Machhligáon only served to hasten his movements; and in the meantime the main Oudh army had passed the Gogra, and commenced the campaign which swept the broken remnants of the rebel forces across the Rápti, and over the lower range of the Himalayas into Naipál.

The other taluqdars accepted the amnesty, but the ráni of Tulsipur and rája of Gonda could not be induced to come in, and their estates were confiscated and conferred in reward for good services on Mahárája Sir Digbijai Singh of Balrámpur, and Mahárája Sir Mán Singh. The estates of Ashraf Bakhsh Khan, whose outrage during the rebellion had put him beyond the pale of forgiveness, were granted to Bhayya Harrattan Singh, a Goráha Bisen, who had commanded Sir C. Wingfield's escort. The historian of the last fifteen years finds nothing to record but profound peace, and an inconceivably rapid increase of population and extension of tillage.

Principle of assessment in the Nawabi.

The principle of assessment in the Nawabi, as may be seen in the case of villages held in direct management by Government officials, was that the Government took the whole of the landlord's share of the produce, remitting a proportion—never more than a quarter, and never less than a tenth—in favour of

the village head. The quarter was generally allowed if the recipient was admittedly a zamindar, the tenth if he was only a low-caste muqaddam.

The Government, therefore, never in theory took less than one-quarter of the gross produce,—the servants' share amounting to nearly one-third, the cultivator's share to about the same, and the Government share to one-third, *minus* either a quarter or a tenth of that third. In practice, Government revenue was paid almost everywhere in money, and in that case the qánúngo used to send in an estimate of the gross value of the proprietor's share of the produce. This was taken as the Government demand, and a fixed sum, not varying with the demand, and known as dehi nánkár, was struck off from it as the zamindar's share. If the demand appeared intolerably heavy, it was sometimes reduced at the instance of the zamindar by addition to his nánkár allowance.

It is very difficult to say what proportion the money revenue bore to the gross produce; but under a vigorous názim it could rarely have been less than a fourth. The people were left the barest means of subsistence.

The actual demand between 1200 Fasli and annexation varied considerably. The assessment was made by parganas, and I have only been able to ascertain its amount over the whole district for 1839 A.D., when the strong arm of Darshan Singh collected Rs. 13,43,043, or a rate of about Rs. 494 per square mile. This was the highest figure ever attained; and four years later, in 1845, the revenue over the whole district was little over eleven lacs, or Rs. 415 the square mile.

In many other years I have obtained the assessment for the majority of the parganas, and have selected the following as conveying the best idea of the actual rates levied:—

In 1808 A.D., the land tax over an area of 1,879 square miles was at the rate of Rs. 302 the square mile.

In 1811 A.D., over an area of 2,026 square miles, the demand was Rs. 326 to the square mile.

In 1816 A.D., the revenue from the whole district, excepting the parganas Digsar, Paháraput, and Utraula, was at the rate of only Rs. 265 per square mile; this is the lightest demand since 1800 A.D.

In 1837 A.D., the revenue over the whole district, excepting Gonda and Paháraput, amounted to seven and a half lacs, or a rate of about Rs. 355 the square mile.

The general result of my enquiries on this head is, that in the sixty years which preceded annexation, the revenue gradually rose from Rs. 300 to about Rs. 425 per square mile,—a result due rather to extension of cultivation, particularly in the north, than to any great change in the value of money.

At annexation experienced native officials were sent to each pargana to report, for every village separately, the area under cultivation, the nature of the crops, the system of rent, and the number of ploughs, houses, and wells.

From the data thus procured, a land revenue of Rs 9,66,983 was assessed on the principle of taking half profits, and the same demand was imposed at the re-occupation after the mutiny. On account of the backward state of the district, the Chief Commissioner directed that the settlement should be the last in the province to be revised; and the immense rise which has been made possible by the rapid extension of cultivation has fully justified his order. In the lately broken-up tracts, full rents are not yet realised by the landlords; and for this reason, and in some instances to enable the revenue-payers to accommodate themselves to the new demand, the enhancement will be taken gradually by steps spread over the next ten years.

The revenue proposed is as follows:—

For	1281 F. (1873-74 A. D.)	...	...	Rs.	15,56,581
,,	1282 F.	...	...	,,	15,56,581
,,	1283 F.	...	...	,,	15,57,689
,,	1284 F.	...	...	,,	15,93,934
,,	1285 F.	...	...	,,	16,20,224
,,	1286 F.	...	...	,,	16,50,584
,,	1287 F.	...	...	,,	16,52,791
,,	1288 F.	...	...	,,	16,58,130
,,	1289 F.	...	...	,,	16,62,030
,,	1290 F.	...	...	,,	16,70,335
,,	1291 F.	...	...	,,	17,01,958

Between forty and fifty thousand rupees have been assessed on the holdings of old muafidars, who retain their exemption from revenue for their own lives; and this sum, which has been included in the above figures, will be levied from their heirs or successors.

It remains to be seen whether this almost unparalleled rise, which amounts to an increase on the summary settlement of 60 per cent. in the first, and 76 in the final year, can be realised without ruining the proprietors of the land.

Its introduction is facilitated by the number of large taluqas which absorb the great part of the district, and whose owners may find it possible to reduce their expenses considerably; but its harshness will be most severely felt by the numbers of birtias and sub-proprietors whose rents are fixed at a certain proportion to the Government demand, amounting in many large parganas to 90 per cent. of the settlement officer's assumed gross rental.

The incidence on the total area is 15 annas and 8 pies per acre, or Rs. 626 per square mile,—a rate exceeding by nearly 27 per cent. the highest demand ever made by the most powerful and rapacious of native názims, when, in theory at least, not a half, but almost the whole of the rental was exacted by Government, and large balances, which it was never attempted to recover, invariably remained at the conclusion of each year, from a revenue which was not fixed at an unvarying figure for thirty years, but adapted itself to the variations of good and bad seasons.

Total cultivated area of the district.

Since writing the above, the settlement department has given me the information that the total cultivated area of the district is 1,050,455 acres; so the incidence of the revised demand rises from Re. 1-7-10 per acre in the first to Re. 1-10-1 in the last year. And assuming the population roughly at

1,200,000, from Re. 1-3-10 to Re. 1-6-8 per head of inhabitants. A reference to the different pargana articles will show that the rates vary enormously in different parts of the district, and are in the south almost twice as high as they are in the north.

Note.—A birt patr bearing the name of Rája Achal Narain Singh, which came into my hands fortuitously, and under circumstances which render it impossible for me to doubt its being genuine, confirms the general accuracy of the conjectural chronology of the district article.

It is dated 931 San, which must have been by the Hijri era, or 1524 A. D. The destruction of the Kalhans dynasty must therefore be moved about a quarter of a century further on than the time at which I had conjectured that it occurred.

GONDA *Pargana**—*Tahsil* GONDA—*District* GONDA.—Gonda, a large pargana, covering 509 square miles, is bounded on the north by the Kuwána river, which divides it from Balrámpur and Utraula; on the east by the parganas of Sadullahnagar and Manikapur; on the south by Mahadewa, Digsar, Guwárich, and Paháráapur; on the west by the Bahraich district. Its greatest breadth is 37 miles. In appearance it is a large, fairly well-wooded plain, with hardly perceptible undulations. The rain-water drains off along the slight depressions into shallow channels, which combine with the Bisúhi, the Manwar, the Chamnai, and the Tirhi, and carry off the surplus moisture in a south-easterly direction. The extreme minuteness of the deviations from the general level makes an unimpeded drainage of the greatest importance. A bank a foot high across any main channel will be sufficient to flood and destroy the rice crops of square miles, and the roads laid out since annexation are much complained of. They are, however, fortunately extremely simple in structure, and if culverts and bridges are sadly wanted, they can be, and are, cut through by the villagers whose fields they damage, and are repaired again without difficulty at the end of the year. The only extensive tree jungles now left are to the north, along the Kuwána. They contain a great deal of sál, but little of sufficient size to be of any considerable value. Large trees are occasionally met with, and will fetch as high a price as fifty or sixty rupees each, so it is a matter for wonder that such valuable timber is not more carefully looked to by the jungle proprietors. The cane-thickets along the river are haunted by a few panthers, and innumerable wild pig and monkeys, while the open forest contains níl-gáe, and spotted and hog-deer. The jungle is divided by belts of grass-plain, roved over by herds of black antelope. From the beginning of the cultivated portion of the pargana all over the north the population is comparatively scanty, and the rice and wheat fields are interspersed with barren tracts, covered by groves of mahua trees, which, where there is no very close competition for land, are kept all over the district for their valuable flower and fruit,—the one yielding an intoxicating spirit, the other oil. Across the centre of the pargana runs a slight depression, which in the rainy season forms a series of large

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jhíls, on the banks of which are grown the finest crops of rice and sugar. Excepting the Kuwána jungles, the whole pargana is under high cultivation, and produces splendid crops of wheat, rice, sugar, and in the north gram and arhar, in the south Indian-corn and barley. The soil is generally a light and fertile loam; and pure clay and unmixed sand are equally rarely met with. The whole lies within the slightly raised table-land known as the uparhár, but water, if not so near the surface as in the region along the Gogra, can always be struck at a depth of from 15 to 20 feet. Irrigation is very common, and 38,957 acres are watered from 6,870 brick, and 2,623 mud wells, while 5,999 ponds and tanks fertilise another 30,235 acres. Of the whole area, 13,846 acres, or little more than half per cent., are under groves, and 33,132 acres have been returned as unculturable. The last figure includes village sites, roads and tanks; and as a matter of fact there is hardly an acre in the pargana unculturable from the fault of its soil. The cultivated area is 201,300 acres, or 62 per cent. of the whole. Of this, 130,450 acres are under spring, and 113,920 acres under autumn crops, while 56,850 bear a double harvest. The area in acres under each of the principal staples is as follows:—

	Acres.	
Rice	76,750	Autumn crops.
Kodo	17,500	
Indian-corn	10,600	
Sugarcane	4,582	
Wheat	41,287	Spring crops.
Gram	25,000	
Arhar	22,120	
Barley	12,875	

The total number of holdings is returned at 40,563, which gives an average of almost exactly 4 acres to a farm; but as many cultivators hold land in two or three different villages, and are returned separately for their tenure in each, it is likely that the actual average area in the possession of each undivided family of cultivators is between 5 and 6 acres. The number of ploughs is perhaps under-stated at 31,870, which gives the high average of 6¼ acres to each plough.

This, however, may be considerably reduced when we remember that large areas are under spade cultivation, a subject on which no returns are available. The Government demand in 1808 A.D. stood at Rs. 3,21,296; eight years later it had fallen to Rs. 2,85,243; and in 1822 it rose to Rs. 3,70,570, the largest sum collected before English rule except in the year 1850, when Rs. 3,85,704 were assessed on a pargana. It is curious that Rája Darshan Singh should have failed to raise the revenue here as he did in every other place of which he was názim; and in 1842 and 1843, the two last years of his authority, he only realised Rs. 2,59,601 and Rs. 2,59,702, or nearly a lac of rupees less than the ordinary collections. As the revenue was collected direct from the several village proprietors or taluqdars, and not levied in a lump sum from a rája, it must have borne a much higher proportion to the gross rents than it did in the parganas of Balrámpur and Tulsipur. At annexation a summary investigation was made into the gross assets, and on the principle of taking half as the Government share, the land revenue is fixed at Rs. 2,55,001-15, or Re. 0-12 on the total area. No returns exist to show the area then under cultivation, and it is impossible to deduce the rate of incidence on the acre of tillage.

A revised assessment was made in 1869 and 1870 A.D., and the Government demand, with cesses, settled for thirty years at Rs. 4,24,045, an average of Re. 1-5 per acre of total area, and Rs. 2-1-9 per cultivated acre. The immense rise of Rs. 1,69,044, or more than 66 per cent., probably reflects, with some approach to accuracy, the rapid extension of cultivation during fifteen years of English peace. Four hundred and sixty-one villages, with a revenue of Rs. 3,35,312, are held by taluqdars, of whom the principal are Rája Krishan Datt Rám, the widow of the late Mahárája Sir Mán Singh, and the thakuráins of Birwa and Deotaha. Independent zamindars hold 182 villages, paying a revenue of Rs. 88,933.

The total population by the late census returns amounted to 272,378, which gives an average of 535 to the square mile, and 1·35 souls to the cultivated acre. They are distributed among 643 inhabited villages and 1,943 hamlets or isolated homesteads, and average 4·1 souls to each house. Muhammadans number 24,235, or 9 per cent. of the whole population, which is slightly below the average of the district. They have among them no large landed proprietors; and though there are a few village zamindars, the great majority are either cultivators, or weavers, or servants in all capacities, either of Government or wealthy Hindus. The proportion of females to males among Musalmans is 95·9, and among Hindus 93·9 per cent. Of the latter by far the most numerous caste are the Brahmans, who number 60,713, or between a quarter and a fifth of the whole population. They are all, with the exception of a family here and there, which has immigrated within historical times, of the great Sarwaria division, and retain no tradition whatever of their first settlement in the district, of which it is probable that they are among the most ancient inhabitants, having survived the vicissitudes of Buddhist, Jain, and Muhammadan conquests.

It is as unlawful to them to smoke tobacco, eat flesh, or drink spirits, as it is to employ themselves in the more useful pursuit of driving the plough. The strictness of their asceticism does not prevent them from being among the most turbulent as well as the most dishonest classes in the province; and they contribute out of proportion to their numbers to the rioters and cattle-thieves of the district jail. Time was when their energies found a more legitimate opening, and their fighting qualities, unrivalled between the Gogra and the hills, raised their rájas to an undisputed pre-eminence among the chiefs of Gonda and Bahraich. Later on they joined the English standard in large numbers, and the Pánde gave a generic name to the whole native army. The mutiny, which they were among the foremost to join, threw hundreds out of employment; but they still send over two thousand men to the defence of their country. There is hardly a village in which they are not the leaders, either as old proprietary communities recognised by the rája's birt, or as lessees, and they almost monopolise the rural grain trade and money-lending business. Next in number to them are the Koris, the opposite end of the social scale, with a total of 28,458 souls. If in matters of religion they transgress on every point where the Brahman is holy, and not only drink spirits when their wretched poverty allows them the indulgence, but are found very constantly at the plough-handle, there are some particulars in which they contrast not unfavourably with their masters. A simple, oppressed race, they are

generally truthful, and must always be hard-working. A large number of them (there are no statistics, but I should say a considerable majority) are bond slaves, and their labour supplies sustenance both to themselves and the higher castes. Their women, and children too young for the plough, engage themselves in the manufacture of coarse country cloth, an industry which they share with the Musalman Juláhas, who number 3,805 souls. The 26,288 Kurmis furnish the best cultivators, and a few of the wealthiest village lessees in the pargana. They are almost all of the Khurasia sub-division, and take their name from the extinct ráj of Khurása. The only other numerous caste are the Ahírs, with a total of 18,699. There are only 6,456 Chhattris, the most numerous clan being the Bisens, who are scattered all over the pargana, and all claim a connection with the Rája of Majholi in Gorakhpur, though many communities of them are unable to trace their descent to any common ancestor with the Gonda rájas.

The census report enumerates besides, Parihár, Bais, Katharia, Hára Bhále Sultán, and Panwár Thákurs; but these, with the exception of Bais, must all be very few in numbers and unimportant in position. Like the Brahmans, no member of the fighting class will put his hand to the plough, and they depend for their grain on slave labour. There are 2,143 members of the semi-monastic order of Gosháins, some of whom, like the Bhárthi Mahant of Itara, and the Ban Mahant of Srinagar, are among the wealthiest and most important of the second rank of landed proprietors. Their enforced celibacy admits of the accumulation of riches, and prevents the dispersion of their possessions among numerous and indigent bodies of co-proprietors. The most peculiar tribe in the pargana are the Barwárs of a Kurmi stock; they are said to have migrated from Basti about two hundred years ago. Their distinguishing profession is theft, which they carry on with great success, though the rules of their religion sternly restrict their operations to the period between sunrise and sunset. Any one stealing by night is at once turned out of caste. Two or three start on a tour together under a leader known as the Sahwa, and having satisfied their appetite for plunder, return to their village, where the proceeds are divided with strict justice among all the members of the thief's sub-division; even the blind and the halt coming in for a share. Part is set aside to buy goats and spirits, which are offered to Debi, and a fixed percentage is taken by the zamindar of the village. To this last fact they owe it that they have little to fear from the law. When one is called upon to give security for good behaviour, a most respectable Brahman or Rajput will always step forward and execute the required bond. As the thefts are almost always committed at a distance (parties will wander from Jagannáth to Bombay), there is but little chance that the bail will be forfeited. Ghâts are the favourite scene of their depredations, and they are wonderfully quick at exchanging for the full bundle of a bather a perfectly worthless collection of rags of their own. At crowded fairs a line of accomplices is formed, and before the alarm can well be given, the stolen article has passed through a dozen hands beyond the reach of recovery. They not unfrequently adopt the disguise of a Brahman's thread and beads. Chaudhris preside over small gangs and are generally in treaty with the police not to rob within the home jurisdiction. Their plundering expeditions are followed

by days and nights of drunkenness, till the profits have been exhausted, and they then relapse into excellent cultivators till such time as a new excursion shall have been decided upon. They have a peculiar vocabulary, some of the words of which are as follows :—

Man	...	Námat.	Bundle	...	Terhá.
Woman	...	Bán.	Water	...	Lánú.
Boy	...	Cháwá.	Spirits	...	Dotar, or Gánthí.
Girl	...	Chái.	Lota	...	Bisení.
Large quadruped	...	Phouk.	Cart	...	Kathárí.
Man on horseback	...	Bhoghar.	Box	...	Bebhí.
Policeman	...	Dású.	Shop	...	Már.
Pretty	...	Thikar.	In prison	...	Chámá.
Ugly	...	Bákhil.	Hold your tongue	...	Chúlhí na karo.
Small child	...	Ariyár.	Priest	...	Aijápú.
Plunder	...	Khál.	Sleep	...	Arsú.
Plentiful plunder	...	Pát khál.	Riot	...	Vamb.
Gold	...	Súkh.	Cohabitation	...	Vaim.
Coined gold	...	Chhikain.	Eye	...	Chandur.
Silver	..	Chiksa.	Old	...	Dhúchar.
Coined silver	...	Dehaun.	Flogging	...	Jhamní.
Bread	...	Garhní.	Fire	...	Kaili.
House	...	Nát.	Night	...	Kajrí.
Tunic	...	Lambicha.	Goats and sheep	...	Memí.
Turban	...	Phatkan.	Vegetables.	...	Pharoti.
Cap	...	Doná.	Salt	...	Bású.
Dhoti	...	Titotí.	Wild beast	...	Súnhá.
Sheet	...	Serkí.			

A census taken by the police fixes their present number at 2,449, of both sexes and all ages. Of these, no less than 555 individuals, or more than half of the grown men, have been convicted of theft. To their ordinary trade they add the offence of kidnapping; and when they return at the end of the hot weather, each gang will bring with them one or more boys of from five to ten years of age, whom they have picked up during their expedition. Such men and their offspring form a separate class, known as ghuláms; and, though they participate equally in the plunder of the gang to which they belong, pure Barwárs will neither eat with them nor give them their daughters in marriage.

Their adventurous and ingenious occupation seems to exercise a fascination over them which nothing can conquer, and a few efforts to reclaim younger thieves by kind treatment in domestic service have invariably resulted in the disappearance of the servant with the most valuable part of the property of his humane master. They have now been brought under the operation of the Criminal Tribes' Act, and it remains to be seen whether strict repression and a rigorous system of registration will succeed in making them more useful members of society. Their reformation is facilitated by the fact that they are all concentrated in a few villages on the boundaries of the Gonda and Manikapur parganas, within the limits of a single police station.

The principal places of pilgrimage are at Tirre Mannaráma, Khargúpur, and Bálpur on the Tirhi. The first is a large brick tank built over the sources of the Manwar stream, which issue through an opening in the western wall, passing through a grove of mangoes and jack fruit trees, to flood or fertilise the cultivated plain. It was here that the great Muni Dálak, after austerities as remarkable for their rigour as for their

prolongation over countless centuries in the lonely forest which then covered the country, finally become one with the divinity, and sank in living death beneath the earth. A pure spring gushed out from the sacred spot; and on the last day of the light half of every Kártik, some twenty thousand pilgrims flock thither from every part of the district to wash away the taint of their sins in water, which at any rate has the advantage of being constantly changed, and is therefore not outrageously dirty.

The sanctity of Khargúpur is of modern date, and is due to the discovery there, a few years before annexation, of a large Mahádeo with a handsomely carved argha, the rich remains of some civilisation whose memory and name no longer exist. From the commencement of the thirteenth century till quite lately the tract in which this stone emblem was discovered had certainly been an uninhabited jungle, and we must ascribe its original erection to a period anterior to the Muhammadan conquest.

It is now the object of renewed veneration, and the centre, on the light thirteenth in each month, of a crowd of pilgrims. The land on which it stands forms part of the estate of the late Mahárája Sir Mán Singh, and the money offerings are set apart for the construction of a superb shiwála, which is now progressing under the superintendence of the encumbered estates agency. The grain which is presented at the shrine is taken by a Gosháín, who distributes what he does not require for his own sustenance among the indigent of his brethren.

The third place of pilgrimage is about eight miles to the west of Gonda, just beyond where the Tirhi is crossed by the Bálpur ferry. It is dedicated to Siddh Bír, but who this Siddh Bír was I have been unable to detect from any of the number of his votaries whom I have interrogated on the subject. They are tolerably unanimous in admitting that he has no connection with either Mahádeo or Bhawáni; and the majority of votes would make him a Muhammadan saint, either a martyred officer of Sayyad Sálár's army, like him yet worshipped at Raza (pargana Mahadewa), or a holy faqír who passed from the world at this spot. The shrine is simply a mud platform under a banian tree, which draws a gathering of six or seven thousand, chiefly women, on the last day of Asárh.

The chief bazars are in Gonda itself, Jigna, Dhángpur, Dubha, Rájgarh and Khargúpur. Baldán Chaudhri, a rich Kurmi of Sombarsa, tried to create one in his village, and erected the necessary buildings, but failed to attract either sellers or purchasers, and the ruined shells of abortive shops remain to witness to his want of success. Exactly the same result attended a similar project of the late Sir Mán Singh at Biláwán, half-way between Jigna and Gonda, and the plain is still disfigured by a collection of dilapidated brick walls. As in the rest of the district, the principal article of commerce is grain, and considerable quantities of wheat and rice are exported through Nawabganj or Colonelganj. The import trade is insignificant, being confined to salt, brass vessels, and small quantities of English cotton cloth.

One metalled road runs from Gonda to Fyzabad; the remaining connections are merely earth embankments, more or less passable according to the violence of the preceding rains and the energy of the officer for the

time in charge; and, radiating from the town of Gonda, the principal lines of communication depart for Balrámpur and Utraula, and each are under Government superintendence. The less regarded track to Jigna and Machhligáon must rely on its own fortunes, and cannot be regarded as a successful means of transit. A rough road repaired from the local funds joins Colonelganj with Balrámpur, entering this pargana by the Bírpur Katra Bazar, and passing through its western half. A not unimportant, but wholly untended, cart-track runs through the north of the pargana, from Bahraich to the bazar of Bánk in Utraula, and on into the Basti district, North-Western Provinces.

Local tradition asserts that when Sohildeo was king of Sahet Mahet, Rája Sudáma, whose name also occurs in the history of that ancient city (*vide* article Sahet Mahet), ruled the country south of the Kuwána, and that it is to his time that the remains of old cities, such as are found at Khargúpur, Nulia, and Machhligáon, must be referred. But nothing like authentic history exists previous to the foundation of the Kalhans dynasty of Khurása, in the beginning of the thirteenth century, whose obscure and scanty annals have been given more appropriately in the district article.

On the death of Rája Achal Naráin Singh, the whole of his ráj fell into a state of anarchy; predatory bands roamed all over the district, rendering cultivation impossible; and the Government revenue ceased to be paid. At this juncture it is related that the subahdar of Oudh applied to Sarabjít Singh, Bais, who had been chaudhri of the pargana of Khurása under the Kalhans chiefs, to recommend some one who could be made responsible for peace and order. He sent in his sister's son, Partáb Mal, Bisen, who was approved of, and proceeded to make himself master of the country. All over that portion of the Khurása principality which was finally consolidated into the Gonda ráj, the most powerful Chhattri families belonged to the same clan as himself, though at the present day their descendants are unable to trace their origin to any common ancestor. Along the north, divided into the great branches of Rámápur, Bechaipur, Bankata, and Khera Díh, the large class of Bisens of Rámápur Birwa extended over a tract nearly forty miles long, bounded on the north by the Kuwána, and on the south by the western Tirhi, or the Bisúhi; while further south the Goráha Bisens covered what is now the Mahadewa pargana; and several less important families of the same stock were proprietors of single villages. Other jágírdars of the Kalhans rule, such as the Bandhalgotis of Manikapur, broke off into independent rájes, and it is to the feeling of common clanship that we must ascribe the cohesion of the large tract of country which owned the leadership of the rájas of Gonda. Partáb Mal himself seems to have been merely *primus inter pares*, and neither he nor his son and grandson, Sáh Mal and Khurram Mal, assumed the title of rája or left their ancestral home at Gohání in the present pargana of Digsar. Of Mán Singh, the next in the line, it is related that he was hunting near where Gonda now is, and a hare turned round and put his hounds to flight. "If the air of this place," he exclaimed, "will make hares braver than dogs, what will it not do for men?" And he immediately left Gohání and laid the foundation of a new capital, which he named Gonda, after a cow-shed which he found there. A singular travesty of history accounts for his assumption of the

title of rája. His family priest was one Dalla Pánde, whose descendants are among the most turbulent of the small zamindars of Mahadewa. Of him it is said that he had two syces, Sher and Salím, who went to Delhi, and by their brave conduct in war rose to the command of the imperial forces, and found themselves powerful enough to expel Humáyún and usurp the throne of India. In their exalted position they did not forget their old master the Pánde, and sent him a farmán appointing him rája of Gonda. As a Brahman, he felt an aversion to rule, and passed the title on to Mán Singh, in whose family it thenceforth remained. If any value can be attached to this story, it serves to corroborate the otherwise probable chronology which would make the final establishment of the Gonda ráj contemporaneous with the wars in Oudh which marked the opening of Akbar's reign. Rája Mán Singh left four sons, of which the eldest, Rája Lachhman Singh, succeeded to the chiéftainship, and the younger were provided for by a grant of, it is said, six hundred and forty villages, stretching from Khargúpur Chándpur to Manikapur. Their representatives, the Thákurs of Bidhianagar, Kaimi, and Garhi, now only hold a few villages in the western corner of Manikapur and Chandipur in Mahadewa. Lachhman Singh was succeeded by his son Nirbáhan Singh, who, like his grandfather, had four sons, the eldest of whom was Rája Durjan Singh, from whose younger brothers, Bán Singh and Bír Sáh, are descended the Thákurs of Birdiha, Hindunagar, and Bishambharpur. Durjan Singh died childless, and was succeeded by his remaining brother, Rája Amar Singh, in whose time the Janwárs of Ikauna, then at the zenith of their power, crossed the Kuwána and possessed themselves of a large tract in the north of the Gonda ráj,—an encroachment which the Bisens were not strong enough to repel.

The most brilliant period in the annals of the dynasty commenced with the accession of Rája Rám Singh at the beginning of the latter half of the seventeenth century. His first act was to destroy the fort at Bhatpui on the Bisúhi, which Rája Mahá Singh had erected during his occupation. The feeble successors to the Janwár ráj were unable to offer him any serious resistance, and he finally vindicated the claims of his family to the whole of the debated land between the Bisúhi and the Kuwána. Up to his time the rule of the Raikwárs had extended right up to the edge of the uparhár, within a few miles of Gonda itself. The immediate propinquity of a possibly hostile neighbour exposed his capital to the risk of being plundered and burnt at any time when his arms were employed at a distance, and urgently demanded a rectification of frontiers. In a series of desultory fights he managed to extend his encroachments over the greater part of what is now the Paháraput pargana, and wrested seventy-four villages from his rivals, including them permanently within the borders of his ráj. His old age was unblessed with offspring, and he had recourse to the services of Ganga Gir Goshán, the most noted of his time among the holy men of Ajodhya. The saint had two favourite disciples, Datt and Bhawáni, and at the urgent entreaty of the rája he despatched them to Benares with a direction that they were to insert their heads into a grating which overlooked the Ganges, and as the guillotine-like door descended from above to decapitate them, to pray to the river who received their lives that in exchange for each a son might be given to the Gonda chieftain. The sacrifice was efficacious, and two sons were born, who were named after the

authors of their life, Datt and Bhawáni. At the same time the Gosháín gave the rája his tooth-pick, and directed him to plant it in Gonda, with the prophecy that as long as it remained green, the family of the Bisens should prosper. It grew into a chilbil bush, throwing out two main branches. In the mutiny, when his rebellion cost Rája Debi Bakhsh Singh his estates, the principal bough was broken off by a hurricane. The second yet remains, and with it are bound up the fortunes of the descendants of Bhawáni Singh. The heir of Bhinga, Rája Datt Singh, was quite a boy when, within a few years of the beginning of the seventeenth century, the death of his father put him at the head of his clan. The warlike instincts called into action, and invigorated with the prestige of a first success by his predecessor, found in him a worthy leader, and elevated him before the end of his reign to the first position among the trans-Gogra lords. A story relates that, while he was yet a child, a Brahman woman came to pray for redress against the Pathán of Bahraich, who had cruelly mutilated her, cutting off her left breast. His widowed mother tried in vain to keep him in ignorance of the outrage, and putting himself at the head of his clan forces, he retaliated by a raid on Bahraich, during which he cut off the breasts of every Musalman woman who fell into his power. His next exploit was towards the south, where the Tirhi had hitherto bounded his ráj, and the close neighbourhood of the Kalhans of Guwárich to Gonda rendered an extension of frontier in that direction as urgently necessary as it had been to the west during his father's time. His standard was joined by the Utraula Pathán, who remained, till annexation, the most faithful of the allies of his house. Their combined forces gained an easy victory; the whole of the chieftainships of Paráspur and Áta were annexed to Gonda, and the new boundary was marked by a pot of charcoal buried at Chunia Díh, a village about two miles to the south of the town of Paráspur. The most celebrated and critical of his wars was with Aláwal Khan, the Bahraich Pathán, who had been appointed by the new subahdar, Nawab Saádat Khan, his lieutenant for the trans-Gogra provinces. His first visit to Gonda was received with apparent cordiality, but only served, in fact, to confirm the mutual hatred which already existed.

Datt Singh was of a mean stature, and when the gigantic Muhammadan enfolded him in his embrace, he took advantage of the fact to lift him in his arms, and smile over his shoulder at the assembled chiefs. He then begged to be introduced to Bhawáni Singh, but Datt Singh was not anxious to expose his brother to a like indignity, and presented for him Bhairon Ráe, the tallest of the Goráha Bisens, who retaliated on the názim by lifting him off his feet. Both parties for the time dissembled their rage; but on the názim's return to Fyzabad, the rája absolutely declined to pay the Government revenue which was demanded of him. What followed is preserved in a contemporary ballad of remarkable spirit, which is the favourite piece in the *répertoire* of local minstrels. The nawab commissioned Aláwal Khan to reduce the refractory chieftain, and he left Fyzabad with a considerable Muhammadan force, and a vaunt that he would bring Datt Singh to his master's feet, and make his own encampment at Gonda. The Gogra was crossed at Paska in Guwárich, and the Kalhans of that pargana, smarting under their recent defeat and despoliation, flocked eagerly to his standard. His enemy seems to have established an advanced post

beyond the limits of his ráj, on the very banks of the river, and the fort of Paska was held in his favour by Bodh Tiwári, who was killed after a stubborn resistance. The Pathán was equally successful at Malona, where he defeated the Brahmans under Naráin Datt Pánde. He then pitched his camp on the Tirhi, to the west of Gonda, and occupied himself in plundering and driving off the herds of the neighbourhood. This was at the beginning of April, when the two great fairs at Debi Pátan and Ajodhya had drawn off a number of Rája Datt Singh's best fighting men, so he replied to the insolent challenge of his foe that he would be able to send in his revenue after the conclusion of the Rámnaumi festival. The requisite time was gained by negotiations, and finally Datt Singh marched forth from Gonda at the head of the Brahmans of his ráj, and the whole of the Goráha Bisens of Mahadewa. The great family of Rámápur Bisens, whose settlements extended all over the north of the pargana, are not mentioned in the ballad; and as they were always somewhat jealous of the more fortunate house of Gonda, it is probable that they held aloof. The opposed forces met at Sarbhángpur, about six miles to the west of Gonda; but the Muhammadans were dispirited by an irreparable accident which had befallen them on the morning of the fight,—their leader, while mounting a restive horse, was thrown, and broke his right arm. He made light of it himself, and, binding it up in a sling, put himself at the head of his troops. The battle, after a distant exchange of matchlock fires, resolved itself into a series of single combats, in which the bard does full justice to the bravery of Aláwal Khan. For some time it seemed as if the Bisens would be defeated, and Datt Singh prepared to leave the field. The remonstrances of his brother restrained him, and a final effort was made by the Gorákhas. Bhairon Ráe, the same as had figured in the first meeting of the rivals, singled out Aláwal Khan, and after a desperate fight clove his head open. On the fall of their chief, the nawab's troops fled, and Datt Singh was left master of the field.

His first act was to summon Bhairon Ráe and ask him what favour he would take as a reward for his bravery. He replied that he and his family had always held the Mahadewa pargana in rent-free jágír, and he now begged that the rája would grant him the zamindari in it. His request was granted, and from that time to this the Goráha Bisens have been in full possession of all the zamindari rights in the pargana, such as ferry fees, bazar dues, and natural products. I know no other instance which illustrates so clearly the identity of meaning in zamindari and government. Zamindari right in itself did not necessarily involve any proprietary right in the soil, and, as in this case, the whole title to rents might be alienated without making the grantee in any sense of the word a zamindar. The distinctive features of that status were the imposition of taxes, the decision of disputes among the subjects, and the right to call out the clan forces for war,—attributes, according to an English point of view, of government, and not of a private proprietor.

The nawab did not accept as final the defeat of his officer, and shortly afterwards Gonda was besieged by an imperial force. The garrison was reduced to the last straits, and Datt Singh prepared to sacrifice the women of his family, and imitate the fearful example so often set by the Chhattris

of Rájputána, by casting himself and his followers on the besieging forces and perishing sword in hand. The act of devotion was rendered unnecessary by the timely arrival of Bír Bihangam Sáh at the head of the whole of the northern Bisens of Rámápur. The siege was raised, and the rája came to terms with the Oudh Government.

His territories were erected into a separate jurisdiction, independent of the názims of Bahraich and Gorakhpur, within which he exercised the full powers of government, paying the tribute assessed on him direct into the nawab's treasury.

Not content with having enlarged his own borders, his next care was to provide for the cadets of his family. His younger brother, Bhawáni Singh, was sent to Bhinga, nominally in order to defend it from its foreign enemies and put down the lawless bands of gipsies which have at different times and places cost the northern parts of this district so much. His strong hand soon restored order; nor, when the service was done, did it relax its hold on the pargana. The Janwár lord died without issue: the claims of his kindred were disregarded, and Bhinga became henceforward a Bisen dependency under the rule of Bhawáni Singh and his descendants. Not long after this a second son was born to Datt Singh, of whom it was prophesied at his birth, that within six days he should become a rája. His father, fearing for his own life and that of his eldest son, ordered the child to be at once murdered; but before the cruel command was carried out, the rája of Manikapur most providentially died; his widow, a sister of Datt Singh's ráni, adopted her infant nephew, and another ráj passed into the hands of the Bisens. His last wars were with the rája of Bánsi, to whom he attempted to dictate in the matter of the succession to his lordship.

It is said that the two great chieftains were in camp together at Debi Pátan during the spring festival in honour of the goddess. A favourite bard of the Gonda rája walked into the Bánsi rája's tent, and paid him his salám with his left hand. When asked to explain this rudeness, he said that he saluted Datt Singh with his right, and that no one else was worthy of the honour,—an insolentspeech, which resulted in his ignominious expulsion from the tent. He went straight to his own master, and threw a woman's bracelet on the ground before him, saying that when his bard was treated with such scant honour, the master had better leave off wearing a sword. A spark was sufficient to kindle the flame, and the probably pre-arranged dispute led to immediate war.

Twenty pitched battles on the boundary of Utraula and Tulsipur ended in the final defeat of the Bánsi rája. His capital was sacked, himself killed, and the doors of his fort still decorate the mansion of the last of the Gonda rájas. Datt Singh now had no enemy left, and spent the few remaining years of his life in peace at Gonda. If we pass over the vague traditions of Khurása, Datt Singh was unquestionably the most powerful rája in the annals of this district. Twenty-two independent chieftains,—in fact the whole of the rájas of Gonda and Bahraich, with the exception of Nánpára,—are said to have owned his feudal superiority, and brought their forces into the field at his command; while the ancient and noble lords of

Utraula acted as his harául, carrying the standard at the head of his army, and receiving from him a fixed honorary stipend while within the boundaries of his ráj. The district under his immediate rule covered the present parganas of Gonda, Mahadewa, Nawabganj, Digsar, Paháraṗur, and half Guwárich, while a brother reigned in Bhinga, and a son in Manikapur. The Kanhpurias of Tiloi may have carried their arms over fourteen parganas, but the whole country of which they claimed the zamindari was broken up into a number of strong chieftainships, many of them nearly as powerful separately as their nominal suzerain, and their precarious domination became quite extinct in the third generation. The Bisen of Gonda had no rival, and was absolute master in the territory submitted to his sway; nor was his power broken till the mutiny swept it away. The leading men among his subjects were the Bhayyas, the younger branches of his own family, and the heads of the other clans of Bisens settled in Gonda; and after them the principal Brahman houses, who still hold the villages which were in their possession during his chieftainship. The sword song which commemorates his victory over Aláwal Khan records among the leaders of his militia the Tiwáris of Aya, the Sukuls of Pharenda, the Pándes of Bangáin, and many others whose names are well-known to the settlement officer. To the south, along the banks of the river, were settled a number of small clans of Chhattris, Sombansis, Kalhans, Bais, and Naipurias; but though, as subjects, they were strong enough to make most valuable elements in his army, there was not a family from the Kuwána to the Gogra which could by any possibility become dangerous as an enemy.

His son, Rája Udatt Singh, succeeded him, and like his father retained the engagement of the whole of his ráj as a separate revenue division under the Lucknow Government. He was more given to religion than war, and gave rise to the proverb, which is still repeated with a regretful recollection of past glories:—

"Shil, sarohi, surowan gaye Datt ke sath—
Jhánjh, majírá khánjhari rahe Bisen ke háth."

"With Datt went courage, the sword and the warrior—
To the Bisen were left the tinkling instruments of the faqír."

The devout rája made several expeditions to Muttra, and, in imitation of a temple there, built the picturesque edifice in the artificial lake to the west of Gonda. His favourite saint was one Goshán Anúpánand, who dwelt on the spot now occupied by the saráe; but even his patience was exhausted when he discovered that the holy man was in the habit of paying clandestine visits to the ráni's apartments; and, meeting him one day as he issued from the house, he drew his sword upon him. The saint saved himself by a convincing proof of his innocence, whose miraculous character will, however, hardly make it fit for print. Indignant at the unworthy suspicions of the rája, Anúpánand gave utterance to the following enigmatical prophecy, which of course came exactly true:—

"Je bhágo to mare pahár,
Je bache te Ghágrápár,
Hamen mitáe te mit jáe,
Bahut ráj Badná par áe."

"He who flies shall die on the mountain,
He who escapes shall be beyond Gogra,
Who would destroy me, he shall be destroyed;
A great ráj shall come upon Badná."

Badná was the wife of Udatt Singh's second son, Pahlwán Singh, whose grandson, Gumán Singh, became rája, and the threats referred to the death of Rája Jai Singh in Naipál, and the flight of Gumán Singh to Ajodhya.

On the marriage of his son, Mangal Singh, with a lady of the Kalhans clan, Rája Udatt Singh restored to the Paráspur rája as much of his estates conquered by Datt Singh as his descendant at present holds. The reign of Mangal Singh was very short. The Rája of Bánsi had died, leaving two sons by different ránis,—one of the Janwár family of Balrámpur, the other of the Súrajbansis of Amorha. The succession was disputed, and it seemed as if the rival clans would come to war. Mangal Singh, as the most powerful prince in the neighbourhood, and well able to support his decision in arms, was accepted as arbitrator, and marched into the Basti district. He had not been there many days when he was foully assassinated, while sleeping with a single attendant in his tent, by Zalim Singh, the chief of the Súrajbansis. His son, Shiu Parshád Singh, at once led the Bisen forces into Amorha, and laid the whole pargana waste, killing every Súrajbansi that fell into his hands; nor did he relax his hold on it till it was transferred with the rest of Sarkár Gorakhpur to the English by the Nawab of Oudh. Shiu Parshád seems to have been a peaceful and prudent prince, and retained till his death the rule, in subordination to Lucknow, of the whole of the muhál cut out by his great ancestor. He was succeeded by his son Rája Jai Singh, who presumed on his power, and declined to pay his tribute to the King of Oudh. An Englishman, known to tradition as Major Hanak, had been sent with the názim of Bahraich to assist in the collection of the revenue, and attempted to establish an indigo factory at Gohání. Jai Singh resented the intrusion into the very village whence his family had their origin, and ill-treated the major's labourers. This led to a short and decisive encounter on the banks of the Tirhi, in which the rája's forces were completely routed, and his ránis saved with difficulty by the Pándes who formed their body-guard. Jai Singh fled to the hills, where he died, and his power was exercised for a short time by his chief ráni, Phúl Kunwar. The nearest relatives in the male line now were the descendants of Pahlwán Singh, the younger brother of the unfortunate Rája Mangal Singh, who, up to this time, had held the appanage of Mahnon. Of his three sons, Duniápat, the eldest, had died, leaving two sons, Gumán Sing and Daljít Singh,—the eldest a child of eight or ten years of age. Him Ráni Phúl Kunwar adopted, and endeavoured to seat in the ráj; but Pahlwán Singh's second son, Hindupat Singh, objected to this arrangement, and advanced his mature age and experience in arms as qualifications for the chieftainship. Ráni Phúl Kunwar was aware of his intentions, and secluded herself in the fort of the Bankata Bisens, but eventually allowed herself to be enticed out of her refuge, and was murdered in her palankin, while crossing the Bisúhi, by Hindupat Singh, who immediately marched on Bankata to possess himself of the youthful Gumán Singh; but he had timely notice, and contrived to escape to Ajodhya. After a time he has induced to return to Gonda, where his life was preserved from the machinations of his uncle by the indefatigable vigilance of the Pándes, Karia Rám, Bakhtáwar Rám, and Mardan Rám. These were the sons of Bháwan Datt Pánde, who,

with his brother, Chuní Pánde, had migrated to Gonda from Ikauna, and were the principal bankers and agents in his ráj of Shiu Parshád Singh. They had amassed considerable wealth, and could advance their rája sums amounting to three lacs of rupees in a single loan for the liquidation of his revenue. The sons were brave, powerful men, and, backed by their father's wealth, held the first commands in the Gonda forces, and always remained faithful to the true succession, detesting Hindupat Singh as a usurper. At last, finding that a final decision was inevitable, and warned by a narrow escape of Gumán Singh from poison, they made up their minds to rid him at any cost of his enemy, and two of the brothers went sword in hand to Hindupat's house on the banks of the Ságar tank. While they were forcing admission, Hindupat escaped by a window, and concealed himself in the thick jungle which stretched over what is now the civil station. The Pándes in vain endeavoured to discover their victim, and he might have escaped altogether had not a Bahelia (fowler), his only attendant, imprudently fired a matchlock at them as they were retiring. This betrayed his lurking place, and he was at once cut down. It was thought advisable to extirpate the family, so the ránis were decapitated, and Hindupat's sons, infants in arms, had their brains dashed out on the ground. It is said that their spirits yet haunt the descendants of their ruthless murderers, and every misfortune which happens to the family is attributed to their unsleeping vengeance. This tissue of violence and crime, and the youth of the new rája, Gumán Singh, afforded the Oudh Government a pretext for interference in the management of the ráj, and Nirmal Dás, elder brother of Mahárája Tikait Ráe, who was at the time názim of Bahraich, marched with the troops of his division to Gonda.

The Pánde brothers were arrested and sent to Lucknow, where they were at first sentenced to be blown away from guns; but the usual influence was brought to bear, and they were instead ordered to leave for ever the territories of the nawab. A few years' service with the Nizám of Haidarabad acquired for them both fame and riches, and when they returned to Gonda their offence and its punishment were forgotten.

The rája received the instruments of his rise with every favour, and they were invested with the engagement for villages yielding an annual revenue of Rs. 10,000, which formed the nucleus of the present enormous estate of Singha Chanda, the third among the taluqas of Oudh. The most powerful of the subjects in the lordship, they were followed by children and grandchildren of marked courage and ability. Their profession was to secure, by their own wealth, the Government revenue to the názim, protecting the zamindars, whom misfortune or improvidence had driven into arrears, from his vengeance. In return for their security they took mortgages of whole or parts of estates, and in this way small taluqas and single villages kept incessantly falling into their engagement. The original proprietors were usually compensated by a liberal allotment of rent-free sír, while the mortgagee,—and the mortgage generally ripened into an out-and-out-sale,—collected all the rents from the ordinary cultivators. Occasional instances of great oppression occurred, but, as a rule, even the ex-proprietors were treated with great leniency, their services being required in the

Pánde's army; while it was absolutely essential to the maintenance of the taluqa to keep on good terms with the lower orders of tenants, and protect them from oppression. If the sums paid appear small, it must be remembered that the revenue, exacted from all but exceptionally powerful rájas, amounted to little less than the gross rental, and the burden of defence entailed by a capricious and ever-changing government, or titles frequently contested and doubtful, made landed property of very little real value. Men were often glad to exchange a nominal independence for a recognised and defined status and the protection of a powerful master. At any rate, there was nothing so infamous as the nominal sales, extorted in liquidation of nominal arrears of a revenue which had been raised, by their own authority, to a pitch beyond the possibility of payment, during the nizámats of Rája Darshan Singh and his sons.

Gumán Singh was at first kept under restraint by the názim; but a marriage was finally arranged between him and the daughter of the great Mahant Jagjíwan Dás of Kotwa, whose disciples, the Sattnámis, are at present the most numerous sectaries in the province, and who enrolled among the number Tikait Ráe, and his relation the názim of Bahraich. When the rája went to fetch away his bride, nothing but vegetable food was put before his train, and the unsatisfied Rajputs loudly demanded meat. In vain the saint represented that it was to him a deadly sin even to look on flesh, and he eventually yielded to their importunities.

By an exercise of miraculous power he converted some egg fruit into an excellent goat curry, which left the guests at his wedding feast nothing to complain of; but he relieved his grief by assuring his son-in-law that in return for the sacrilege done in his house, the marriage should be unblessed with children, and the ráj become extinct in the second generation. The bride lived to see both prophecies fulfilled, and died a few years ago in extreme old age. On his return to Gonda, the rája was allowed, for the support of his dignity, the revenue of twenty-six villages, and an annual cash allowance of Rs. 12,500. He very rapidly put together a taluqa, in the usual fashion, out of the villages of his parganas, but never regained the engagement for his whole ráj, which, from 1799 to 1816 A.D., formed a part of the appanage of the celebrated Bahú Begam, and on her death was entrusted to Nawab Saif-ud-daula, who finally incorporated it in the nizámat of Gonda-Bahraich. Gumán Singh was a man of some capacity, and surrounded himself with a splendour becoming his position as first of the trans-Gogra lords. He retained the power of granting villages in birt, and issued sanads remitting revenue, couched in the style used by the Delhi emperors. His death in 1838 A.D., was followed by a short interregnum, the Pándes favouring the claim of Bhayya Sanumán Singh of Mahnon, a grandson of Pahlwán Singh, and first cousin of the deceased rája; but eventually the support of the widow of Saif-ud-daula, who then held the nizámat, placed Debi Bakhsh Singh, Gumán Singh's nephew, on the gaddi. Like his uncle, the new rája was a prudent and able man, but with no passion for war; and he employed himself in managing from his fort at Jigna his magnificent estate of Bishambharpur. He allowed no interference between himself and the cultivators of his land, and crushed

the pretensions of the old zamindari communities of Bisens, confining them rigorously to the lands in their own cultivating occupancy, which, however, he allowed them to hold at very favourable rents.

By vigilant personal supervision, he managed to amass considerable riches, and was probably among the wealthiest of the rájas of Oudh. When Rája Darshan Singh got the nizámat, Rája Debi Bakhsh naturally anticipated that he would do his best to extort a deed of sale for the valuable property, and avoided the danger by flight into British territory. Annexation was extremely distasteful to him, and he was with difficulty persuaded to leave his fort at Gonda and meet the Deputy Commissioner sent to take charge of the district. If he expected to be treated like his peers in the North-West Provinces, his apprehensions were unfounded. It would have been difficult to find any one with a vestige of proprietary title in the greater part of his estates, and he was allowed to engage for a taluqa of Rs. 80,000. At the outbreak of the mutiny he most honourably escorted all the Government treasure into Fyzabad, and then threw in his lot unreservedly with that of the Begam of Oudh. His main camp was at Lámpti on the Chamnai, and there, after the relief of Lucknow, he was in command of a force of nearly 20,000 men. His troops were dispirited by the tremendous successes of the English in other parts of India, and during the trans-Gogra campaign offered only the feeblest resistance. Finally, he was driven up into Tulsipur, where he coalesced with the disorderly rabble which was all that was left of the armies of the begam, Bála Ráo Marahta, and Muhammad Hasan, the rebel názim of Gorakhpur. His conduct throughout the mutiny had been free from crime or dishonour, and many attempts were made to induce him to leave his asylum in Naipál and accept Lord Canning's free amnesty. But he said that, having accepted the begam's service, he would never acquiesce in the rule of her enemies, and his estates were finally confiscated and awarded for good service to Mahárája Mán Singh. His cousin, Pirthípál Singh of Mahnon, died four years ago, leaving an only daughter, a girl of sixteen years of age, who is now the sole surviving descendant of the mighty Rája Datt Singh.

The only other important family in the pargana were the Pándes, who, with Umran Rám and Bahádur Rám, the sons, and Rám Datt Rám, the grandson, of the men who seated Rája Gumán Singh on the gaddi, continued to prosper and extend their borders. The last was a remarkably fine man, a good soldier, and generous, though a shrewd man of business, and his power rivalled that of the názim and the rája. It was in his time that the best estates were added to his engagement; but the final accession was secured, after his assassination, by his brother, the present taluqdar, Rája Krishan Datt Rám, who took advantage of the opportune murder of Gaya Parshád, qánúngo, to acquire the engagement of the whole of that official's fine estate of Dulhápur Bankata. During the mutiny, Krishan Datt Rám took refuge in Ajodhya, where he was caught by his old enemy, Muhammad Hasan, názim, and only allowed to escape after the payment of a handsome ransom. He now holds one of the largest estates in the province, paying an annual land revenue of two and a half lacs of rupees.

GONDA *Town**—*Pargana* GONDA—*Tahsil* GONDA—*District* GONDA.—The town of Gonda is situated 28 miles north-north-west of Fyzabad and is within 50 miles as the crow flies of the lower ranges of hills, which are visible throughout the rains and in clear weather at other seasons of the year. Owing to the proximity of the hills the climate is more moist and the average temperature lower in Gonda than in stations south of the Gogra. The public health is good. The population of the native town and civil lines was estimated in the census of 1868 to be 13,722, being about 150 less than that of Balrámpur. Gonda is not now celebrated for any manufactures; though its shields were noted and in great request in the Nawabi rule. It is not a commercial centre, nor is it of any importance as a place held sacred by professors of either the Hindu or Muhammadan faith. At one time there were large cantonments north-west of the native town and the presence of British troops gave importance to the place, but the troops were withdrawn in 1863, and Gonda is now known merely as the chief town of a pargana of the same name and as the seat of Government for a large district.

There are a few objects of interest within the native town. As you enter from the Fyzabad side you have in the distance on your right two large buildings facing each other, the thákurdwáras of Mihín Lál, Khattri, and Bhagwán Gir, Faqír, between which there is always a sheet of water, scant in the dry weather but a wide expanse in the rains. This spot is one of the few ornaments about the east end of the qasba.

The thákurdwára of Bhagwán Gir is of recent construction, but beside it is a chilbil tree with which is connected a curious tradition. The guru of the faqír whose panth regards this thákurdwára as a homestead or seat from which they have sprung, lived, some centuries ago, at this spot. One day when he had cleaned his teeth with a twig of a chilbil tree, he stuck it in the ground and prophecied that it would grow to be a great tree and that the sun of the Gonda rájas would decline and ruin overtake the line on the day that a monkey first appeared on the tree. The tooth-brush-twig grew and the tree is standing. The portentous monkey is said to have appeared on the tree on the day the mutiny began, and the prophecy was fulfilled by the fate of Debi Bakhsh, the mutineer, who was the last of the Gonda rájas. Pursuing your way to the chauk you see appearing here and there between the houses on your right a long strip of filthy water, one of the many sheets of the kind which offend the eye and nose in various parts of the town. These are the remnants of the moat which surrounded the old village and fort round which the modern town has grown up. The moat became gradually widened by new comers taking mud from its edge to build houses until at last the widened ditch has grown into a series of ponds which are never completely filled with water but which are at all times the receptacles of ordure and offal of all kinds, and which exhale, especially at the close of the rains, a fever-breeding malaria. Standing in the chauk you see as you look round that there are four roads meeting. You have left behind you that coming from Fyzabad. That from the south-west comes in from the Begamganj tahsil and passes within the limits of the town at a short distance of the sadr

* By W. Hoey, M.A., C.S., Assistant Commissioner.

distillery. That from the north-east comes from Utraula past the "Debi Bakhsh-ka-makán" a building now falling into decay but which was for some hundreds of years prior to the re-occupation of Oudh the palace of the Gonda rájas. Advancing by the fourth road you proceed towards the civil lines and old cantonments. On your left a few perches from the chauk lies the saráe a spacious building, recently renewed, which stands on an elevated ground and has a fine brick front with a large open space before it. With these advantages of situation and construction it is not only a superior rest-house for travellers but an ornament to the town. North-west of the saráe and behind it lies the Rádha Kund a very large masonry tank with a masonry building at its edge. The qasba appears on only two sides of the tank and the remaining sides look towards the open country and the ornamental grounds of the Ságar.

This tank was we shall presently see, the scene of a remarkable tragedy in the later annals of the Gonda rájas.

As you leave the native town and enter the civil lines you pass on your right the civil dispensary and zila school house, two handsome buildings, the latter especially so, between which the Bahraich road branches off. The dispensary was opened at the close of last year (1875) and the school-house has been opened for some years. To the latter a boarding-house for resident pupils has been added this year. It is situated on the opposite side of the road and nearer the town. Free from contact with the town, unconnected with other buildings, and possessing a fine frontage on the roadside looking across to an ancient tamarind grove, beyond which is the open country, this building should prove an extremely healthy lodging for the pupils of the school. Further on, on the left of the main road is the Ságar an artificial lake constructed by Rája Shiu Parshád. At the side of the lake on a rising ground stands a building, inscribed "Davies' Manzil," at the suggestion of the Deputy Commissioner of the period in honour of the present Lieutenant Governor of the Panjáb who was Chief Commissioner of Oudh at the time this building was constructed, but the compliment was too remote to catch the native mind and the building is known as the "Anjuman-i-Rifáh," after the society under whose auspices it was built. This is a literary institution originated by native gentlemen and supported by European and native subscribers. The building contains an extensive library comprising works of fiction, history, science, oriental research, oriental literature, and miscellaneous works. The chief English and vernacular newspapers are taken in and circulated. The society is extremely popular and has been the means of enlightening public opinion and developing public spirit among its members and even beyond that circle. In connection with this institution a lithographic press is maintained which has become self-supporting and a museum is about to be added.

The building stands as has been said at the side of the Ságar. This long sheet of water never completely dries up even in the hottest weather. At one end it is overshadowed by a large grove of tall mango trees and at the opposite end there is an artificial bank to confine the water. The town is seen in the distance at one side and at the other side stands the Anjuman, below which is a walk extending the whole length of the lake, winding in and out among tombs and fantastic piles of masonry represent-

ing the sacred mountains visited in the course of his travels by Shiu Parshád, the rája of holy fame. In the middle of the lake is an island on which stands a thákurdwára, constructed by the rája already named. Beside the thákurdwára there is a sacred well and the tombs of some members of the rája's family. The island is covered with foliage between the buildings. As you stand at the further end of the lake and look across the water, taking in the distant town screened by trees on your right, the winding path, the fantastic piles of bricks and plaster and the handsome building of the Anjuman on your left, the small island with its sacred buildings and fresh foliage before you rising out of the still water, and beyond them the lofty mango trees in the distance, you have a refreshing landscape in which art and nature combine to delight the eye wearied with the dry monotomy and flatness of the plains.

The road past the Ságar leads on to the civil lines and what were formerly the cantonments. The only traces of the military occupation of this quarter now left are a few barracks which until last year were occupied as cutcheries, a church which has been reduced in size to suit the requirements of a small outlying civil station, a burial ground, a racquet court, and the Government garden. On what was the parade ground now stands the new cutchery, a handsome brick building, with accommodation and appointments perhaps the finest in any similar public building in Oudh. South of the cutchery is the jail, a large building on the standard radiating plan, which occupies an elevated site, is well drained and open to the fresh air. Barring the confinement, it is a most desirable place of residence.

The old burying ground has been abandoned and a new one laid out nearer the native town.

The racquet court is carefully repaired from year to year, and is one of the best in the province. Beyond the racquet court on the north is the Government garden. This was the public rendezvous in the days of the military occupation of Gonda, but was suffered to fall into great neglect after the withdrawal of the troops. This neglect continued for some years; but the care and neatness with which the garden is now kept, as well as the taste with which it is laid out, make it one of the prettiest gardens in Oudh. The walks are laid out in curves and lead under the shade of tall trees and evergreen lawns. No cart-wheel beds, the cherished, and almost inevitable devices of Indian mális, here intrude as a protest against English gardening: but an arbour standing on the site of the bandstand of former days, covered with the brilliant Bougainvillia, and having before it a green lawn where plays a cooling fountain, recalls the gardens of the west. Vineries and fruit trees exclude the commonplace associations of the vegetable garden from the pleasure seekers' gaze, and two most magnificent lines of tall bamboo, the one on the south and the other on the west, shut out at an early hour of evening the rays of the declining sun.

History. The site on which Gonda stands was originally a jungle in the estate of the rájas of Khurása, and the spot where the first habitations which became the centre of the town in after times were built was a fold in which Ahírs kept their cattle at night. This fold was constructed with stakes driven into the ground and

interwoven with twigs, and was used as a protection against the nocturnal raids of wild animals. The name of this enclosure is *Gontha* or *Gothán*, the place of cows, and from it the name of the town has been derived.

The tradition regarding the foundation of the town is as follows:—

Mán Singh of Khurása came to hunt in this jungle and encamped near the Gontha because there was a well at hand. A fox came out of the jungle, and Mán Singh let a hunting dog loose upon him. The fox ran into the Gontha and took up his position to fight the dog. The dog would not face the fox. This annoyed the huntsman, who appealed to his pandits and astrologers to explain this strange incident. These learned impostors held a consultation and announced that this was a charmed spot, that no enemy could overcome its tenant. Thereupon the rája determined to make this his dwelling-place, and performed the usual ceremonies of *new*, marking the foundations of his intended house. The rája returned to Khurása that evening, and after his departure the Ahírs came to their fold at sunset, and found the rice, turmeric and flowers lying about which had been used in the ceremony by Mán Singh. They were terrified lest there had been a visit of some enemies in their absence, and they threw the remains of the sacrificial preparations into the well close by. Next day the hunter returned with masons, carpenters, and other workmen to set in hand the building of his mansion, but found all traces of his foundation gone. He was perplexed and asked an Ahír what had happened in his absence. The Ahír told the story of his brothers and what they had done. Thereupon struck in the pandits with ready adulation, "Wah! behold how deep the foundations have gone in one night, even into a well! This is well!" Mán Singh accepted the omen, filled in the well and built one wall of his palace across it. The traces of the well are still extant at the base of one of the walls of the palace. From the time that this palace was built the name Khurása was dropped, and the pargana was styled the Gonda pargana. Gonda became the permanent residence of Mán Singh, who was the first rája of Gonda. In the times of Mán Singh it was necessary to fortify the palace and the surrounding dwellings of the rája's retainers. For this purpose a deep moat was dug round the qasba, and the earth thrown up as a rampart. The traces of this are visible, as already said, in the ponds now filled with filth appearing here and there in the modern town. The extent of the ancient qasba may still be marked by four cardinal points—north, the Nági garhi; south, an old well lately discovered in the chauk near Rája Krishan Datt's houses; east, the long pit in the qánúngos' muhalla; and west, the house of Síta Rám.

Tradition has preserved no memory of the events of Mán Singh's life, and nothing remarkable occurred to give notoriety to the reigns of any of his successors for four generations. It is sufficient to note the succession by genealogical table up to the appearance of Datt Singh.

(1) Mán Singh
|
(2) Lochan Singh
|
(3) Nirbáhan Singh
|
(4) Durjan
(5) Ambar
(6) Rám Singh.

Rám Singh had two sons, the elder Datt Singh, and the younger Bhayya Bhawáni Singh. Both were renowned warriors, and have left their marks on the history of their age. The latter conquered the rája of Bhinga and possessed himself of his kingdom.

Datt Singh succeeded his father in 1105 Fasli, and under his rule began the growth of Gonda town and of the fame of its chieftains. He was a bold and enterprising commander, who collected round him a vast following of Rajputs, and with their aid he carried his arms victoriously beyond the limits of Oudh. He won no less than 22 pitched battles against other rájas. He conquered the rája of Bánsi and sacked his palace, bearing away the *chaukhat* of the main gate, which he afterwards erected at the entrance of his own palace at Gonda, where it may still be seen. He is the subject of most of the pawánras which are sung throughout the district at village gatherings; and the story of his victory over Aláwal Khan at Bálpurghát is the theme of a song which will gather Thákurs together and rouse their hearts in these quiet days.

During the reign of Datt Singh many Rajputs of the Katharia, Sombansi and Bais clans settled at Gonda, and by them the Katharia and Baistola muhallas were peopled. The latter muhalla is outside the ramparts which surrounded the ancient qasba, and we may conclude that the growth of Gonda outside the fortified limits began with the victories of Datt Singh, and the absence of any extension of the moat to embrace the new muhalla shows that Datt Singh's arms afforded a safe protection against the approach of marauders and the troops of hostile rájas. Datt Singh had two sons, Udatt Singh and Azmat Singh. The latter was adopted by the widow of the rája of Manikapur, she being the sister of Datt Singh's wife. Udatt Singh succeeded his father, and his son Mangal Singh succeeded him. When Mangal Singh had been six years on the gaddi he was murdered by Zálim Singh, the rája of Amorha, in zila Basti. Zálim Singh was a relation of the rája of Bánsi, and he determined to slay one of the Gonda rájas by way of avenging the defeat of the Bánsi rája by Datt Singh. He therefore invited Mangal Singh to meet him at the border of the Gonda and Basti zilas for a friendly interview, and promised a spectacle. Both came to the rendezvous with their troops. Zálim Singh pitched a tent between the armies and called Mangal Singh to a private conference. Mangal Singh went alone to the interview and was murdered in the tent. He was succeeded by his son Shiu Parshád, who gave up the excitement of war and the chase, and devoted himself to study and religion. He went on many pilgrimages to places held sacred by the Hindus; and bringing back with him a lively recollection of the spots he visited, he built along the banks of the Ságar rude imitations of those sacred places. He built the thákurdwára in the island in the lake, and he was there buried by the side of Datt Singh and Ráni Dharm Kunwar. Shiu Parshád was succeeded by Jai Singh, who married Phúl Kunwar. A European officer was sent in his reign to survey the Gonda pargana; and although he came under the authority of the Lucknow darbár, Jai Singh opposed him. The Lucknow Government sent troops to punish the insubordination of Jai Singh. He fled. His estate was then held khám, but was restored to the Ráni Phúl Kunwar by the darbár. The ráni made Hindupat Singh her manager, and adopted Gumán Singh,

the son of Dunia Singh. Dunia Singh was elder brother of Hindupat Singh, and they were sons of Pahlwán Singh, a younger son of Udatt Singh. Hindupat was anxious to seize the estate by taking advantage of the minority of Gumán Singh. He therefore induced the ráni, on pretence of anxiety to provide for her greater comfort and security than was afforded by Gonda in those turbulent days, to undertake a journey in a pálki to Bankata, an old family residence, with a view to her residing there.

The ráni was attacked in her pálki on the road and murdered. Then Hindupat seized the estate. Gumán Singh thought it wise to conceal himself. He found friends in Karia Rám, Mardan Rám, and Umráo Rám, Pándes, connected with his family as mahájans. Hindupat lived by the Rádhakund, and the Pándes not far off. The latter watched their opportunity, and one day Karia Rám and Mardan Rám, hearing that Hindupat was lying ill at home, called on him. He was not aware that they were leagued with Gumán Singh, and admitted them. They found him alone on his bed and sympathised with him in his sickness, but suddenly fell on him and killed him. Zoráwar Kunwar, finding her husband murdered, rushed out with her infant son in her arms, but the murderers pursued her, seized her child at the side of the Rádha Kund and killed him. Gumán Singh then ascended the gaddi. The widow, Zoráwar Kunwar, went to Lucknow to entreat the darbár to avenge her husband's murder. She went daily with torches at noon to the entrance of the darbár, and succeeded in attracting attention. When asked what she meant by this strange conduct, she replied that all was now dark to her even by day and she needed light. Then she told her story.

The darbár imprisoned her husband's murderers for life, and gave her the iláqa of Mahnon, which she passed to her husband's younger brother's nephew. This did not put an end to the Pándes. Rája Tikait Ráe, a Káyath, was díwán of Nawab Asif-ud-daula, and had therefore much influence in the Lucknow darbár. Jagjíwan Dás, a faqír of Kotwa, in Bara Banki zila, held the díwán under some obligation. He wished to have Gumán Singh marry his daughter. Tikait Ráe proposed to Gumán Singh to procure the release of the Pándes if he married this young lady. Gumán Singh assented. The marriage took place. The darbár ordered that the Pándes should be transported beyond the Ganges. They were accordingly brought out from prison in Lucknow, publicly shaved, paraded on donkeys through the streets of the city, and conveyed beyond the sacred stream. They returned, however, to Gonda, and became the protégés in turn of their protégé. Rája Gumán Singh lived much at Khargúpur. He was a debauchee, and his wife, who was of a faqír's stock, quarrelled with him on this ground.

He had no issue, because, they say, his father-in-law took offence at some occurrence during the marriage ceremony of his daughter, and breathed a curse on him. Gumán Singh was succeeded by his nephew, Debi Bakhsh, who was the last of the Gonda rájas.

The ill-omened monkey appeared on the chilbil tree of Bhagwán Gir in his reign, and fate solved the prophecy of that seer on Debi Bakhsh. He joined the rebels in the mutiny of 1857, and on the re-occupation he fled from the British forces and disappeared. He has not been heard of since,

and his estate was bestowed on Mahárája Mán Singh, of Sháhganj, for his loyalty to the British crown.

GONDA *Village—Pargana* PARTABGARH—*Tahsil* PARTABGARH—*District* PARTABGARH.—This place was founded by a tribe called Gonds: it is two miles from Bela, on the road from Allahabad to Fyzabad. The river Sai is two miles south. Rája Pirthípat tried to get the village: he fought the zamindars, and was beaten. There was a great fight in 1265 F. Bábu Srípat Singh, taluqdar of Dándi Kachh, tried to take it; others, including the taluqdars of Sujákhar, Bahlolpur, and Pirthíganj, came to aid the zamindar of Gonda; Srípat Singh was beaten.

Population	2,063
Hindus	1,540
Musalmans	523

There is a temple of Asht Bhuji Debi, and a Government school at which there are 8 Hindu and 32 Musalman pupils. A large bazar is held at which the annual sales amount to Rs. 15,000.

There is a fair in the light half of Kuár, and also of Chait, on the 8th and 9th, in honour of Asht Bhuji Debi, attended by 2,500 people.

GOPAMAU *Pargana**—*Tahsil* HARDOI—*District* HARDOI.—One of the largest and most interesting parganas in Oudh, Gopamau covers 328 square miles on the right bank of the Gumti. Along the whole of its eastern side the Gumti separates it from parganas Chandra and Misrikh and Aurangabad in Sitapur. On the south it is bounded by parganas Sandíla and Bálamau, on the west by parganas Bangar (the Sai being the boundary for a considerable distance), Báwan, and Sara, and on the north by parganas Mansurnagar and Piháni.

Thirty miles long and twenty broad, it has an area of 328 square miles, of which 172 are cultivated. The percentages of cultivated, culturable, and barren are 51·57, 27·84, and 19·15. A third of the soil (33·74) is classed as light and sandy (bhúr); only a fourth (25·83) is irrigated,—from 2,347 ponds (7·75), and 4,716 wells (18·08). Only 1·44 per cent. is under groves. The average area of cultivation to each plough is 7¼ acres.

The pargana is the watershed of the Gumti and Sai, here called for a portion of its course the Bhainsta. Along the east of the pargana the oscillations of the Gumti at some distant period before it settled down into its present bed have caused the surface soil to be light and sandy. Prominent traces of that remote time are still to be seen in the picturesque clusters and ranges of shifting sand hills which here and there relieve the monotony of the landscape at distances of from one to three miles from the river. Near Gopamau these hills of sand are specially picturesque. Similar formations are found at Tandaur, Bazídnagar, Singhaura, and Beni Kuián.

The lover of scenery finds a charm in their fantastic outlines, glistening white and clear in the east as the morning sun mounts over them. To the

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sportsman they furnish the best of all possible ambush in which noiselessly and unseen to stalk the wary buck. To the peasant their shifting shapes, brought into position by any stump or scrub which arrests the eddy, or scattered by the first high wind into ruinous simoom, are the memorials of an ever present danger to his patient husbandry. For the physical geographer nature has written in them some pages of her mystic tale of the fashioning of the land by the might of her falling rivers—the tale that here in India is told for us each year in every char and island of the Ganges and Gogra.

In the course of ages the Gumti has worn for itself a deep and permanent bed to which the drainage of the adjacent country finds its way through a maze of ever-deepening ravines that eat each year further and further into the heart of the country. Dr. Butter has well described the action of the surface drainage seeking its way to a deep-lying river bed.

"When the first heavy fall of rain begins to abate, the flat country appears dotted with pools of water and intersected with broad shallow streams, which are soon united at the heads of the branching ravines, and are by these channels conducted into the beds of the permanent nálas and rivers. It is observed that the beds of these ravines branch out and extend further and further into the level country every year, the principal undermining and abrasion of the soil taking place at the small cascade formed by the water when quitting the plain for the channel of the ravine, which may be from one to ten feet lower than the plain itself. Much of the soil which has been loosened during the preceding hot winds is thus washed into the rivers, which are thus loaded with a greyish yellow mud.

"These nascent ravines, when formed in a hard kankar soil, present the most beautiful and accurate miniature of an Alpine region, showing the long central ridge with its lateral branches and sub-branches and their corresponding plains, vales, valleys and ravines, all in due gradation and relief" (Southern Oudh, p. 23.)

Six well-marked nálas fall into the Gumti at right angles to its course,—at Akohra, Bajhera, Babuapur, Sarári, Upra, and Jamunián. At the last of these places the Garera slides lazily into the Gumti through some cherished haunts of sport, precious nooks—"to dream of, not to tell." The bittern booms from tall flags that clothe dark half-stagnant pools in this strange lonely stream. At times pintail, widgeon, and mallard, blue teal, and all the choicest of the duck tribe love its shadowy reaches more than the unsheltered breadths of the Sándi lake. Shy sandgrouse flutter down to its cool brink from the thirsty upland slopes under which it winds. Its marshy banks teem with such bounty of snipe that only a lack of cartridges prevents the fowler from securing a fabulous bag. Hare, quail, and partridge lurk in the waving grass that divides the sandy slope from the marshy river-bank, and as you look up now and then towards the downs above, you spot, not a hundred yards away, some straying buck of the antlered herds of Beniganj.

Striking inland from the Gumti a few miles take you up out of the region of uneven sand, scanty irrigation, and rents in kind, into a central plain of good soil, mostly dumat, studded with jhíls and tanks, much jungle, plenty of cheaply dug wells, and fair money rents. The further you go from the Gumti the better is the land met with, till in the west you again come on uneven sandy soil, and find yourself on the edge of another river, the Sai. But the land (bhúr) on this side is much less sandy than on the Gumti; the Sai flows so much nearer the level of the surrounding country that much watering can be done from it, and the scour of surface drainage is much less rapid and disastrous than on the eastern side. Round Tandiaon in the heart of the pargana spreads all that is left of the great Bangar jungle, the largest in Oudh at annexation except the jungle of Gokarannáth. It was then twelve miles long and six broad. (Sleeman, II. para. 284.) Much of it has disappeared, but much still remains and enables the traveller to call up some faint picture of one side of the wild life of the Bangar five and twenty years ago. Let me quote Dr. Butter as to the great value of these jungles for pasture and in keeping the soil moist and the air cool. In 1838 he wrote almost prophetically:—

"With the introduction, which cannot now be far distant, of a more equitable but more strictly enforced revenue system, these remnants of the sylvan vesture which adorned the country, which warded off by its shade and immense transpiration the fierce rays of the sun, and which thereby, as well as through the direct deposition of dew dropping from its leaves, maintained an almost perpetual verdure on the ground, and gave origin to frequent springs of running water, may be expected gradually to disappear, thus completing the slow but certain process by which India, like all other semi-tropical countries (such as Central Spain Southern Italy, and the western territory of the United States), has its green plains, no longer capable of entangling and detaining water in the meshes of an herbaceous covering, ploughed into barren ravines by its sudden and violent though now short-lived rains, its mean temperature augmented, its springs and perennial streamlets dried up, the distance of water from the earth's surface increased, and its rainfall, and the volume of its rivers diminished." (Southern Oudh, p. 9.) "Within the last fifty, and still more within the last twenty years, these jungles have been greatly reduced by the demand for firewood, and the country generally has been dried up; from which causes the horned cattle, both oxen and buffaloes, have greatly diminished in numbers. In the south-west districts towards Manikpur, where the population has increased tenfold within the last fifty years, people who would formerly have possessed 100 oxen and 50 buffaloes have now only four or five of both. Ghí, which was formerly sold at 20 sers the rupee, is now sold at a ser and a half." (*Ibid*, p. 64).

The pargana is not well opened out. The Oudh and Rohilkhand Railway skirts its western border for about twenty miles. The Gumti provides water-way along the whole of the eastern side; and along the south runs the new road from Sitapur to the Ganges at Mehndi Ghát *viá* Misrikh,

Nímkhár and Mádhoganj. But in the interior there are no roads except that from Hardoi to Sitapur, which runs nearly due east and west through the centre of the pargana, with a branch northward to Gopamau, Majhia, and Pihání.

The staple products are barley, bájra, and wheat. At survey these occupied three-fifths of the acreage. Another fifth was covered with Indian-corn, gram, másh and moth; arhar, sugarcane, cotton and rice make up most of the remaining fifth. Only 92 acres are shown under tobacco and 116 under poppy in a total of 117,003 cultivated acres.

The climate is considered better on the east and west than to the north and south.

Ahbans	... 34
Chandels	... 29½
Gaurs	... 28
Gaharwárs	... 23
Katiárs	... 14½
Chauháns	... 11
Janwárs	... 4
Bhadwarias	... 1
Total	... 145

Of the 240 villages, 145 are owned by Rajputs, the Ahbans slightly predominating as shown marginally.

Káyaths hold 36½, and Brahmans 2½ villages. Grantees own 10. Shekhs, Mughals, and Sayyads hold 32, 12, and 2, respectively.

Only 28½ of the 240 villages are talukdari, 111½ are zamindari, 95 imperfect pattidari, and 5 bhayyachára.

The Government demand excluding cesses is Rs. 1,75,445, a rise of 64 per cent. on the summary assessment. It falls at Re. 1-10-0 on the cultivated acre, Re. 0-13-4 per acre of total area, Rs. 11-2-10 per plough, Rs. 2-3-8 per head of agricultural, and Re. 1-9-0 per head of total population.

There are 341 souls to the square mile, and a total of 112,006. Hindus to Muhammadans are 103,338 to 8,668; males to females 60,476 to 51,530, and agriculturists to non-agriculturists 78,790 to 33,216.

Chamárs and Pásis are a third of the whole. Brahmans rather more, and Rajputs less than a tenth. Gararias and Ahírs make up another tenth. Muráos and Vaishyas predominate among the remainder. Of the Muhammadans, Ghosis are most numerous.

There is an aided vernacular town school at Gopamau (74); village schools have been established at Majhia (64) and Ahrori (41). There are girl schools at Majhia (22) and Bakariya (20). On the first Monday in Jeth a two days fair is held at the Lál Pír's tomb at Gopamau. The average concourse is estimated at from ten to twelve thousand. This mela is said to have been instituted soon after the saint's martyrdom. On the 6th of Kártik an old tank at Debi draws to itself about two thousand; and twice a year, in Chait and Kuár, there is a gathering at Bhát Deo's shrine at Bahár (of pargana Bangar).

The tract became a regular pargana under Humáyún in A.D. 1538.

Being a well-known place of great antiquity, it is probable that Sher Shah, or even Sikandar Lodi, may have selected it as a 'per-gáon' or parent-village, suited to be a fiscal unit in the imperial revenue system. They say that formerly it comprised seven hundred villages, and that the Chandra and Maholi parganas of Sitapur were included in it. In the third book of the Aín-i-Akbari, Todar Mal's assessment of 1586 A.D. is recorded, with these statistics :—

Pargana Gopamau-Nímkhár, Sarkár Khairabad.

Cultivated area 107,308 bíghas, 5 biswás.

Land revenue 5,620,468 dáms.

Cesses 50,522 dáms.

Zamindars, Rajput Bisens and Chawars (?)

A masonry fort; 100 troopers and 3,500 foot soldiers.

Other editions show Báchhils for Bisens, and Chawar is considered by the author of the Kheri article to mean Ahban. "It is apparent," says Mr. McMinn, "that the Ahbans held at this time (1536 A.D.) various demesnes scattered over the country in Gopamau and Bhúrwára."

Historical events.

Here, as elsewhere in this most interesting district, the dawn of traditional history shows the Buddhist Thatheras in possession. Their settlements in this pargana were at Bhainsri, and Mawwa Saráe or Mawwa Cháchar. In Mawwa Saráe there was even then a renowned emblem of Mahádeo, known as Gopi Náth. To this day it may be seen,—a "ling" of black stone and two fragments of sculptured bas-relief, on one of which you trace the elephant head of Ganesh, placed on a water-worn block of kankar.

Gradually the fame of the Náth obscured the name of the village, and Gopi Mau or Gopa Mau became the name by which it was known. It seems to have been still held by the Thatheras when in A.D. 1032 Sayyad Sálár Masaúd fixed his head-quarters at Satrikh in Bara Banki, and "sent out armies on every side to conquer the surrounding country. Sálár Saif-ud-dín and Mián Rajjab he despatched against Bahraich. Amír Hasan, Arab, against Mahona; Mír Sayyad Aziz-ud-dín, celebrated now as the Lál Pír, against Gopamau and its vicinity; and Malik Fazl against Benares and its neighbourhood" (Mira-at-i-Masaúdi. *Elliot's* History of India, II., p. 534.) A terrible battle is said to have been fought between the Lál Pír and the Thatheras. The battle-field is still pointed out, under the name of Shahídganj, and the writer has been assured on the spot that as each season's rains scours the surface, bones of the slain there buried are laid bare. The Chishti Shekhs of Gopamau had, but have lost, a memoir of the Lál Pír and his campaign. They tell you that he fought with Ahbans, not Thatheras. That at first he was victorious and encamped at Gopamau for two years; but that two years after the death of Sayyad Sálár at Bahraich, he and his army were overpowered, and put to the sword.

In the Banjára-tola of Gopamau there are to this day six Muhammadan Banjáras, two men of about forty and four boys who style themselves Sayyad Sálári Banjáras, and claim to be sprung from those of his camp followers who survived the massacre.

The truth probably is that Lál Pír's campaign was against the Thatheras, and that the Chishti Shekhs belong to a later settlement which arrived after the Thatheras had been displaced by the Ahbans. A similar difficulty is mentioned at p. 144 of the Lucknow Settlement Report, pargana Kursi. There the Janwárs of Saindur seem not to have displaced the Bhars, but yet "somehow to have helped in the resistance to Sayyad Musaúd's invasion. Yet the Musalmans say that they were opposed by no one but the Bhars."

Besides the Sayyad Sálári Banjáras, the descendants of two Patháns Nasratulla Khan Gházi and Jáfar Khan, who accompanied Sayyad Sálár in his Oudh campaign are still living there. The author of notes on the Tribes of Oudh says of this invasion and its traces (p. 64):—

"The tomb of Sayyad Sálár at Bahraich is admittedly a cenotaph erected two hundred years after his death, but the groves which still exist at the various points of his march are presumed to have been constructed by his orders. The fact that so small an army marched successfully through a considerable tract of country suggests that it met with less opposition than Mahomedan traditions assert, and the construction of permanent tombs for those who died seems to favour the supposition. I am inclined to urge from the preservation of these tombs that the Mahomedans were not received with particular rancour and that the extirpation of the army after its defeat is doubtful. The occupation by the Mahomedan force must have lasted nearly three years." At Nagrám and Amethi in pargana Mohanlalganj "muhallas are still existing, containing it is said the descendants of Sayyad Sálár's old followers who founded them." (Lucknow Settlement Report).

A full account of the coming of the Ahbans claiming "a long descent in Oudh such as no other clan can rival or approach," of their displacement of the Thatheras, and foundation of the great Mitauli ráj will be found under the Kheri history. Here I will only give the tradition current among the small Ahban settlement round Bhainsri, and supplemented by the oldest Brahman the writer could find at Gopamau, the venerable Sobha Áchárai, aged ninety.

Once on a time, say they, two brothers of our tribe, Gopi and Sopi, started from our ancient home in the west at Anhalwára Pátan on a pilgrimage to holy Gya. Their way lay through Kanauj, whose rája Jai Chand besought their aid in subduing the turbulent rebels of the Gánjar. In those days the Thatheras held the land from the Ganges to Mitauli, and southwards to the Loni Nadi. Now the rája sought their aid in this wise. Throwing a leaf of pán and betelnut (bíra) on the ground he cried "who is so bold as to undertake this enterprise." And Gopi and Sopi stepped forth and took it up and each ate half.

Then they summoned their clansmen and crossed into Oudh, and first took the fort of Buria and then Bhainsri a stronghold of the Thatheras. Them they fell upon at the Diwála when overcome with wine, and put them to the sword. And Sopi remained at Bhainsri and founded Bhainsri of the Ahbans. But Gopi passed northwards a few miles, and founded Gopamau.

Probably this inroad of the Ahbans was synchronous with the campaign of Álha and Údal who, shortly before the fall of Kanauj, were sent by the Kanauj monarch to subdue the Bhars. The Bhars occupy in other parts of Oudh precisely the same place in history as that of the Thatheras in Hardoi.

Mr. Butts gives the origin of the name Gánjar or Ganjaria. "Álha and Údal advanced to Sarsánwán near Amethi and afterwards to Dewa, but seem to have got no further.

"Oudh must have been a hot place for them. North from Bijnaur through Sarsánwán lies the plain of Ganjaria which was then known as the *Loh Gánjar* plain, or 'plain of iron,' so called from the warlike demeanour of its natives, and it seems to have given the name of Ganjaria to the whole of Oudh." (Lucknow Report.)

The author of the Chronicles of Oonao (p. 24) speaks of the "Gánjar" as strictly applicable only to the Khairabad Tarái, but extending to Sandíla and Bángarmau. The writer however has heard a Bais zamindar speak of a strip of low land along the Gumti, east of Lucknow, as a part of Ganjaria, and as the scene of a great battle of Álha and Údal.

Gopi and Sopi are contractions for Gopál Singh and Sarúp Singh. It seems not unlikely that the tradition which places a Thathera village of Mawwa Saráe and a Náth named Gopi at Gopamau prior to the coming of the Ahbans is true, and that Gopál the Ahban may have been attracted by the name, so like his own, to leave his brother at Bhainsri and found a settlement there. Thenceforth the name of Mawwa Saráe or Mawwa Cháchar would naturally give way to that of Gopamau.

At this period there seem to have been Ahír settlements in the forest in Aheri and Ahrori, and tradition also places villages of Dhobís at Lodh and Gopár.

From Sayyad Sálár's invasion till the fall of Kanauj was a bad time for these primitive tribes. Displaced from the west and north by the conquering hosts of the house of Ghori, Ahban, and Gaur and Chandel, Gaharwár, Chauhán, and Janwár streamed over from Kanauj and sought to regain on this side of the Ganges all that they were losing on that.

The traditions of the coming of the Gaurs will be found under the headings Bangar and Mansurnagar and Báwan: of the Chandels (who displaced the Ahírs at and round Ahrori) under Kachhandan; of the Gaharwárs under Bangar; of the Katiárs under Katiári. All belong to the early class of Rajput colonists whose coming and its cause has been so eloquently described in the brilliant "Chronicles of Oonao."

"In the year 1193, A.D., Shahab-ood-deen, conquered and slew the Hero of the Rajpoot Chronicles, Raja Prithora of Delhi, and in the next year he overthrew his great rival, Raja Jei Chund of Canouj. These important victories were followed up by vigorous attacks in every direction. The sacred mount Abu, the impregnable Gwalior, the holy cities of Banares, Gya and Ajmere and Anhulwara Patun, all the great centres of Rajpoot power and Hindu devotion, were startled by the appearance before their walls of "the uncouth barbarians;" all after a brave, but vain resistance fell before his sword. The Brahmin folded his hands and cursed the "Mulich," but not openly. The merchant sought to turn an honest penny by him, and was oftener paid with iron than with gold. The Shoodur served the strange highlanders much as he had before obeyed his Aryan master. But to the Rajpoot this upsetting of all his received ideas was intolerable. It was part of his religion that his race should be lords of the land, and to see his raja bow before a barbarian was desecration and impiety. By mutual jealousies, by incapacity for combination, and by fatuous negligence the country had been taken from him, and the lives of his two great rajas had been lost. Now at last, thoroughly roused when it was too late, he felt that it was impossible to remain quiet under defeat. If he could not fight, at least he could fly; some place, might be found where, though only for a little space, he might be beyond the conquerors' reach. Southward then across the Vindhya hills, northward to Kumaon and the Sub-Himalayan ranges, eastward to Ajoodhia their old seat of empire whence the Bhurs had driven them, spread the various colonies of Rajpoots. The Rahtore of Canouj and the Tonwar of Delhi, migrated in a body and left not a man behind. Others felt the disturbing influence in less degrees, but did history supply the material, we should propably be able to trace a direct relation between the amount of pressure exercised on each clan by the Muhammadan conquerors, and the quantity of colonies it threw out. Thus the Chouhan Raja Prithora's clan is scattered over a wide extent of country and broken up into many small estates, while the powerful Gehlote of Cheetore and Cuchwaha of Amber maintained their independence for three centuries more, and sent out hardly any colonies." (Chronicles of Oonao p. 28.)

The next historical event after the coming of the Chhattri clans is the conversion of the Ahbans of the adjacent pargana of Bhúrwára to Islámism, "Kála Pahár" nephew of Bahlol Lodi was the missionary of Islám to whose persuasion Múl Sáh succumbed in A.D., 1488, (see Kheri History.) An account of the intercourse still kept up between the Hindu Ahbans and their converted brethren will be found in General Sleeman's Tour II, p. 97. The next event is the footing gained by the Shekhs when Humáyún appointed Shekhs Mubárak and Abdulla qázis of Gopamau.

Apparently, says Mr. Carnegy (Notes on Tribes p. 69) they were cadets of the Amethi family of Shekh Salím, who about 1550 A.D., had been granted pargana Amethi in Lucknow on condition of driving out the still troublesome Bhars. The Kasmandi taluqa is still held by their descendant Murtaza Bakhsh.

The Kasmandi family account is that its most distinguished ancestor

Shekh Rahímulla came to India with Taimúr and became Governor of Kashmír and Lahore. His son and grandson, Shekhs Qudratulla and Muhammad Amánulla, also held office under the crown. The great grandson Shekh Niámatulla, did good service to the State and in reward was made by the Emperor Humáyún, chaudhri of the pargana, with two rent-free villages and a money nánkár of Rs. 1,700. This was in 945 Hijri, (1538 A.D). Murtaza Bakhsh is eighth in descent from Shekh Niámatulla. The family gained further favours and villages from Álamgír, and large additions by purchase and mortgage were made by Muhammad Fazl, the fourth from Shekh Niámatulla.

From an account of Gopamau by Nawab Nasír-ul-Islám Khan, I learn that this fortunate family monopolized the offices of chaudhri, qázi and molvi of the pargana. A sanad of Shah Jahán of 1627 A.D., shown me by Shekh Muhammad Ázam of Gopamau recites that the office of qázi of pargana Gopamau in the Khairabad sarkár with two hundred and sixty-one bíghas and four biswas of land as madad-maásh, or maintenance, had been held by Qázi Abdul Halím, and that he having presented himself at court and pleaded age and infirmity, the post had been conferred on his son Qázi Abdul Ghafúr. He is to settle disputes, claims, and complaints, to perform marriages, distribute the property of deceased persons, adjust claims for plots of lands (chaks), and supervise weights and measures. All state officers, jágírdars and kroris are to uphold his authority. The residents are to refer to him in all matters of religion and to regard all title deeds and documents signed by him as valid. The overthrow of the Ahban ráj in Muhamdi in 1785, shook but did not displace the unperverted Hindu Ahbans of Bhainsri, Mr. McMinn traces this event to the rise of the Gaurs. "It is probable," he writes, "that the fall of the Ahban ráj was due to the rise of the Gáurs. In 1768, the Gaurs of "pargana Chandra, who under Chandra Sen had entered Oudh in 1707, attacked the Ahbans and drove them out from Maholi and Mitauli." (see Kheri History.)

At the cession in 1801, Saádat Ali Khán introduced his new revenue system. The first Chakladar of the Bangar, was Rája Sítal Parshád Tirbedi. He was posted at Tandiaon with guns and a military force and threw up an earthwork there. Sítal Parshád held the circle till, A.D. 1812 when his cruelty led to his arrest and removal to Lucknow. Sobha Ácháraj, a young man of twenty, when this chakladar was appointed, remembers him well. His chief exploits were the conquest of the Jángre Chhattris at Dhaurahra under Chapi Singh, and the destruction of Narpat Singh, and taking of Katesar the stronghold of the Gaurs. He ruled the Bangar with a rod of iron. A delay in paying the revenue, however short, cost the defaulter the loss of his hand, or horrible to relate, the mutilation of the nose or breasts of the defaulter's wife. His reign of terror lasted eleven years. His successors were, Sobha says, Rája Bhawáni Parshád, Káyath, who oppressed none; Aza Khan, Mughal; Ráe Bakht Mal, Kashmíri, who built a new fort at Tandiaon, and deserted the old one; Molvi Farid-ud-dín, one of the Shekhs of Gopamau; Hasan Ali Khan of Malihabad; Ráe Dilárám, brother of Ráe Bakht Mal, who built a shiwála with grove and well at Tandiaon; then his son Rája Shiu Náth Singh,

who strengthened the fort, and held the chakla at annexation. His náib was Pandit Kidár Náth, Kashmíri, who bridged the Bhainsta (Sai.)

It was the Molvi Farid-ud-dín above-mentioned who when the head of the notorious rebel, murderer, and cattle-lifter Bhagwant Singh of Atwa Piparia had been sent him by Pancham Singh of Ahrori in June 1841, sent it to Lucknow with a report that he had at the peril of his life and after immense toil hunted down and destroyed this formidable rebel. His Majesty as a reward for his valuable services conferred upon Farid-ud-dín a title and a first-rate dress of honour. (Sleeman's Tour II. 18.)

The Názim seems sometimes to have made Tandiaon his head-quarters, sometimes Khairabad. General Sleeman describes the increasing disorders of this part of the district under the contract (ijára) system. From his camp at Tandiaon he wrote, 22nd January 1849. "Tundeeawun was once a populous place but has been falling off for many years as the disorders in the district have increased. The Nazim resides here. The last Nazim Hoseyn Allee, who was removed to Khairabad at the end of last year, is said to have given an increase of *nankar* to the refractory landholders of this district during that year to the extent of forty thousand rupees a year, to induce them to pay the Government demand and desist from plunder. By this means he secured a good reputation at court, and the charge of a more profitable and less troublesome district, and left the difficult task of resuming this lavish increase of the *nankar* to his successor Seo Nath, the son of Dilla Ram who held the contract of the district for some twenty years up to the time of his death which took place last year.

"Seo Nath is a highly respectable and amiable man, but he is very delicate in health and, in consequence, deficient in the vigour and energy required to manage so turbulent a district. He has, however, a Deputy in Kiddar Nath, a relative, who has all the ability, vigour and energy required, if well supported and encouraged by the Oude Durbar. He was Deputy under Dilla Ram for many years, and the same under Hoseyn Allee last year. He is a man of great intelligence and experience, and one of the best officers of the Oude Government that I have yet seen." (Sleeman's Tour II. 22.)

"The head-men of some villages along the road mentioned that the fine state in when we saw them was owing to their being strong, and able to resist the Government authorities which disposed, as they generally were, to oppress or rack-rent them; that the landholders owed their strength to their union, for all were bound to turn out and afford aid to their neighbour on hearing the concerted signal of distress; that this league, *offensive and defensive*, extended all over the Bangur district, into which we entered about midway between this and our last stage; and that we should see how much better it was peopled and cultivated in consequence than the district Mahomdee to which we were going; that the strong only could keep anything under the Oude Government; and as they could not be strong without union, all landholders were solemnly pledged to aid each other to the death, when oppressed or attacked by the local officers." (Sleeman's Tour II. 11.)

"The Nazim of the Tundeeawun or Bangur district met on his border, and told me, "that he was too weak to enforce the king's orders, or to collect his revenues; that he had with him one efficient company of Captain Bunbury's corps, with one gun in good repairs and provided with draft-bullocks, in good condition; and that this was the only force he could rely upon; while the landholders were strong and so leagued together for mutual defence, that, at the sound of a matchlock, or any other concerted signal, all the men of a dozen large villages would, in an hour, concentrate upon and defeat the largest force the king's officers could assemble; that they did so almost every year, and often frequently within the same year; that he had nominally eight guns on duty with him, but the carriage of one had already gone to pieces; and those of the rest had been so long without repair that they would go to pieces with very little firing; that the draft-bullocks had not had any grain for many years, and were hardly able to walk; and he was in consequence obliged to hire plough-bullocks, to draw the gun required to salute the Resident....."
"A large portion of the surface is covered with jungle, useful only to robbers and refractory landholders who abound in the pargana of Bangur. In this respect it is reported one of the worst districts in Oude. Within the last few years the king's troops have been frequently beaten and driven out with loss even when commanded by an European officer. The landholders and armed peasantry of the different villages unite their quotas of auxiliaries, and concentrate upon them on a concerted signal, when they are in pursuit of robbers and rebels. Almost every able-bodied man of every village in Bangur is trained to the use of arms of one kind or another, and none of the king's troops save those who are disciplined and commanded by European officers, will venture to move against a landholder of this district; and when the local authorities cannot obtain the aid of such troops, they are obliged to conciliate the most powerful and unscrupulous by reductions in the assessment of the lands or additions to their nankar."

"To illustrate the spirit and system of union among the chief landholders of the Bangur district, I may here mention a few facts within my own knowledge, and of recent date. Bhugwunt Sing, who held the estate of Etwa Peepureea, had been for some time in rebellion against his sovereign; and he had committed many murders and robberies, and lifted many herds of cattle within our bordering district of Shahjehanpoor; and he had given shelter, on his own estate, to a good many atrocious criminals, from that and others of our bordering districts. He had, too, aided and screened many gangs of budhuks or dacoits by hereditary profession. The Resident, Colonel Low, in 1841, directed every possible effort to be made for the arrest of this formidable offender, and Captain Hollings, the second in command of the second battalion of Oude Local Infantry, sent intelligencers to trace him.

"They ascertained that he had, with a few followers, taken up a position two hundred yards to the north of the village of Ahroree in a jungle of palas trees and brushwood in the Bangur district, about twenty-eight miles to the south-west of Seetapoor, where that battalion was cantoned, and

about fourteen miles west from Neemkar. Captain Hollings made his arrangements to surprise this party; and on the evening of the 3rd of July 1841, he marched from Neemkar at the head of three companies of that battalion, and a little before midnight he came within three quarters of a mile of the rebel's post. After halting his party for a short time to enable the officers and sipahees to throw off all superfluous clothing and utensils, Captain Hollings moved on to the attack. When the advanced guard reached the outskirts of the robber's position about midnight, they were first challenged and then fired upon by the sentries. The subadar in command of this advance guard fell dead, and a non-commissioned officer and a sipahee were severely wounded.

"The whole party now fired in upon the gang and rushed on. One of the robbers was shot, and the rest all escaped out on the opposite side of the jungle. The sipahees believing, since the surprise had been complete, that the robbers must have left all their wealth behind them, dispersed, as soon as the firing ceased and the robbers disappeared, to get every man as much as he could. While thus engaged they were surrounded by the Gohár (or body auxiliaries which these landholders send to each other's aid on the concerted signal) and fired in upon from the front, and both right and left flanks. Taken by surprise, they collected together in disorder, while the assailants from the front and sides continued to pour in their fire upon them; and they were obliged to retire in haste and confusion, closely followed by the auxiliaries, who gained confidence, and pressed closer as their number increased by the quotas they received from the villages the detachment had to pass in their retreat.

"All efforts on the part of Captain Hollings to preserve order in the ranks were vain. His men returned the fire of their pursuers, but without aim or effect. At the head of the auxiliaries were Punchum Sing of Ahroree and Mirza Akbar Beg of Deureea; and they were fast closing in upon the party, and might have destroyed it, when Girwur Sing tomandar, came up with a detachment of the special police of the thuggee and dacoity department. At this time the three companies were altogether disorganized and disheartened, as the firing and pursuit had lasted from midnight to daybreak; but on seeing the Special Police come up and join with spirit in the defence, they rallied, and the assailants, thinking the reinforcement more formidable than it really was, lost confidence and held back. Captain Hollings mounted the fresh horse of the tomandar, and led his detachment without further loss or molestation back to Neemkar. His loss had been one subadar, one havildar, and three sipahees killed; one subadar two havildars, one naik, and fourteen sipahees wounded and missing. Captain Holling's groom was shot dead, and one of his palankeenbearers was wounded. His horse, palankeen, desk, clothes, and all the superfluous clothing and utensils, which the sipahees had thrown off preparatory to the attack fell into the hands of the assailants. Attempts were made to take up and carry off the killed and wounded; but the detachment was so sorely pressed that they were obliged to leave both on the ground. The loss would have been much greater than it was but for the darkness of the night, which prevented the assailants from taking good aim; and the detachment would, in all probability, have been cut to pieces, but for the timely arrival of the Special Police under Girwur Sing.

"Such attacks are usually made upon robber bands about the first dawn of the day; and this attack at midnight was a great error. Had they not been assailed by the auxiliaries, they could not, in the darkness, have secured one of the gang. It was known that at the first shot from either the assailing or defending party in that district, all the villages around concentrate their quotas upon the spot, to fight to the death against the king's troops, whatever might be their object; and the detachment ought to have been prepared for such concentration when the firing began and returned as quickly as possible from the place when they saw that by staying they could not succeed in the object." (Sleeman's Tour II. 15-18.)

GOPAMAU *Town***—Pargana* GOPAMAU—*Tahsil* HARDOI—*District* HARDOI.—An ancient town of 5,949 inhabitants which gives its name to the large Gopamau pargana. It lies two miles west of the Gumti, fourteen miles north-east from the sadr station of Hardoi, and twenty west from Sitapur.

It contains 1,614 houses; 295 of brick, one of stone, 1,318 of mud. Of the population 2,984 are Muhammadans and 2,965 Hindus.

As noted in the pargana article the town seems to have been founded towards the end of the twelfth century by an Ahban conqueror on or near the site of an old Thathera clearing in the forest known then as Mawwa Saráe or Saráe Cháchar. Among the scanty relics of that dim time "Kaurehru Deo" and "Bádal Deo" are still venerated as having been the gods of the departed Thatheras. Distinct traces exist of a Muhammadan element in the population dating from Sayyad Sálár's three years sojourn in Oudh, thirty years before the Norman conquest of England. Local tradition, gathered from the lips of a Brahman, tells of a still more ancient trace of Muhammadan influence in Gopamau.

Before the coming of Sayyad Sálár, it says, Rája Gopi, the Ahban, had driven out the Thatheras and stablished himself at Gopamau. To him wandered a holy darwesh from Sakmina in Mecca, Azmat Shah by name. And Rája Gopi honoured him greatly and made him to live in his own house.

Then when Sayyad Sálár Gházi conquered Kanauj, Rája Pitham Kunwar, the son of Rája Jai Chand, fled to Gopamau and sought aid of Rájas Gopi and Sopi. And they said to him, are we not the servants of Jai Chand thy father. Do thou remain here and rule this land with us. None shall molest thee. And these three princes were ruling at Gopamau and cherishing the holy man Azmat Shah, when Sayyad Sálár's army came to Gopamau and the contest began. Two and twenty battles were fought, and in each victory was with the rájas of Gopamau. Then Sayyad Sálár disguised himself, and came to Azmat Shah by night and besought his aid, and reminded him of their fellow faith. And Azmat Shah was sore perplexed. If he should refuse to help he would be a traitor to his faith. If he should consent, he would be a traitor to the kind princes whose salt he had eaten.

* By Mr. A. Harington, C. S., Assistant Commissioner.

So after a pause he bade Sayyad Sálár to be of good cheer for that in tomorrow's onslaught he would surely be the conqueror. Then he called the rájas and counselled them to fly by night with their wives and little ones into the forest, for it had been revealed to him that in tomorrow's combat victory would be with the invader, and they would all surely perish. And on that same night they passed out into the forest. And in the morning when Sayyad Sálár advanced to the attack, behold, there were none to oppose him. So he plundered the city, and cast down the sacred temples, and brake in pieces the holy images, and slew those of the people who had not passed away with the rájas. But when Sayyad Sálár had marched on to Bahraich, after a time more battles were fought at Gopamau. And Lál Pír his religious preceptor, whom he had left to hold Gopamau was slain and other great captains. And at the last, at Bahraich, Bálár Súraj slew Sayyad Sálár himself. And when Rájas Gopi and Sopi heard that he was dead they fasted one whole day and mourned that so great and renowned a noble should have been slain and sorrowed that he had not been taken captive alive. And Azmat Shah took poison and died and his tomb is in Azmat-tola to this day. And some say that Gopi and Sopi fought and conquered their way up to the mountains and ruled there, and their descendants are there to this day and are called Gurkhas. The legend is of interest in connection with the often noticed fact that in Oudh the bitterness between Hindu and Muhammadan is much fainter than elsewhere. The conflict of tradition (see pargana Gopamau) as to whether the Lál Pír fought Thatheras or Ahbans is perhaps to be accounted for by the supposition that during the Muhammadan occupation of three years, he had to fight both. The first displacement of Thatheras by Chhattris was still new and fresh when Sayyad Sálár reached Oudh, and both may have forgotten for awhile their mutual struggle in the effort to repel the common foe. It would be interesting to know whether elsewhere the success of the Muhammadan invader is attributed by tradition to similar treachery by a holy darwesh to his unsuspecting Hindu protectors. If it is, the fact would probably point to an ancient, ingenious, and highly successful working of secret service agency for the extension of the Muhammadan empire. The comparative shortness of the interval between the holy man's arrival and the invasion, seems to the writer to point in the direction of this hypothesis.

The chief development of the town took place in the reign of Humáyún who seems first to have appointed a chaudhri and qázi for the pargana and to have stationed them here. Till 1801 when Saádat Ali replaced the ámil by a chakladar and made Tandiaon his head-quarter instead of Gopamau, the place seems to have thriven well. Many of its residents attained high posts under the empire and contributed to its wealth and importance.

The history of the principal buildings and muhallas is in itself an epitome of the gradual growth of Muhammadan influence in Gopamau. Thus the Lál Pír is said to have been buried by his army in the shrine of Gopi Náth a brick temple with three doors facing to the north. In A. D. 1232, Khwája Táj-ud-dín Husen, Chishti Shekh, was posted at Gopamau by Sultan Altamsh, and threw up an earthwork and built an unenclosed

mosque, and a monastery of two rooms. These buildings are in the Chishtpúra on the east of the town. At the suggestion of his spiritual preceptor Khwája Qutb-ud-dín, he built the Lál Pír's tomb in its present form. In A. D. 1795 it was repaired by Nawab Muhammad Ali Khan Wála Jáh, Subahdar of Arcot. There is no other building of the 13th century in Gopamau except this tomb. A mosque, ídgáh and well were built in the reign of Akbar under the auspices of Khwája Habíbulla.

The well contains the following inscription :—

"In the reign of the just monarch the sovereign who spreads peace throughout the inhabited world Jalál-ud-dín Gházi Muhammad Akbar, that just king who sits on the throne of success, the king of kings, the pride of the religion of Muhammad, ordered a well to be built the like of which should only be found in the tank 'Kausar,' Khwája Habíbulla was the builder of it, that Khwája who has no second in the world. I asked of wisdom for the date and year of its building and was told by her :—

This is the well of "zam zam."

Full of the water of life "(979 H=A.D. 1571.)

The Subahdar of Arcot, already mentioned repaired this mosque and ídgáh in 1795.

Sayyadpúra is the quarter of the Sayyads who trace their settlement to the arrival of Sayyad Muín-ud-dín from Kanauj in 1208 A.D. in the reign of Qutb-ud-dín. His descendants Sayyad Abdul Qádir and Abdul Jalál were appointed qánúngos of the pargana by Humáyún. In this muhalla there is an ancient mosque built by Sayyad Kamál with a well attached to it, called Gondni-ká-Kuán. Up to a height of nearly seven feet from the ground this mosque is built of large slabs of kankar. One of these I found to measure 46 inches by 10, another 42 inches by 11. I believe them to have been taken from the despoiled temple of Gopi Náth or some other ancient Hindu fane. Similar blocks are to be seen in the doorway and steps of the Lál Pír's mausoleum and in the bárádari. Qazarapúra, the qázis' quarters, was founded during the reign of Humáyún. Shekhs Mubárak and Abdulla, nephews of Nizám-ud-dín Bandagi Mián, of Amethi in the Lucknow district, whither the family had migrated from Agra, moved from Amethi to Gopamau, on being appointed qázis of the pargana. This family seems to have had much court interest for its three branches acquired and held the three distinct posts of qázi, chaudhri, and molvi of the pargana. The qázi-ship was retained by them up to annexation. In this branch the most distinguished persons have been qázi. Muhammad Husen, in the time of Akbar and Qázi Muhammad Mubárak celebrated as the commentator on the Sharah-Salám or doctrine of probabilities of Molvi Hamídulla of Sandíla, in the reign of Muhammad Shah. His fame as a scholar is said to have spread from India to Persia. The registrarship is held by a member of the family. Among the chaudhris Ibrár Khan and Israr Khan and Abbás Ali Khan were renowned for valour, and obtained high posts in the Carnatic under the Subahdar of Arcot, Wála Jáh. Of the Molvi branch, the most distinguished scholars have

been Molvis Nizám-ud-dín, Itmád-ud-dín and Mián Kalb; Molvi Farid-ud-dín (see pargana Gopamau) was Chakladar of Muhamdi in 1825 and 1826 and chakladar of Bangar in 1841 and 1842; Molvi Dost Yár Khan rose to the rank of mansabdar. A double colonnade of red sandstone pillars of Delhi stone mark a showy addition made by him to the family mansion. Molvi Ghulám Rasúl was appointed Qázi of Trichinopoly on its cession to the British in 1801. He and his son Muhammad Qákin built a stone mansion (bárádari), from which circumstance their descendants acquired the name of Bárádarias.

The muhalla of the Kanauji Shekhs was founded during the reign of Akbar; of this stock Nawab Anwar-ud-dín Khan, Siráj-ul-Umra, rose to be Subahdar of Arcot, under the Nizám Azam Jáh in 1745. Four years later he fell in battle. The words "áftáb raft" (the sun departed) contain the date of the death in battle of the Nizám's Wazír Nawab Nazír Jang who marched to avenge his death and also fell. In his place was appointed Nawab Muhammad Ali Khan. He so filled his high post of Subahdar of Arcot that in 1760 Shah Alam bestowed on him the title of Wála Jáh and in 1786, on his sending magnificent presents to Mecca and Medina, the Sultan of Turkey conferred on him the distinguished appellation of Amír-ul-Hind Khádim-ul-Harmain.

The eldest son of Nawab Anwar-ud-dín Khan, Nawáb Badr-ul-Islám Khan was appointed Subahdar of Katehar and Shekoabad by Muhammad Shah, and his nephew Nawab Munír-ud-dín Khan Bahádur rose to the rank of Náib Subahdar in Bengal. The present Nawab Nasír-ul-Islám Khan to whose book I am indebted for this information is of this distinguished family.

To Nawab Anwar-ud-dín Khan the town owes a curious square well called "chaukantha" and a mosque. The Wála Jáh repaired the Lál Pír's mausoleum, and rebuilt in 1786 the Jáma Masjid of Akbar's time which had been destroyed by an earthquake. The decoration is elaborate. The building is about 62 by 26 feet. Its restoration would cost probably about eight hundred rupees.

Nawab Badr-ul-Islám Khan built a saráe in 1775, and settled Bhatiáras in it, but being off the high road it did not thrive.

The settlement of the muftis in the muhalla of that name dates from the arrival of Shekh Muhammad Adam Saddíqi in 1543, during the reign of Sher Shah. Muhammad Zamán of this house was appointed mufti, a post retained in the family till annexation. By far the most distinguished member of it was Waháj-ud-dín, styled Afzal-ul-Mál the tutor of Shah Jahán's unfortunate eldest son Prince Dárá Shikoh. This great scholar was the author of the celebrated Fatwa-e-Alamgíri.

The Zaidpuria muhalla was founded in 1562 when Shekh Qázi Bhúre Farúqi and Hazrat Bandagi Nizám-ud-dín migrated hither from Zaidpur. Ghulám Hasan Khan of this house was appointed Subahdar of Gujarát by Azam Shah.

The khatíbs or readers of the prayers for the king resided in muhalla Khatíbán. The post was hereditary and was held from the time of Akbar

to annexation by members of the family now living here. Muhammad Ali Khan, Molvi Muhammad Wáris and Munshi Abdul Ali were its most distinguished members.

The mutawallis or custodians of the mosques who inhabit the quarter of that name, claim to be descended from Shekh Ghiúl, who settled at Gopamau during the reign of Alá-ud-dín Ghori, Akbar conferred on Shekh Karím the post of custodian of the mosque built in his reign and it was retained in the family till annexation. Shekh Molvi Abdul Karím of this stock was author of a work on jurisprudence called the Fatwa-e-Majm'a-ul-Masáel.

The muhalla of qánúngos was founded in the reign of Humáyún who appointed Shekh Jamáli, qánúngo of the pargana. The post was retained till annexation in the family by which the taluqa of Kasmandi now held. (I think that the nawab's history from which these facts are taken is in error here, and that the post bestowed by Humáyún on the ancestor of the Kasmandi taluqdar was that of chaudhri not qánúngo. This conjecture is confirmed by the fact that in describing the muhalla of Káyaths the nawab speaks of them as having got the qánúngo-ship from Humáyún).

The Káyaths of the muhalla so called are divided into qánúngos and muharrirs. The first branch held the qánúngo-ship from the time of Humáyún to that of Wájid Ali Shah. Ráe Gajádhar of Majhián was the founder of the branch. Of the muharrirs Lála Nauniddh Ráe rose to distinction. The Hindus gratefully remember him as the builder of the shrine of Gopi Náth. The tyranny of the Mughal Governor constantly destroyed what Nauniddh Ráe had built. At last he threw up the qánúngo-ship and turned faqír. The revenue fell into arrears. The matter reached the ears of the Emperor at Delhi. An order was passed that if any Muhammadan interfered with Nauniddh Ráe's building his hand and nose would be cut off. Nauniddh Ráe again took office. The revenue arrears of the four Bangar muháls was collected by him in twenty-four hours. He then built in peace the fine tank and the temple of Gopi Náth. This was in 1699 in the reign of Aurangzeb. In the time of Nawab Ásif-ud-daula thirty of the Nawab's elephants were picketed here for a year. They were watered at the tank and destroyed the flight of steps.

Lálas Rája Rám and Mohan Lál are the other notables in this branch, Mohan Lál was employed by the Chakladar in Muhammad Ali Shah's time as a náib. He planted many groves and built a shiwála and a very fine tank. The muhalla of the Sayyad Sálári Banjáras has been mentioned in the pargana article. The names of the Banjáras who accompanied the Lál Pír are said to have been Dár Khan and Mamman Khan. Another trace of Sayyad Sálár's occupation of Oudh is to be found in the muhalla of the Batwárs or weighmen. These Pathán claim descent from Nusratulla Khan Gházi and Jáfar Khan, two brothers who accompanied the Lál Pír's army. Nusratulla Khan was killed. Jáfar Khan settled here. His descendant was made batwár in the time of Alá-ud-din, and his line have continued to hold the post to this day.

A Government aided vernacular town school has been established in the house of Molvi Tafazzul Husen in the Qázis' muhalla. Two markets

are held, one at the Madda well (built by Madda Mián) in the Qázis' quarter on Mondays and Fridays, the other on the west of the fort on Sundays and Thursdays. The only manufacture peculiar to the place is that of ársis or thumb mirrors of silver, an ornament said to be much prized by our Aryan sisters, and one which if delicately fashioned in choice gold might perhaps find favour in Paris or London boudoirs.

GORINDA PARSANDAN *Pargana—Tahsil* MOHÁN—*District* UNAO.—Gorinda Khás is 18 miles north of Unao. Formerly the whole of the pargana was waste and jungle in which the Ahírs, to feed their flocks and to house their cattle, built here and there a "gonda." Some 500 years ago, Gurbans Ráe an Upáddhia Brahman, and one Gobind Ráe Káyath after clearing the jungle made a settlement which went by the name of "Gond" and was subsequently called "Gorinda," it was only at summary settlement that Gorinda and Parsandan were amalgamated into one pargana. During Akbar's reign when the land was divided into parganas these two were separate parganas.

The pargana is twelve miles long and ten miles broad. Water is found from 15 to 30 feet from the surface. The area in acres is 28,053 0 10.

Taluqdari	3,492	0	35
Pukhtadari	504	0	10
Zamindari	8,775	1	30
Pattidari imperfect ...	15,281	1	15

The land revenue is Rs. 35,416 or 1-1-2 per acre which, unless the settlement is ridiculously light, speaks for the bad quality of the soil. There are 842-3-0 acres under groves. The Census Report gives the population at 21,768.

The river Sai runs through the northern part of the pargana from west to east. The climate is healthy. The soil is below the average being mostly sand. Beds of small kankar are to be found about this pargana. The chief crops grown appear to be bájra and barley. The only fair of any size is one held at Kutwa on the Sai in the month of March where some 1,200 persons congregate. There are only two bazars in the pargana.

GOSHAINGANJ*—*Tahsil* MOHANLALGANJ—*District* LUCKNOW.—Is a market town in the pargana of Mohanlalganj, situated on the Lucknow and Sultanpur road at about the 14th milestone from Lucknow. The road runs through the principal street for nearly the length of the town and in this weekly bazars are held. The town has always been well-known as a flourishing market town and a brisk country trade is carried on. It has the advantage of a direct communication with Lucknow and with Cawnpore by a road that runs south through the pargana and joins the Cawnpore imperial road at Bani bridge on the left bank of the river Sai. This road is the great outlet for country produce and in turn conveys to Goshainganj, European piece goods and manufactured articles. The total

* By Mr. H. H. Butts, Assistant Commissioner.

year's sales at Goshainganj itself are said to amount to Rs. 1,91,500. The town is clean and well kept, its conservancy arrangements being under the direct management of the deputy commissioner of the district and the thánadar of the neighbouring police station. The cost of establishment is met by a house tax which has been levied upon all but cultivators, and amounts to Rs. 590. The population numbers to some 3,691 souls by the census of January 1869, and is almost exclusively Hindu.

The agricultural element in this does not amount to one-sixth and the shop-keeping class largely prevails. There are 856 houses all built of mud but two. In the high street is situated the Government vernacular school which is attended by some 90 to 100 pupils, and to this is affiliated a branch school which bears twenty six pupils on its register. The school master has also charge of the district post, and distributes from here the letters for the greater part of the pargana by a staff of runners sufficient to visit any part of it some three or four times a week. The only other Government building is the police station which stands just outside the town on the road to Sultanpur.

At this a police force of twelve constables, with a deputy inspector and two other officers of inferior grade, is maintained to guard an area of some 100 square miles with a population of 568 to the square mile. Opposite to the police station are the somewhat extensive remains of the old fort of Rája Himmat Gir Gosháín, who commanded a force of some 1,000 cavalry of the Rajput caste in the reign of Shujá-ud-daula. The small mud walls of the fort are still standing surrounded by a deep moat, now almost fallen in, and overgrown with grass and bushes. The fort was built on the deserted village site, one of the old Bhar *díhs* of the country, and is elevated enough to command an extended view of the country lying round, which is fertile, highly cultivated, and studded with fine mango groves.

Goshainganj was in the Nawabi the head-quarters of the pargana known as Goshainganj, and was founded by the Rája Himmat Gir Gosháín in the reign of Shujá-ud-daula in 1754 A.D. He was the owner of the fort already mentioned, and while holding the whole pargana as jágír for the pay of the troops under his command, transferred the head-quarters of the pargana from Amethi Díngur to the town he built and called after himself, and with the transfer caused also a change in the name of the pargana which had previously been known as pargana Amethi. His power must have been considerable, for as the Nawab Shujá-ud-daula was flying to Pílíbhít, the furthest corner of his dominions after the battle of Buxar, he passed the rája's fort and asked for admission but the Gosháín refused.

Soon after the restoration of peace and the Nawab's reconciliation with the British Government, the Gosháín found it expedient to leave the place, and retire to his native village of Rasdhán near Hardwár, where he was granted a small jágír by the English Government.

There are no native structures of any note in the place, except one or two small mosques and a few small temples of Shiva and Debi.

To the honour of Debi Chaturbhuji a yearly festival is held in the month of April (Chait badi ashtimi), and on the Dasahra festival in the month of Kuár. Some five or six thousand people attend at both. There is one *Sangat* in which a Nának Sháhi faqír lives, and a local deity Rája Bír, probably some old aboriginal hero, is worshipped here. It stands in the form of a heap of stones on the old Bhar *dih*. His worship is performed on Tuesdays and Sundays by Hindu women, and a goat is sacrificed to him on the occasion of any pressing domestic want.

GULARIHA *Town—Pargana* MAURÁNWÁN—*Tahsil* PURWA—*District* UNAO.—This town lies about 16 miles from its tahsil, Purwa, and 36 miles from the sadr of station Unao, at the south-east corner. There is a tank called Bhundi at the south-west corner about half a mile from the village. There is one school, with 40 boys attending. No river or town near. There is an unmetalled road from the tahsil to Rae Bareli, passing within the boundary on the north of the village. About 500 years ago, one Gúlar Singh Thákur cultivated and peopled this village.

	Population.	
Hindus	4,029	4,123
Musalmans	94	

Latitude	26° 24′	north.
Longitude	81° 1′	east.

GUMTI.—A river rising in the district of Sháhjahánpur in an alluvial, tract between the rivers Deoha or Garra and Gogra according to the Surveyor General's map.

The source of the Gumti river, is a small lake or morass called Faljar Tál, in latitude 28° 35′, longitude 80° 10′, nineteen miles east of the town of Pílíbhít. The elevation of Pílíbhít above the sea is estimated at 517 feet, but Mína Kot under which the Gumti river rises is 629 above the sea, the source may then be regarded as about 605 feet. Thornton guesses it from erroneous data at 520 feet. It takes a course sinuous but generally to the south-east for the distance of forty-two miles, when it enters into the Kheri district in latitude 28° 11′, longitude 80° 20′, having the village of Rámpur of the Muhamdi pargana on its right side and the village of Bela Pahára on its left. It continues to flow to the south-east, dividing the parganas Muhamdi and Barwar on its right side from the parganas Atwa Piparia, Magdapur and Aurangabad on its left side. According to the Surveyor General's map about 94 miles from its source in latitude 27° 28′, longitude 80° 27′, it receives the Kathna. From this confluence the Gumti continues its progress in its previous direction for about 80 miles to Lucknow, receiving during its course the Saráyan in latitude 27° 9′, longitude 80° 55′. It is at that city navigable and crossed by five bridges. Rennell describes it at that place as "a small river," and Lumsden "a paltry and narrow stream". Below the bridge of masonry there is an iron bridge of three arches which was sent out from England—to traverse the river—calculated at a width of 200 paces. At the Railway bridge at Lucknow the river in the rains of 1872, was a flood 588 feet broad, 41 feet deep, with a velocity of 3·57 miles per hour, and an extreme discharge of 34,369 cubic feet per second.

Thornton writes as follows:—

"The river certainly admits of navigation to an important extent. A small steamer belonging to the king of Oudh tested its capability in this respect". Tieffenthaler observes that the breadth of the river is more remarkable than its depth. Though its value for the purpose of navigation and irrigation is great, the water according to Butter is often contaminated by gross impurities, and occasionally becomes the source of disease. During the rainy season the water of the Gumti is loaded with an immense quantity of yellow clay, and becomes unfit for drinking, and when any great mortality prevails along its banks, a putrid scum forms upon its surface, occasioned by the number of dead bodies thrown into it.

It is greatly affected by the periodical rains, rising and falling annually about 15 feet; and according to tradition the variation formerly was much greater. At all times it is excellently adapted for navigation, its waters never dispersing themselves over a greater breadth than 140 yards, and having generally a depth of four feet in the driest season; while its excessive windings which lengthen its course 75 per cent. answer the purpose of canal locks in diminishing slope and rapidity. It is, however, intersected at every four or six miles by kankar ridges of two or three yards in width, which in the dry season, sometimes diminish the depth to two feet. These ridges can be removed at no great expense. At present the few boats which convey supplies to Lucknow return empty. During the rainy season boats of 1,000 to 1,200 maunds (40 tons) are sometimes seen proceeding to Lucknow. The river continues its course in a south-easterly direction, from Lucknow, and about 70 miles below, it, according to Surveyor General's map, receives on the left side in latitude 26°, longitude 81° 40′, the Kalyáni, a stream flowing from the north-west and having a course of about 80 miles. Below this confluence the river's right bank is generally high and consists of solid kankar, the left low and sandy.

"At Sultanpur about 170 miles south-east of Lucknow by the river's course, the stream is in the dry season 100 yards wide, with a depth of four feet, and a current of two miles an hour. About 52 miles lower down, and in the same direction it passes over the Oudh frontier into the district of Jaunpur, and flows through it for 30 miles, to the town of the same name when its breadth is such as to require a bridge of 16 fine arches. About 18 miles below that town on the right side it receives the river Sai, and in latitude 25° 29′, longitude 83° 15′ it falls into the Ganges on the left side, after a course of 482 miles. Close above its mouth, it is crossed by means of a bridge of boats from the middle of October to the middle of June, and during the rains by ferry The Gumti might be utilized for irrigation purposes, by building dams across it, but this would be very expensive as the soil is so sandy that the water would percolate through them unless constructed in a very solid manner.

The cold weather discharge of the Gumti is only 500 feet per second at Lucknow; the banks are irregular and from 30 to 70 feet high. South of

Lucknow the valley of the Gumti becomes very narrow and the scenery is picturesque. The worst known shoals are in the Sultanpur district. Boats of 500 maunds burthen ascend the river as far as Diláwarpur Ghát near Muhamdi. The Gumti rises 605 feet above the sea; at Lucknow it is 343 feet; at Sultanpur 255 and at Jaunpur 225 feet above the sea. Its course is before its entrance into Oudh 42 miles in length, from thence to Lucknow 145 miles*, thence to Sultanpur 170 miles, thence to the border of the Jaunpur district 54 miles; total in Oudh 369 miles. When it enters Oudh the elevation is about 470 feet above the sea, it leaves it at 235 feet, the fall is therefore 235 feet, or about $\frac{2}{3}$ of a foot per mile. The following return of the Gumti down traffic at Sultanpur is given for what it is worth :—

Return of Gumti Down Traffic.

Month.	No. of vessels laden with				Leather.	Total No. of vessels.
	Grain No.	Sugar No.	Building materials.	Miscellaneous.		
March 1873 ...	3	17	...	...	1	21
June ,, ...	6	...	...	Opium 5	Nil.	11
July ,, ...	2	...	1	...	1	4
Total ...	11	17	1	5	2	36

GUNDLAMAU *Pargana—Tahsil* MISRIKH—*District* SITAPUR.—Pargana Gundlamau is separated from Hardoi, on the west and south by the river Gumti, and from tahsil Bári by the Saráyan, both being navigable rivers, and running together at Hindaura, the southern point of the pargana. On the north it is bounded by parganas Machhrehta and Kurauna.

In area, it contains 65 square miles of which 46 are cultivated and the detail of these is as follows:—

Cultivated	29,364
Culturable	6,380
Málguzári	35,744
Muafi	48
Barren	5,148
Unassessed...	5,196
Total acres ...	40,940

* Wrongly entered at 80 miles in Thornton.

The incidence of the revised assessment is as follows :—

On cultivated area	...	...	...	Rs.	1	4	7
On málguzári	...	...	...	...	,,	1	0	4
On total	...	...	...	...	,,	0	14	3

The population of 20,240 is thus distributed :—

Hindus agricultural	...	...	...	11,250
,, non-agricultural	...	...	...	8,397
		Total	...	19,647
Musalmans agricultural	...	...	...	130
,, non-agricultural	...	...	...	443
		Total	...	573

The Musalmans are thus only 2·8 per cent. of the entire population, an exceedingly low percentage indeed, the provincial percentage being 10.

There are 5·5 individuals to each of the 3,638 mud-built houses in which the population reside. And there are 316 souls to the square mile, which is very much lower than the district average of 417. Each head of the agricultural population has on an average 2¾ acres of cultivation, and 3 acres of málguzári, both of which figures are much higher than those in the parganas of tahsils Bári and Sitapur.

The rents are almost entirely paid in kind, those paid in cash amounting to only $\frac{1}{16}$ of the whole, and the principle in which the amount to be received by the zamindar is fixed, is as follows :—The maund is first of all divided into two portions of 20 sers each ; the zamindar then takes five sers from the heap in the threshingfloor as haqq-i-zamindari, in other words out of every 45 sers the zamindar gets 25 against the ryot's 20. Then each party gives 2½ sers out of his share to the village servants, and the final result is as follows,—out of every 45 sers the zamindar gets 22½, the ryot gets 17½, the patwári and others five. There is none of the kúr or churwa which is known in other parts of the district.

The pargana on the whole is a poor one, the population is scanty, the cultivated land not of the best. The villages to the east bordering on the Saráyan are much cut up by ravines, and to the west are subject to a deposit of sand blown from the Gumti in the hot season ; though some few of them, those to the south especially, have a fertile tract of tarái land fringing the river.

There are no made roads in the pargana, but both the Gumti and the Saráyan afford good water communication. The Lucknow metalled road passes within three miles of its eastern boundary.

The towns are all small, Gundlamau Khás itself having only 585 inhabitants. The bazars are three only, at Gundlamau, Saholi, and Alipur, and at these nothing but the most ordinary articles of trade are sold. There are no manufactures in the pargana, no mines, no quarries, no crop of more than the average yield or quality. The appearance of the country is a dead level, well-wooded, with no lakes, forests or mountains.

The history of the pargana is very uninteresting and is to the effect that the early inhabitants were *Kachheras*, and that they were driven out by the three sons of a Báchhil Chhattri styled Chhípi Khan, the Khan being an honorary title bestowed on him by the king of Delhi for good services in war. This hero had three sons, namely, Gonde Singh, who founded, and gave his name to, Gundlamau; Narhar Singh, who founded Narharpur; and Daulat Singh, who founded Daulatpur in pargana Machhrehta. The descendants of these Báchhils still own the greater part of the pargana, having 53 out of the 67 villages into which it has been now demarcated. In the north-east of the pargana is the Kuchlái estate owned by a community of this tribe, and once known as pargana Kuchlái.

The 67 villages are held thus:—

Báchhils	53
Panwár (*vide* pargana Manwán)	3
Bais (*vide* pargana Bári)	3
Sombansi (consult pargana Partabgarh) ...	1
Janwár	1
Káyath	2
Brahman	2

The remaining two are taluqdari, and belong to Ganga Bakhsh of Saraura in pargana Manwán.

The pargana is not remarkable for having produced any famous men, or for having been the scene of any event of note in history. It has no remains of antiquity, nor are any religious fairs held within its boundaries.

GUNDWA *Pargana**—*Tahsil* SANDILA—*District* HARDOI.—A tract of 117 villages on the right bank of the Gumti, bounded on the north and east by the Gumti, separating it from parganas Aurangabad, Gundlamau, and Manwán in the Sitapur district; on the south by pargana Malihabad of Lucknow; on the west by parganas Sandíla and Kalyánmal.

With an extreme length and breadth of fifteen miles, it covers an area of 140 square miles, of which 88 or 62·06 per cent. are cultivated. The culturable area is 21·22 per cent. and the barren area 14·85 of the whole.

Rather more than a third (35·91 per cent.) of the soil is rated as of the third class, that is light and sandy, (bhúr). Not quite a fourth (23·46 per cent.) is watered.

The proportion irrigated from the 941 wells is very low, only 2·85 per cent. 1,567 tanks water the remaining 20·61 per cent. 1·87 per cent. is under groves. The average area of cultivation to each plough is 7·75 acres.

There is little to notice in the natural features of the pargana. Branching ravines, occasional sand hills, and poor uneven stretches of bhúr characterize that side which lies towards the Gumti. Towards the south-east corner an old channel of the river seems to have silted up and become converted into a network of jhíls. Even when, away from the river, the surface soil changes from bhúr to dumat, the sand still remains as a substratum making wells difficult and expensive. As in Gopamau, at intervals

* By Mr. A. Harington, C. S., Assistant Commissioner.

of every few miles tributary nálas drop into the Gumti, and carry to it the overflowings of the jhíls of the interior. Cart-tracks link the main villages together but there are no made roads except an unmetalled one from Bhatpurghát through Pípargáon to Malihabad. The nearest roads are the Lucknow and Sitapur metalled road, passing within four miles of the south-eastern corner of the tract, and the Oudh and Rohilkhand Railway, and Lucknow and Sandíla unmetalled road, which run within six miles of its south-western corner.

The staple products are barley and wheat, which at survey occupied two-fifths of the cultivated area: másh, gram, bájra, arhar and moth covered another two-fifths; the remaining fifth was mainly cropped with juár, linseed, rice, kodo, and peas. The richer products are conspicuous by their absence, the areas returned as under cotton, sugar, opium, tobacco, and indigo being respectively only 353, 253, 83, 56, and 6 acres. The climate is considered good. Productiveness average. Kankar has not been found, more probably, I should think, from an absence of demand for it than from its non-existence.

Of the 117 villages, 94* are owned by Chhattris as noted in the margin; Brahmans hold seven, Muhammadans six, Káyaths seven, and Kurmis three. The taluqa of Bharáwan comprises 48 villages, 36; are pattidari, 30 zamindari, and 3 bhayyachára.

* Bais	...	81
Janwárs	...	2
Nikumbhs	...	1
Sakarwár	...	8
Chauháns	...	2
		94
Dúbes	...	5
Sáraswat	...	1
Pánde	...	1
Shekhs	...	4

The Government demand, excluding cesses is Rs. 1,05,146; a rise of only nine per cent. on the summary assessment. Its incidence is Rs. 1-14-2 on the cultivated acre; Rs. 1-2-9 per acre of total area; Rs. 13-5-6 per plough; Rs. 3-5-6 per head of agricultural, and Rs. 1-13-7 per head of total population.

The pressure of population is at the rate of 406 to the square mile, and 1·01 to the cultivated acre, giving a total of 56,871. Hindus to Muhammadans are 53,643 to 3,228; males to females 29,989 to 26,882; and agriculturists to non-agriculturists 31,463 to 25,408.

Chamárs, Brahmans and Ahírs are rather more than two-fifths of the whole; Arakhs, Chhattris and Muráos are nearly another fifth. Of the rest Pásis and Juláhas are most numerous. The actual numbers of Brahmans and Chhattris are 8,037 and 3,523.

Village schools have been established at Atrauli (38), Gundwa (49), and Bharáwan (53).

On the 8th of Kuár and Chait, some five or six thousand people meet at a shrine of Debi built forty years ago by Pandit Rudar Man.

I do not know when the tract was first marked off as a pargana; but in the Ain-i-Akbari (third book), the following particulars are given for Todar Mal's assessment of 1586 A.D.

Pargana Gundwa, Sarkár Lucknow:—

Cultivated area	...	...	...	14,803 bighas
Land revenue	...	...	..	300,759 dáms
Zamindars, Brahmans, Foot soldiers			...	100

No fort or cavalry force mentioned.

Historical events.

The materials at my disposal from which to outline the past history of the pargana are somewhat meagre, more, I think, from the impossibility of finding time to make a more exhaustive search than from their non-existence. The legends, coins, inscriptions, sanads, and other materials collected during a single cold weather tour in a district of 2,292 square miles are so numerous as to convince me that everywhere this most interesting part of Oudh teems with the relics and traditions of a past of immense antiquity—"Still the landmarks of the ancient states linger on in local legend; in the unwritten chronicles of the past which are but slowly fading away from the national memory. History has vanished from the land, but the names survive." (Wheeler's India III., 265). Here as elsewhere the most vigorous life of local legend clings round the deserted mounds that entomb the memorials of a past civilization. Let me try to reproduce the tale of Bharaiya Khera as noted for me by Majlis Ráe, qánúngo, and as partly learnt from the lips of an Arakh chaukidar, and endeavour to supply from sources unknown to them the links that seem to connect their folk lore with the authentic History of ancient India.

More than a thousand years ago a tribe of Baurias called Khargis settled at Bharaiya Kharauli; and became the zamindars, as it were, of the surrounding country. A hundred years or more later a band of Kurmis from Fyzabad drove out the Baurias by degrees, founded the villages of Bíbi Khera and Bauria Khera, and threw up the strong earthwork which you may see at Bharaiya between Gundwa and Atrauli and which we call Bhánkargarh. And while the Kurmis were still in the land a Banjára arrived from the north with a rich load of merchandize. To escape payment of the heavy dues which the zamindars would charge, he said that his load was only khári (Glauber's salt), and God was wroth with him for his lie. And when he came to unload his pack, behold it had turned to khári, and he was a broken man.

In those days a Nág haunted the forest and the tank, and in his trouble he went to the tank and prayed to the kindly Nág to help him in his strait, and vowed a shrine in his honour if the Nág would aid him, and the Nág listened to his prayer and the Banjára went on his way rejoicing; and sold his bales for twice their cost. And when he had now become rich he remembered his vow, and returned, and built a stately shrine and placed in it an image of the kindly Nág. And the ruins of that shrine you may still see. And some say that the shrine was set up because the Banjára worshipped snakes, and his servant had ignorantly killed the Nág. But be this as it may, all Hindus still worship at the ruined shrine and offer milk at it for the sacred Nág.

And when the Kurmis had held the land for a hundred and fifty or two

hundred years, then, more than seven hundred years ago, Rája Gauri Shankar, Káshiwála (of Benares) a Brahman, conquered this part of the country, and stormed the stronghold of the Kurmis at Bhánkargarh and slew them with a great slaughter so that not one remained. And to this day in the dead of night the lonely watcher in the fields hears from the deserted Khera the shouts of the conquering Brahmans and the shrieks of the slaughtered garrison.

And one of the Kurmi women was away at her father's house waiting for her little one to be born. And she bore a son, and named him Gohna, and when he had grown he took service with the Delhi king, and became a great warrior, and brought an army, and slew the Káshi rája and routed his troops, and got back the Kurmi domain. But Bhánkargarh was haunted by the ghosts of the dead, so Gohna chose another spot where Rája Gauri Shankar had built a spacious enclosure (Gonda) for his elephants and horses and cattle. And he named it by his own name Gohna Gundwa or the enclosure of Gohna, and in time the writers changed it to Goni Gonda Kharauli, and now it is called Goni Gonda, (pronounced Goni Gonwa). About seventy years ago the názim of Khairabad, Rája Sítal Parshád Tirbedi, built a masonry fort, and threw up an earthwork in Goni Gonda, and posted his tahsildar there,—yonder where is now the village school-house.

I know of only one hypothesis by which this tradition can be made to yield a definite residuum of historic truth. From the travels of Hwen Thsang we learn that in the early half of the seventh century A.D. the great Magadha empire extended over the greater part of Hindustan. "The reigning sovereign was named Síláditya (or Harsha Varddhana). He had carried his victorious arms to the east and west. At least eighteen feudatory princes paid him homage as their suzerain. He was a zealous patron of Buddhism. His kingdom of Kanauj was wealthy and full of merchandize". At Ajodhya at this time Buddhism 'appeared to be in a struggling condition'. At Prayága (Allahabad) 'Brahmanism was decidedly flourishing. At Benares also it was in the ascendant'. (Wheeler's India, III. 265-268). "It is this Buddhist Emperor Harsha Varddhana or Nandi Bardhána, who is accredited with the suppression of Brahmanism at Ajodhya, and with the establishment of the non-caste system adopted by society generally when the population at large were denominated Bhars". (Historical sketch of Tahsil Fyzabad, p. 24).

I can only account for the migration of Kurmis from Fyzabad to Bharaiya by supposing that they came hither on the wave of religious and political conquest which rolled from Gya to Pataliputra (Patna), from Pataliputra to Ajodhya, and from Ajodhya to Kanauj. Westwards the star of empire took its way at the time when Buddhist supremacy was still mounting. Westwards, from Ajodhya in the east, the Kurmis of our humble legend followed in the wake of the Buddhist emperor, and obtained land and protection in the neighbourhood of his great capital at Kanauj on condition of their throwing up and garrisoning one of a chain of earthworks to link Kanauj with the great fortress of Ajodhya.

The episode of the Banjára and the Nág confirms this view. The Nág whom in the imagination of the ignorant Banjára lay coiled at the bottom of the tank, its presence only revealed by the broad leaves of the sacred lotus, was but the the embodiment of the memories of the departed race of Nága rájas, those "ruling powers who had cultivated the arts of luxury to an extraordinary degree, and yet succeeded in maintaining a protracted struggle against the Aryan invaders." These Nágas or serpent worshippers, who lived in crowded cities and were famous for their beautiful women, and exhaustless treasures were doubtless a civilized people, living under an organized Government. * * * * * It may be conjectured that prior to the Aryan invasion the Nága rájas exercised an imperial power over the greater part of the Punjab and Hindustan. The clearance of the jungle at Indarprastha (Delhi) was effected by the expulsion of the Nágas. One of the heroes of the Mahábhárata had an amour with the daughter of a Nága rája. The Aryan conquest of Prayága (Allahabad) and other parts in India are mythically described as a great sacrifice of serpents. * * * * * To this day traces of the Nágas are to be found in numerous sculptures of the old serpent gods, and in the nomenclature of towns and villages. In Bengal barren wives creep into the jungle to propitiate the serpent of a tree with an offering of milk, in the simple faith that by the favour of the serpent deity they may become mothers. * * * * * There are strong reasons to suspect that the worship of the snake, and the practice of snake charming formed important elements in an old materialistic religion, which may at one time have prevailed amongst the Dravidian populations, and of which the memory still lingers throughout the greater part of India" (Wheeler's History of India III., 56.)

The Buddhist monarchs seem to have sought out and honoured with special distinction the traces of the departed Nágas. For instance:—

"Hwen Thsang records that outside the town of Ahichhatra there was a *Nág-brada* or serpent tank *near which Buddha had preached the law for seven days in favour of the serpent king, and that the spot was marked by a stupa of king Asoka.*" "A similar story is told at Buddha Gaya of the Nága king Muchahinda who with his expanded hood sheltered Buddha from the shower of rain produced by the malignant demon Mára" (Ancient Geography of India I, 360.)

"Asoka is celebrated in all Buddhist countries especially for the construction of very many stupas, or memorial towers of Gotama Buddha" (Wheeler's History III. 238.) I hazard the conjecture that Asoka's stupas mark the spots where Buddha was traditionally associated with the Nágas, and am inclined to believe that what the Banjára of my legend worshipped was a fragment of Nága sculpture, found at or near an earth stupa of Asoka's time, and that he enshrined the fragment in a brick temple raised on Asoka's mound. That is my reading of the legend and of the brick débris on the lonely mound at which I heard it. At Aliabad in Bara Banki in Chaudhri Ghulám Farid's garden there is a curious mound or tíla of earth of, as far as I remember, about the same height. On the bank of the adjacent Bhar tank serpent worship is carried on to this day. If elsewhere are found curious high mounds with or without brick superstructures,

and Nága relics, traditions and worship grouped about them, this hasty generalization would receive a broader basis than I can claim for it at present.

The massacre of the Kurmis by the Benares Rája Gauri Shankar more than seven hundred years ago, seems further to confirm my theory as to the Buddhist character of the fortified settlement at Bhánkargarh. If the Nág mound was one of Asoká's stupas it must have been a seat of religious worship and culture. Just as at Ahichhatra (loc. cit.) the stupa near the serpent tank gathered round it, "twelve monasteries containing about a thousand monks," so, to compare great things with small, it is probable that the stupa near Bhánkargarh had its monastery and its monks, perhaps its college or sangharáma. The date assigned to the storming of Bhánkargarh and the wholesale massacre of its Kurmi garrison by a Brahman conqueror from Benares points conclusively to the destruction and expulsion of the Buddhist monks which began with the sacking and burning of the monasteries of Sarnáth in the eleventh or twelfth century, and crushed Buddhism in India for ever, (see Sherring's Sacred City of the Hindus, page 268, Cunningham's Bhilsa Topes, Chapter XII., Wheeler's History III., 359.)

The recovery of Bhánkargarh from the Brahmans, a generation later, with the aid of a force from Delhi marks probably a successful incursion of the Chauhán of Delhi into the realms of the Ráthor of Kanauj, when they were still at feud, "while the Musalmans were pouring through the gates of India."

The only other tradition which I had time to note tells of the settlement of Jagsara, the displacement of Gaurs by a branch of the Bais of Daundia Khera, and the origin of the Bharáwan taluqa. A thousand or twelve hundred years ago, it runs, the greater part of the pargana was held by Jhojhas. Then it came under the sway of a Kanauj rája, Mandháta, who settled at Jagsara and held a Jagg, or memorial celebration of the marriage of Ráma and Síta. At Parsa, close by, was his kitchen (Párwas.) His dominion lasted a long time. One day an astrologer foretold that he would be struck by a thunder-bolt. And when the rája asked how he might escape so terrible a doom, he was told to build a hundred and one wells and dig a hundred and one tanks. And he followed this counsel, and in one of the wells he set up a golden image of himself. And some say the image was made of wheaten flour (áta) and he and his pandit lived and prayed in the well. And at last the bolt fell, and struck the image and hurled it down to the nether hell (patál.) Then the rája made over his realm to the Gaurs into whose clan he had married, and left Jagsara and settled himself at Manwán across the Gumti. And when he had died at Manwán the Gaurs succeeded to his domain. And while they held the land a Bais of Daundia Khera, a descendant in the fifth generation of Rája Tilok Chand, Rám Chandar by name, who had married into the family of the Gaur Rája came and settled among them. So sturdy was he and astute that he acquired great power and influence among them. And at the last he rose to be the leader of their army, and seized their domain and lorded over it himself.

And he slew the Gaur, Jáj whose stronghold was at Aira Káke mau, and who ruled the land around through the Bais, and stablished himself in his stead. And Rám Chandar had three sons, Alsukh Ráe, Lakm Ráe and Kans. And one of them took Bangalpur and was called Bangáli, from him is sprung Rája Randhír Singh of Bharáwan. And another took Pipargáon, and was known as Píparha, from him are sprung Láiq Singh of Mandauli, and Sáhib Singh and Raghbar Singh of Kakra. And the third took Bhaira Májhgáon and was styled Bhairhia. From him are descended the zamindars of Atrauli and Jagsara. Still may you see the great bricks of the palace of the Rája of Jagsara. Of them are built the houses of the zamindars. And ever and anon the ploughman's share strikes against one or other of the hundred and one wells. Was not one brought to light last year?

Not very much is to be got out of this tradition. Of the Jhojhas very little is known. The Census Report shows none of them in Oudh, but in Bulandshahr and Anúpshahr they are believed to be converted slaves of Ráthors, Chauháns, and Tunwars. They are excellent cultivators and the country proverb is "employ a Jhojha as your ploughman and you may sit at home and play backgammon," (Elliot's Glossary I., 138.)

As they are not allowed to intermarry with converted Rajputs, it seems clear that they occupied the same place in local history as the Bhars, Thatheras and Rajpasias. In the north-east corner of the adjacent pargana of Malihabad the country occupied by them was called Tappa Ratan, where they had two large forts in Mál and Ant of which a huge well and the foundations of one of the walls still remain (Lucknow Report, pargana Malihabad). Mr. Butts thinks they are converted Bhars "who with no leaders of their own after the invasion and defeat of their Rája Kans of Kansmandi by Sayyad Sálár, yielded to the threats of the Musalmans and embraced their faith. This is the only way of accounting for them. They are the last people that remain in tradition, and no other Musalman invasion taking the form of a crescentade is known."

To explain the Kanauj Rája Mandháta who displaces the Jhojhas, rules for a time at Jagsara, and then leaves his kingdom in charge of the Gaurs, crosses the Gumti to Manwán in Sitapur where he dies, we have only to remember that after the loss of Kanauj, Bári in Sitapur became the Hindu capital. Bári is only four miles from the border of pargana Gundwa across the Gumti, and Manwán four miles south of Bári is still nearer. From Jagsara to Manwán as the crow flies is not more than 13 miles.

In his account of Sultan Mahmúd's Kanauj campaign of A.D. 1018 (409 H.) the twelfth Indian expedition, Nizám-ud-dín Ahmad states that the Governor of Kanauj, whose name was Kora, submitted to him, sought his protection, and brought him presents.

"Bird says he was called Kora from the appellation of his tribe; but there is no such tribe unless Gaur be meant, which would be spelt in nearly a similar form." (Elliot's History of India II., 461.)

The main event of the next campaign, the battle of the Ráhib, seems

to have been fought on the banks of the Gumti in pargana Gundwa, probably at Bhatpúra Ghát. The year assigned by Sir H. Elliot is 412 H. A.D. 1021 "Utbi places the scene on the Ráhib which we know from Al Birúni to be on the other side of the Ganges, and is either the Rámganga or the Sai, apparently the latter in the present instance.....' Utbi's statement must be received as conclusive respecting a movement as far as the Ráhib." (Ibid, p. 463.)

"We also find Púrú Jaipál holding dominions on the other side of the Ganges during the (next) campaign on the Ráhib. We may suppose therefore that, without being *de facto* ruler throughout these broad domains, he may have held a sort of suzerainty or paramount rule, and was then in the eastern portion of his dominions, engaged in settling the nuptials of his son Bhím Pál, or had altogether transferred his residence to these parts to avoid the frequent incursions of his Muhammadan persecutors." (Ibid, p. 462.) Nizám-ud-dín's account of the battle is as follows:—

It must be borne in mind that the Jumna, of his account is the Ráhib of Utbi's, and that Sir H. Elliot has decided the Ráhib to be the Rámganga or Sai.

"When he (Sultan Mahmúd) reached the banks of the Jumna, Púr Jaipál who had so often fled before his troops, and who had now come to assist Nanda, encamped in face of the Sultan, but there was a deep river between them and no one passed over without the Sultan's permission. But it so happened that eight of the royal guards of Mahmúd's army having crossed the river together they threw the whole army of Púr Jaipál into confusion and defeated it. Púr Jaipál with a few infidels escaped. The eight men not returning to the Sultan, advanced against the city of Bári which lay in the vicinity. Having found it defenceless they plundered it, and pulled down the heathen temples."

"Nizám-ud-dín", says Sir H. Elliot, "is the only author who states this. His account is fully confirmed by the statement of Abú Rihán that Bári became the Hindu capital after the loss of Kanauj. Firishta says that these eight must, of course have been officers, each followed by his own corps. He gives no name to the city which was plundered." (Ibid, p. 463.) Utbi's account of the battle,—a contribution to Oudh history,—may be quoted in full.

"After the expedition against the Afgháns, the Sultan turned again towards Hind with his bold warriors whose greatest pleasure was to be in the saddle, which they regarded as if it were a throne; and hot winds they looked on as refreshing breezes, and the drinking of dirty water as so much pure wine, being prepared to undergo every kind of privation and annoyance. When he arrived in that country, he granted quarter to all those who submitted, but slew those who opposed him. He obtained a large amount of booty before he reached the river, known by the name of Ráhib. It was very deep and its bottom was muddy like tar used for anointing scabby animals, and into it the feet of horses and camels sank deeply, so the men took off their coats of mail and made themselves naked before crossing it.

"Púr Jaipál was encamped on the other side of the river, as a measure of security, in consequence of this sudden attack, with his warriors dusky as night, and his elephants all caparisoned. He showed a determination to resist the passage of the Sultan, but at night he was making preparations to escape down the river. When the Sultan learnt this from which the weakness of his enemy was apparent, he ordered inflated skins to be prepared, and directed some of his men to swim over on them. Jaipál seeing eight men swimming over to that distant bank, ordered a detachment of his army, accompanied by five elephants to oppose their landing, but the eight men plied their arrows so vigorously, that the detachment was not able to effect that purpose. When the Sultan witnessed the full success of these men, he ordered all his soldiers who could swim to pass over at once, and promised them henceforward a life of repose after that day of trouble. First his own personal guards crossed this difficult stream and they were followed by the whole army. Some swam over on skins, some were nearly drowned, but eventually all landed safely; and praised be God! not even a hair of their horses tails was hurt, nor was any of their property injured."

"When they had all reached the opposite bank, the Sultan ordered his men to mount their horses, and charge in such a manner as to put the enemy to flight. Some of the infidels asked for mercy after being wounded, some were taken prisoners, some were killed and the rest took to flight, and two hundred and seventy gigantic elephants fell into the hands of the Musalmans."

Can it be doubted that the river in whose vicinity was the city of Bári was neither the Rámganga, which is out of the direct route from Kanauj, nor the Sai which except in the rains is too narrow and shallow to present any obstacle, but the Gumti.

In the mythical episode of the threatened thunder-bolt and the hundred and one tanks and wells may be traced probably the astuteness of the Brahman priest who saw that in the development of the agricultural resources of the domain lay his own best chance of enrichment, that the rája's enterprise would alone secure such development, and that the rája was too slothful to stir in the matter till worked on through his fears. The fall of the thunder-bolt may perhaps be the mythical equivalent of a fresh shock from the Muhammadan invader, necessitating a further move westwards. The Sitapur history should throw further light on Rája Mandháta's settlement at Manwán and the rise, decline, and fall of Bári.

The mention of Rám Chandar, Bais, of Daundia Khera as fifth in descent from Tilok Chand enables us to fix the date of his displacement of the Gaurs. Mr. Benett has shown in his brilliant monograph on the Rae Bareli clans that the average length of a generation in the Bais families was between twenty-two and twenty-four years. He has also fixed the date of Tilok Chand as contemporaneous with the downfall of the Jaunpur dynasty in 1476 A.D. or 1478. Rám Chandar then migrated from Daundia Khera to Bharáwan between a hundred years and a hundred and twenty years after this date or from 1586 to 1596, towards the end of the reign of

Akbar. The powerful house of the Ráos of Baiswára had been founded at Daundia Khera shortly after the general conversion to Muhammadanism during the preceding reign.

"Deo Ráe" (grandson of Tilok Chand) or his son Bhairon Dás separated from the main stock, and receiving Daundia Khera and four other villages as their share of the family property founded the subsequently powerful house of the bábus or ráos of Baiswára. It is probable that their propinquity to the throne and the personal character of their chiefs from the first gave them great influence, as we find them very shortly afterwards contending on equal terms with the rájas of Murárman. The division probably took place shortly after the general conversion just described. The end of Akbar's reign was a season of great vitality among the Rajput families, which showed itself after the usual fashion by the prosecution of the old, and the successful establishment of new family feuds. It is probable that the dearth of history during this reign may be ascribed to the firm and enlightened rule of the great emperor. When the reins became relaxed, the whole district was thrown into confusion." (The Ráe Bareli Clans p. 26).

Rája Jaj, Gaur, of the legend, is probably Rája Tez Singh, Bahman Gaur, with whom according to the Malihabad account Rám Chandar took service. The same source makes him marry into the family of the Panwárs of Itaunja (Lucknow Report, pargana Malihabad.)

GUSAWAN—*Pargana* UNAO—*Tahsil* UNAO—*District* UNAO.—This village lies about six miles south-west from the tahsil station. It is situated on a level tract of land; scenery beautiful; climate good; water sweet; soil, clay and sand; jungle none. Kanchan Singh, of the Janwár tribe, is said to have founded it in Akbar's time, but the exact date of the foundation is not known. There was a great battle fought here between one Karandín and the Sayyads. A market is held here which is well attended.

	Population.	
Hindus ...	1463	1479.
Musalmans ...	16	

The bazar sales amount to Rs. 10,000 annually.

GUWARICH *Pargana**—*Tahsil* BEGAMGANJ—*District* GONDA.—The pargana of Guwárich in the tahsil of Begamganj lies at the south-west corner of the Gonda district. It is bounded on the north by the river Tirhi and the pargana of Gonda; on the east by the pargana of Digsar in the same district, on the west by the tahsil of Kurásar in the Bahraich district; and on the south by the river Gogra. The greatest width of the pargana is from east to west 24 miles, and the greatest length from north to south, 17 miles. Its general shape may be roughly described as an irregular quadrilateral figure, of which the east side is much wider than the west. The land slopes gradually from north-west to south-east, and the quality improves with the decline. There is no jungle throughout the pargana, but there is a considerable tract of mánjha along the banks of the Gogra. Here the hunter may find antelope and boar, but not elsewhere in the pargana. No want of water is experienced by cultivators.

* By Mr. W. Hoey, M. A., C. S., Assistant Commissioner.

It may be found at an average depth of twelve feet below the surface of the earth and the Gogra, Tirhi, Sarju, and tributary nálas afford in many parts a cheaper and more convenient means of irrigation.

The area of the pargana is 170,962 acres, distributed as follows :—

Cultivated land ...			...	99,142 acres.
Uncultivated ...	Jungle ...	35,843	...	71,820 ,,
	Groves ...	7,451		
	Usar ...	28,526		
		Total	...	1,70,962 ,,

The grains chiefly sown are Indian-corn, rice, wheat, barley and gram. The area devoted to each crop last year, 1282 Fasli, affords a fair view of the cultivation of the land at the present time :—

Indian-corn	30,878 (acres.)
Rice	20,822 ,,
Barley	6,055 ,,
Wheat	14,875 ,,
Gram	3,380 ,,
Other produce	23,132 ,,

There are no mines and no marketable wild products have been found in the pargana. The only serviceable woods which can be had in any quantity are tun and pípal and in the south near the Gogra babúl and shísham. The flowers of the tun are gathered for dyeing and lac is cultivated to a considerable extent on the pípal.

The government revenue demand on the entire pargana is Rs. 1,60,339 per annum, and the gross rental estimated at the settlement was about twice the sum. There are in the pargana 219 had-basti mauzas, forming 13 taluqdari and 57 mufrad muháls. Among the latter there are no pure bhayyachára villages, but 9 of the muháls are zamindari and the remaining 48 are pattidari. In the taluqdari muháls there are 15 birts and eight under-proprietary communities.

The total population is 155,327 souls, of whom only 12,417 are Musalmans, the rest are Hindus. The distribution of castes is as follows :—

Brahmans	32,893
Chhattris	14,761
Ahírs	12,789
Pásis	3,334
Other castes	79,133
	142,910

At present there are no Buddhists or Jains among the population, and no researches have yet been made to bring to light any traces which may exist of their former prevalence or of ancient settlements which preceded the immigration of the Brahmanical tribes from the north-west.

Rivers.—(1). The Gogra. This river demands no notice here as it merely forms the southern boundary of the pargana and has been fully treated of elsewhere.

(2). The Sarju rises near Nánpára in the Bahraich district, and after a southward course past Bahraich it turns slightly to the east and pass-

ing south of Colonelganj in this pargana, joins the Gogra at Paska. Its depth is not great at any place except near Sakatpur, about 12 miles from the junction with the Gogra, but in the rains a considerable rise takes place without however shifting the river bed. The banks of the river are free from mánjha and produce neither cane or narkul although both grow along the banks of the Tirhi.

The chief ghâts of the Sarju which lie within this pargana are Bardalia, Bhawániganj, Katra, Nawa Ghát, Karhanápur, Rájghát, Bhauriganj and Dewra Ghát. Of these the most important is that at Katra through which there is extensive traffic. Katra town is itself noted for the skill of its calico and cotton printers.

(3). The Tirhi rises at Chittaur Tál in the Bahraich district, passes along the north-east of this pargana and falls into the Gogra at Nawa Ghát south of Nawabganj. The fords by which traffic passes into Guwárich and from it across this river, are Lachhmanpur, Búchi Ghát (so called because when Gonda was a military station the cantonment butchers lived here) Kataha Ghát, and Gondawa Ghát. This river becomes greatly swollen in the rains and is apt to shift its course.

The only other streams deserving notice are (1) the Chandaha nála, which rises at the Khajhuha Tál near Katára Charera and after a course of 30 miles joins the Tirhi at Nagdáhi in pargana Digsar, and (2) the Karai nadi, which separates from the Bhakma nála near Jarwal in the Bahraich district, flows through pargana Guwárich, and joins the Gogra at Atarsnia.

Both the Tirhi and Sarju abound in fish, especially rohu, parhin, rai, kianchari, naini, bhákur, súr, kundári, tengan, moe, chilawa, jhingua, and bamla. These are all edible, and the native population spear the larger kinds, rohu, tengan and others, in the month of Kártik by moonlight. This is an accomplishment in which they have much skill. The practice is called dori and may be witnessed at Bhauriganj and Katára Ghát.

Origin of name.—Tradition connects the origin of the name Guwárich with the Pándava princes. Yudhishthir is said to have staked his kingdom on the throw of a die with Duryodhan and to have lost. The former retired with his four brothers and the lady Draupadi to pass the time of their retirement, a decade or dozen of years, as it is indifferently stated, in the dominions of Rája Bairát of Bhotawal, near the confines of Gorakhpur and Naipál. The sweets of sovereignty induced Duryodhan when the term of his rule was about to expire, to send forth messengers to slay the five brothers. For this end there was need of stratagem as the princes had been bound by vow to remain *incogniti* until the expiration of their period of exile. To compel them to disclose their character within the period and thus break their vow would have effected Duryodhan's object as well as their death, as it would have involved by the terms of their sacred compact, the forfeiture of their kingdom for ever to Duryodhan.

Now, the prince Bhím was a lover of kine and, as a strict Hindu, bound to protect such animals from molestation. So the wily Duryodhan sent

forth a band of men to seize cattle in all countries, knowing that Bhím would declare himself on receiving the news of a raid on cattle no matter in what direction he might be. On the last day of the term of exile these marauders came to Bairát's dominions and seized some cattle. Bhím declared himself at the moment when the term of his exile had expired, was joined by his brothers, and drove the cattle off to the tract of land which became in after days pargana Guwárich, *i. e.*, Gauraksha, or the cows-preserved.

There is reason to doubt this derivation. In the first place had the name been given to a spot to which cows were brought, surely some particular village, díh, or other place would bear this name. Yet no place of this name exists. The name is solely the name of the pargana. In the next place the name appears only, as far as is known, with the constitution of this separate pargana, which took place long after the year 1000 A.D. (*vide* infra). The original pargana was Rámgarh Gauriya, and on its being broken up the name Guwárich in the form of a diminutive may have been applied to this part of the original pargana, and have passed into the form of Guwárich. The most probable derivation is, however, traceable in the historical fact that the south of the pargana was throughout the residence of the agents of the Delhi Court at Fyzabad, the pasture land of the large colony of those agents and their retainers, and it continued to be so until the court of the Oudh sovereigns was transferred to Lucknow.

History.—In the time of Suhel Deo, Guwárich was included in the pargana of Rámgarh Gauriya in the kingdom of Gauda which comprised Basti, Gorakhpur, and Gonda districts. Suhel Deo opposed Sayyad Sálár and the Muhammadan chief fell in battle with the Hindu rája. The family of Suhel Deo is said to have been bound never to eat after sunset, and so one evening when this monarch returned from the chase at a late hour fearing the sun might set before his meal was prepared, he sent up his younger brother's wife, who was extremely beautiful, to the roof of the palace to detain the setting sun with the charm of her beauty. The sun tarried and the monarch ate his supper, but his refection more than refreshed his highness, and he went up to the house top to enjoy the beauty but for whose miraculous power he should have gone supperless to bed. The princess was as chaste as fair and rejected the overtures of her naughty relative. The king finding it vain to press his suit, determined to enforce obedience to his wishes and placed the unwilling fair in a dungeon. Tidings of the occurrence reached the princess' father, who came with a force to Sahet Mahet and dug a mine by which he reached the dungeon, rescued his daughter, and conveyed her home. The undermined palace is said to have collapsed and Suhel Deo was overwhelmed in the ruins. He left no successors. The word Sahet Mahet is said, but improperly so, to mean 'topsy turvy' and to have been given to the ruins on account of the fall of the palace.

From this romantic tale so much truth may be gathered, that Suhel Deo's ancestors had, at one time, professed the Jain faith, traces of which are still found at Sahet Mahet: this is apparent, because it is a practice with the pure Jains, not to light lamps after sunset, or at any time for

domestic use. What had been a religious restriction at one time became afterwards a family custom, when the religious bearing was lost sight of. Some traditions have it that Suhel Deo was himself a Jain, but this is doubtful.

The next broad fact in the history of the Guwárich pargana, is that it was given with the rest of Rámgarh Gauriya by Alá-ud-dín Ghori to Ugarsen, a Dom. This family was subverted like that of Suhel Deo by ill-placed passion. He happened to hear of or see a Brahman maiden at Karingahána and conceived a desire to make her his mistress. Her family was strong, but unable to cope with the rája in whose dominions they lived. They therefore went to Ajodhya and applied for aid to Ráe Jagat Singh, the Subahdar in Oudh of the Delhi Emperor. By his advice they pretended to yield to the wishes of the Dom and fixed a day when he was to come and bear off the lady whom he had honoured with his love. In the meantime boats were collected on the Gogra, and Ráe Jagat Singh crossed with an armed force, marched to the aid of the Pándes, overwhelmed the Dom and his followers, and slew them to a man. The Delhi sovereign to mark his approval of Jagat Singh's chivalrous conduct conferred on him the Dom's territory. The Subahdar, however, with the sanction of the Delhi court, broke up Rámgarh Gauriya pargana, and distributed it among the chiefs who had supported him in his attack on the Dom. Domaria Díh which lies on the road from Gonda to Fyzabad was given to Seh Ráj Singh, and with it all the land now forming the Gonda district except the Balrámpur and Tulsipur parganas. The name Rámgarh Gauriya was then dropped. Seh Ráj Singh fixed his abode at Khurása, and his successors continued to reside there until the foundation of Gonda town (*see Article* Gonda). Seven generations after Seh Ráj Singh, came Achal Singh. He was an extravagant man and fell into debt. He borrowed money and gave Ratan Pánde as surety for the loan. The Rája was too deeply involved to extricate himself and Ratan Pánde was obliged to pay. Ratan Pánde having applied in vain to Achal Singh for relief, and receiving only abuse when he dunned him, sat dharna at the door of the rája's palace. At the end of 21 days one of the Pándes' eyes is said to have melted away. The ráni came out and implored him to leave, but he said "I will die here. You had better fly and save your family from extinction." The ráni was then pregnant with her first child. She stole away by night and reached her father's house, where she gave birth to a son, Bhán Singh. The river rose, Khurása sank, and Achal Singh perished in the flood. Over the site of the town now lie the waters of the Pathári táláb in which may be seen the ruins of houses. Bhán Singh became the ancestor of the rájas of Babhnipáir. There are now six taluqdars in the Guwárich pargana, and they claim descent from Achal Singh through their common ancestor Mahárái Singh. They say that Mahárái Singh was a brother of Bhán Singh to cover the defect in their descent from Achal Singh, but the fact is that Mahárái Singh was a love-child of Achal Singh by some woman not of his family.

On the death of Achal Singh the náib of the Khurása rája brought his sister's son, Partáb Mal Singh, from Salempur Majhauli in the district of

Gorakhpur, and established him in Khurása. Maháráj Singh settled in Dehrás, a deserted village in the middle of the grazing ground near the Gogra and Partáb Mal Singh did not disturb his occupation. Here Maháráj Singh acquired land and became the possessor of several villages. His grandson Thán Singh left two sons Dúla Ráe and Rám Singh. These divided the family property. Dúla Ráe's son, Ráe Jamni Bhán Singh, had three sons, Ráe Dán Singh, Prág Datt Singh, and Basant Singh. These three parted the lands of their father between them, Basant Singh got Kánjemau and his descendants have fallen into obscurity. Prág Datt Singh obtained Sháhpur and Dhawánwán and his grandsons Anúp Singh and Sakat Singh divided these estates. Anúp Singh took Sháhpur and became the ancestor of the present taluqdar, Thákur Mirtun Jai Bakhsh; Sakat Singh took Dhawánwán, but having no sons, adopted Anúp Singh's second son. From him is descended the present taluqdar, Thákur Raghubír Singh. Ráe Dán Singh, the other son of Ráe Jamni Bhán Singh obtained Paska and Kamiár. His great grandson, left two sons, Khayál Sáh, and Bír Sáh. The former took the Kamiár iláqa, and from him the present taluqdar Sher Bahádur Singh is descended. The latter took Paska, and the late Thákur Naipál Singh, whose widow Ikhlás Kunwar is the present taluqdar, was his direct male descendant.

The successors of Rám Singh, brother of Dúla Ráe, and son of Thán Singh did not divide the property which they derived from him through his partition of Thán Singh's estate with Dúla Ráe, but held together until the fourth generation after Thán Singh's death. Then the three sons of Dál Singh, Kunj Singh, Lál Singh, and Ganga Ráe Singh, made a partition taking Paráspur, Áta, and Akohári respectively. The descendants of the last have dwindled into insignificance. Lál Singh held the title of bábu, which he has transmitted with the estate in the direct male line to the present taluqdar Sukhráj Singh of Áta. Kunj Singh was the eldest of the three brothers, and inherited the title of rája, which had been conferred on Rám Singh's son and successor, Newal Singh, on the occasion of his visit to the Delhi court. The present rájas of Paráspur are the direct male descendants of Kunj Singh.

END OF VOLUME I.

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THE PROVINCE OF OUDH

Scale 16 Miles = 1 Inch

Compiled in the Office of the Surveyor General of India, Calcutta,
from the Revenue Surveys of 1860 to 1875 based on the Great Trianglation

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HINDUSTAN
BENGAL
BAY OF BENGAL
BURMAH
CHINA
PEGU
ARRACAN
TENASSERIM
GOOMTEE
GORAKHPUR
LUCKNOW
CALCUTTA
MADRAS
PONDICHERRY
TRANQUEBAR
NEGAPATAM
TRICHINOPOLY
TANJORE
MADURA
TINNEVELLY
CAPE COMORIN
CEYLON
PALK'S STRAIT
GULF OF MANAAR
ADAM'S BRIDGE
PAMBAN
RAMNAD
TUTICORIN
KOLLADOON
PORT CALIMERE
PORT ST. DAVID
PORT NOVO
PORT ST. GEORGE
PORT ST. JOHN
PORT ST. PHILIP
PORT ST. ANDREW
PORT ST. THOMAS
PORT ST. JAMES
PORT ST. MARY
PORT ST. ANNE
PORT ST. ELIZABETH
PORT ST. CATHERINE
PORT ST. MARGARET
PORT ST. BARBARA
PORT ST. HELENA
PORT ST. ROSE
PORT ST. LUCY
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